

AN
ARABIC-ENGLISH
LEXICON

BY
EDWARD WILLIAM LANE

IN EIGHT PARTS
PART 8 ي - ن

LIBRAIRIE DU LIBAN

Riad el - Solh Square
BEIRUT - LEBANON

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كلمة الناشر

يَشْمَلُ الْكِتَابُ الْأَوَّلُ مِنْ « مَدَرِ الْقَامُوسِ » لِلدَّكْتُورِ ادْوَرْدَ لَيْنِ جَمِيعَ
الْأَلْفَاظِ الْقِيَاسِيَّةِ وَمُسْتَقَاتِهَا وَأَسَالِيبِ اسْتِعْمَالِهَا ، وَيَقَعُ فِي ثَمَانِيَةِ مَجْلَدَاتٍ ؛
وَقَدْ اسْتَعْرِقَ تَأْلِيفُهُ نِيفًا وَثَلَاثِينَ سَنَةً

أَمَّا الْكِتَابُ الثَّانِي الَّذِي كَانَ الدَّكْتُورُ لَيْنُ يُزْمِعُ إِصْدَارَهُ ، وَهُوَ يَشْمَلُ
الْأَلْفَاظَ وَالْأَوَابِدَ اللَّغَوِيَّةَ النَّادِرَةَ ، فَقَدْ حَالَتْ وَفَاةُ الْمُؤَلِّفِ عَامَ ١٨٧٦ دُونَ
إِكْمَالِهِ فَلَمْ يَصْدُرْ قَطً .

وَقَدْ قَالَ الدَّكْتُورُ ج.ب. بَادْجَرُ فِي تَعْرِيفِهِ لَهُ بِمَعْجَمِ لَيْنِ : « إِنَّ هَذَا الْعَمَلَ
الرَّائِعَ فِي شَمُولِهِ وَغِنَاهُ ، فِي بَحْثِهِ الْعَمِيقِ وَدِقَّتِهِ ، وَفِي بَسَاطَةِ تَرْتِيبِهِ ، لِكَيْفُوقٍ إِلَى
حَدِّ بَعِيدٍ أَيْ مُعْجَمٍ كَانَ ، فِي أَيْةٍ لُغَةٍ فِي الْعَالَمِ . »

PUBLISHER'S NOTE

Edward William Lane's ARABIC-ENGLISH LEXICON
Book I contains all the classical words, their derivatives,
and their usages. It appears in eight separate volumes
and took the author more than thirty years to compile.

Book II which Dr. Lane contemplated and which was
to contain rare words and explanations, was incomplete
at the time of his death in 1876 and therefore never
appeared.

In describing Lane's Lexicon, Dr. G. P. Badger wrote,

This marvellous work in its fullness and richness, its
deep research correctness and simplicity of arrangement
far transcends the Lexicon of any language ever pre-
sented to the world. »

القاموس

AN

A R A B I C - E N G L I S H
L E X I C O N ,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES ;

COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATIONS OMITTED IN THE KÁMOOS,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATIONS,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE:

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,
DUKE OF NORTHUMBERLAND, K.G.,
ETC. ETC. ETC.,

AND THE BOUNTY OF
THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE,

HON. DOCTOR OF LITERATURE OF THE UNIVERSITY OF LEYDEN, CORRESPONDENT OF THE INSTITUTE OF FRANCE, ETC.

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS :

THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 8.

ي — ن

AND SUPPLEMENT.

EDITED BY STANLEY LANE-POOLE.

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AN

A R A B I C - E N G L I S H
L E X I C O N



The twenty-fifth letter of the alphabet; called **نُون**: it is one of the class termed **ذَنَقِيَّة** [or liquids]; and is a letter of augmentation. — **ن** with teshdeed, and preceded by a fat-hah, is sometimes redundantly affixed to a word at the end of a verse: see an ex. voce **تَوْن**. — **ن**, the sign of the dual, with damm, in one dial., instead of kees, see **خَشِيف**. — See also **صَادُ**. — As a numeral, it denotes fifty.

ن

R. Q. 1. **نَانَا** He fed him, or nourished him, well. (K.) = He restrained him, or turned him back, (El-Umawee, S, K,) from a thing that he desired to do. (El-Umawee, S.) = **نَانَا فِي الرَّأْيِ**, inf. n. **نَانَا** and **مُنَانَا**; [the latter an unusual form of inf. n.;] and **تَنَانَا**; He was weak, (M, K,) or confused; (S;) and not firm or sound, (S, M, K,) in his judgment, or opinion. (S, M, K.) — **نَانَا فِي الْأَمْرِ** He was weak in the affair. (S.) — **نَانَا عَنْهُ**, and **تَنَانَا**; He was unable to do it. (K.) — **نَانَا**, inf. n. **نَانَا**; (AA;) and **تَنَانَا**; (S;) He was weak, feeble, or remiss. (AA, S, TA.)

R. Q. 2: see R. Q. 1 in three places.

نَانَا and **نُونُو**; (S, K) and **نُونُو** and **مُنَانُو**; Weak; cowardly. (S, K.) — **نَانَا** One who frequently turns about, or rolls, the pupil, or black part, of his eye. (K.)

نَانَا: see the verb. — Weakness. (AA, S.) — **نَانَا فِي الْمَاتِ فِي النَّانَةِ** [Good betide him who hath died in (the time of) weakness!] i. e., in the first of El-Islām, before it acquired strength, (S,) and its adherents and assistants multiplied. (TA.)

نَانَا: see **نُونُو**, **نَانَا**.

نات

1. **نَات**, aor. -, (S, K,) contr. to analogy, like **يَرْجِع**, (TA,) and -, (K,) agreeably with analogy, (TA,) inf. n. **نَيْت**, (S, K,) of the measure **فَعِيل**,

because it signifies a sound, like **أَنِين**, (TA,) and **نَات**, (K,) contr. to analogy, because the verb is intrans., (TA,) He (a man, S) moaned; or breathed violently, or with moaning; or uttered his voice or breath with moaning; syn. **أَنَّ**, (S, TA) and **نَهَت**, (S, K:) or it signifies he uttered a louder sound than such as is termed **أَنِين**. (K.) = **نَات**, He envied him; (K;) [as also **نَادَهُ**]. = **نَات**, inf. n. **نَات**, He walked, or went, at a slow pace. (L.)

النَّاتُ (S:) **النَّاتُ** The lion. (K.)

نائج

1. **نَائِج**, aor. -, inf. n. **نَوُوج**, He went, went away, departed, or set forth journeying, through the land, or earth. (S, K.) — **نَائِجُ الْخَبَرِ** The news, tidings, or information, went, or went away, through the land. (T.) — **نَائِجَتِ الرِّيحُ**, aor. -, inf. n. **نَيْج**, The wind became in a state of commotion: blew with a swift course, and with a sound. (S, K.) — **نَائِجَتِ الرِّيحُ الْمَوْضِعَ** The wind passed swiftly over the place. (TA.) — **نَيْجُ الْقَوْمِ** (like **عَبِي** [pass. in form but neut. in signification] TA) The people experienced, or suffered, a swift and sounding wind. (S, K.) [See an ex. voce **مَنْج**.] — **نَائِجَتِ الْإِبِلُ فِي سَيْرِهَا** [The camels were swift in their pace]. (TA.) — **نَائِجَتِ الرَّائِحَةُ** i. q. **عَجَّتْ**, [app., The odour diffused itself strongly or powerfully]. (TA.) = **نَائِج**, (aor. -, inf. n. **نَائِج**, TA,) It (an owl) uttered a moaning cry; or hooted; syn. **نَامَ**: (K:) and in like manner a man. (TA.) — **نَائِج**, (aor. - and -, inf. n. **نَائِج** and **نَوُوج**, TA,) He (a bull) loved. (K.) — **نَائِجٌ إِلَى اللَّهِ**, (aor. -, TA,) He humbled, or abased, himself, with earnestness, in supplication, to God. (S, K.) = **نَيْج** He ate weakly, or feebly. (K.)

رِيحٌ نَوُوجٌ Wind in a state of commotion: (S, K:) swift in its course, and making a sound. pl. **نَوَائِج**. (TA.)

نَائِجٌ Quick; swift. (TA.) — **النَّائِجُ** The lion: (K:) so called because of his quick leaping, or springing. (TA.) = **نَائِجٌ** A bull that lows much. (TA.) — A man having a high voice. (TA.)

نَائِجَاتُ هَامٍ [Birds of the kind called] uttering cries. (S, L, K.) [In the CK, for هَام is put هَوَام. See an ex. voce **مَنْج**.] — Also, Winds blowing violently: (TA:) pl. **نَوَائِج**. (A.)

أَدْعُ رَبَّكَ بِأَنْجٍ مَا تَقْدِرُ عَلَيْهِ Supplicate thy Lord with the utmost humility, or abasement, and earnestness, of which thou art capable. (TA, from a trad.)

مَنْجٌ [A place where a wind blows with a swift course and with a sound]. Ex.

• **وَتَنَاجُ الرُّكْبَانُ كُلُّ مَنْجٍ**
• **بِهِ نَيْجٌ كُلِّ رِيحٍ سَيْجٍ**

(S.) — [A place where birds of the kind called utter their cries]. Ex.

• **وَاتَّخَذَتْهُ النَّائِجَاتُ مَنْجَا**
(TA [but quoted in the S as an ex. of مَنْج in the former sense].)

مَعْطُوفٌ i. q. **حَدِيثٌ مَنُوجٌ** [app. A distorted story]: (K:) so explained by ISk, as occurring in the following verse:

• **قَدْ عَلِمَ الْأَحْمَاءُ وَالْأَزَاوِجُ**
• **أَنْ لَيْسَ عَنْهُنَّ حَدِيثٌ مَنُوجٌ**

(TA.)

ناد

1. **نَادُ**, (aor. -, A, inf. n. **نَادُ**, L,) A calamity befell him: (K:) or pressed heavily upon him, and distressed him. (A.) — See **نَات**.

نَادَى and **نَادَى** (S, L, K) and **نَوُودُ** (L, K) A calamity: (S, L, K:) pl. of the second, **نَدَدٌ**.

(L.) — رَاهِيَةٌ نَادٌ, and نَادَى, and نُوودٌ, (A, L.)
A calamity that presses heavily, and distresses. (A.)

نَادَى: see نَادٌ.

نُوودٌ: see نَادٌ.

نَاش

1. نَاشَةٌ, aor. ٤, (S,) inf. n. نَاشٌ, (S, A, K,) *He postponed, delayed, or retarded, it, syn. أَخَّرَهُ*; (S, M, A, * K, *) namely, an affair. (S, M.) — *He made it (a thing) to be distant, or remote; put it at a distance; put it, or sent it, away, or far away.* (TA.) = نَاشٌ also signifies *The taking, or reaching, [a thing,] absolutely, or with the hand, or with the extended hand*; (A, K;) and so نَاشٌ, (Msh,) and نَاشٌ, (Msh, K,) and نَاشٌ, (IDrd, TA:) or نَاشٌ, with ٤, signifies *the taking from a distant place*; and without ٤, *the taking from a near place.* (Th, TA.) You say, نَاشْتُ, inf. n. نَاشٌ, *I took it, or reached it, absolutely, or with my hand, or with my extended hand.* (TA.) And it is said in the Kur, [xxxiv. 51,] وَأَتَى لَهُمُ التَّانُوشُ, and التَّانُوشُ, with and without ٤, accord. to different readers: (TA:) with ٤, the word is from التَّانُوشُ, the ٤ being changed to ٤ because of the dammeh; [so that the meaning is, *But how shall the attaining of belief be possible to them?*] (Zj, Bd;*) or from تَاشٌ as signifying تَاحَرْتُ [see 6 below]; so that the meaning is *the reaching [or attaining] from afar*: (Bd;) or from نَاشٌ, meaning, “motion in a state of slowness or tardiness.” (Zj:) or it is from نَاشٌ, (Bd,) inf. n. نَاشٌ, (IB, TA,) signifying *I sought, or sought for or after, the thing*: (IB, Bd;) [so that the above phrase in the Kur. may be rendered *But how shall the seeking of belief be possible to them?*] — It also signifies, (namely نَاشٌ,) *The taking [a thing]: and seizing violently*: (A, K:) or *taking in a violent seizure*: you say, نَاشْتُ, inf. n. نَاشٌ, *he took him, or it, in a violent seizure.* (TA.)

6. نَاشٌ *He, or it, became, or remained, behind; became delayed, or retarded; it became postponed; syn. تَأَخَّرَ*; (S;) and so نَاشٌ, said of a man; (Bd, xxxiv. 51;) and نَاشٌ, (S, TA,) said of an affair. (S.) — *He, or it, became distant, or remote; or he went, removed, retired, or withdrew himself, to a distance, or far away*; (S, TA;) as also نَاشٌ. (TA.) = See also 1, in three places.

8: see 6, in two places.

نَاشٌ *Strong; overcoming; or prevailing*; (K;) *possessing might or strength, courage, valour, or prowess.* (TA.) You say also, قَدَّرَ نَاشٌ, *An overcoming decree; as also نَاشٌ.* (TA.) See also art. نَاشٌ.

فَعَلَهُ نَاشٌ *He did it lastly, or latterly, or last of all.* (S, A, K.) And جَاءَ نَاشٌ *He came lastly, or latterly, or last of all*: (A:) or *slowly, tardily, or late.* (TA.) And لَحِقْنَا نَاشٌ مِنَ النَّهَارِ *He overtook us after the day had declined*; (Ibn-'Abbád, K;) i.e., he held back from us, and then followed us in haste, fearing escape. (TA.) — نَاشٌ also signifies *Motion in a state of slowness or tardiness.* (Zj.) = Th also explains نَاشٌ as signifying *Distant or remote.* (TA.)

[نَاشٌ, &c.]

See Supplement.]

نَب

1. نَبٌ, aor. ٤, inf. n. نَبِيبٌ, (S, K) and نَبٌ and نَبٌ; and نَبِيبٌ; *He (a goat) uttered a sound, or cry, [or rattled,] and was excited by desire of the female*: (S;) or *uttered a sound, or cry, [or rattled,] when excited by desire of the female*, (K,) or at rutting-time. (TA.) لَا تَنْبُوا عِنْدِي نَبِيبٌ *Do not cry out [in my presence like as he-goats rattle at rutting-time].* Said by 'Omar to some persons who had come to make a complaint to him. (TA.) — [Hence,] نَبٌ + *He desired sexual intercourse.* (TA.) — نَبٌ عَوْدَةٌ + *He was proud, or behaved proudly, and magnified himself.* (K.)

2. نَبٌ, inf. n. نَبِيبٌ, *It (a plant) produced a knotted stem.* (K.) — إِنْتَى أَرَى الشَّرِيبَ + [Verily I see evil, or the evil, to have grown, like a plant producing knotted stems]. (TA.)

4. نَبٌ + *انْبَهُ طُولُ الْعُرْبَةِ* [Length of celibacy made him to be desirous of sexual intercourse]. (TA.) — انْبَ, inf. n. انْبَابٌ, if not a mistake for انْبَ, inf. n. انْبَابٌ, meaning “he became pubescent,” probably signifies *He was excited, and uttered libidinous sounds, with the desire of sexual intercourse.* (TA.) See R. Q. 1.

5. نَبٌ *It (water) was made to flow; or was set a flowing.* (K.)

R. Q. 1: see 1. — نَبٌ + *He (a man, TA) talked nonsense, (and uttered libidinous sounds, TA,) in concubitu*: (K:) implying his acting like a he-goat at rutting-time. (TA.) — *He prolonged his work, to do it well.* (K.)

نَبَةٌ *A disagreeable, or abominable, smell.* (K.) Probably a mistake for نَبَةٌ; and therefore not mentioned by the leading lexicographers. (TA.)

نَبِيٌّ *A table (مَائِدَةٌ) made of palm-leaves.* (K, voce بَتَّى, q.v.)

نَبِيٌّ and نَبِيٌّ: see نَبِيٌّ or نَبِيٌّ.

أَنْبُوبٌ see أَنْبُوبٌ. — أَنْبُوبٌ قَرْنٌ + *That part of a horn that is above the knotty portion, to the extremity*: [i.e., the smooth part]. (TA.) — أَنْبُوبٌ + *The spout, or tube, of a jug.* (TA.) — + *A pipe of a tank, or cistern, through which the water flows*: either from تَبَبٌ, or from أَنْبُوبٌ as signifying “an internodal portion” of a reed, or cane. (TA.) — أَنْبُوبٌ الرِّئَةِ + *The [bronchi, or] air-passages of the lungs.* (K.) أَنْبُوبٌ or أَنْبُوبٌ is said to signify the same, in an instance mentioned by IAAr, in which a poet speaks of the substance resembling lights which a camel in heat protrudes from his mouth, and which is called غِيلَةٌ, as coming forth تَبَبٌ الرِّئَةِ: in which case, the word, if أَنْبُوبٌ, may be a pl., regularly أَنْبُوبٌ, of which the sing. is نَبٌ; or, if with dammeh to the hemzeh, it may be a contraction of أَنْبُوبٌ, used as a coll. gen. n., in a pl. sense. (TA.) — أَنْبُوبٌ *A way, or road.* (K.) [Ex.] الزَّمِ الْأَنْبُوبَ *Keep to the way, or road.* (As.) — أَنْبُوبٌ جَبَلٍ + *A track, or streak, (طَرِيقَةٌ) in a mountain*, (K,) appearing distinctly therein: of the dial. of Hudh-eyl: (TA.) Ex. ذَهَبَ فِي كُلِّ أَنْبُوبٍ [He went along every track of the mountain, or mountains]. (TA.) [As a coll. gen. n., used in the pl. sense: ex.] Málík Ibn-Khalid El-Khuzá'ee says,

فِي رَأْسِ شَاهِقَةٍ أَنْبُوبَهَا خَضَرٌ

[On the top of a lofty mountain, the streaks of which are green]. (TA.) — أَنْبُوبٌ + *A row of trees* (K) &c. (TA.) [See أَنْبُوبٌ.] — أَنْبُوبٌ *An elevated tract of land*: (K:) *one that is fine (رَقِيقٌ) and elevated*: pl. أَنْبَابٌ. (TA.)

أَنْبُوبَةٌ *An internodal portion of a reed or cane; such a portion thereof as intervenes between two joints, or knots*: (Lth, S;) i.q. كَعْبٌ, [which signifies as above, and also a joint, or knot,] with reference to a reed, or cane, or a spear-shaft: (K:) as also أَنْبُوبٌ (Lth, K) and أَنْبُوبٌ, which latter is probably a contraction: (K:) [see below:] or the pl. of أَنْبُوبَةٌ is أَنْبَابٌ and أَنْبَابٌ: (S;) [or أَنْبُوبٌ is a coll. gen. n., of which the n. un. is أَنْبُوبَةٌ, and the pl. أَنْبَابٌ: see also art. أَنْبَابٌ.] — [Hence,] اجْعَلِ الْأَمْرَ أَنْبُوبَةً وَاحِدَةً *Make thou the affair, or case, [uniform, or] one uniform thing.* (Fr. in TA in art. بَاجٍ.) — [Also, A sheath of a plant. See أَنْبُوبَةٌ.] — And *Any kind of tube.* See قَصَبٌ.]

نَبَا

1. نَبَاٌ, (K,) inf. n. نَبَاٌ, (TA,) *He uttered a low voice, or sound*: or *he (a dog) cried, or barked.* (K.) [See نَبَحٌ.] — نَبَاٌ, aor. ٤, inf. n. نَبَاٌ, and نَبَاٌ عَلَيْهِمْ, *He was exalted, or elevated.* = نَبَاٌ, (S,) inf. n. نَبَاٌ, and نَبَاٌ, (S,) *He assaulted them*;

came forth upon them: (K:) like نَبَعَ and نَبَّه: *he came upon them.* (AZ, S.) [See also نَابِي.] — *He went forth* from a land to another land. (S, K.) [See نَابِي.] — *جَاءَتْ بِهِ* i. q. نَبَاتٌ بِهِ *the land brought, or led him:* (S, L:) [accord. to Golius, *The land brought, or produced, it:* but it is a phrase well known to the learned among the Arabs in the present day, as similar to نَادَاهُ “his dust, or earth, (i. e. the place of his burial,) called him:” and the explanation which I have given is confirmed by the citation, in the S, of the following verse, of Hanash Ibn-Malik, immediately after نَبَاتٌ بِهِ in the sense of بِهِ:]

• فَنَفْسِكَ أَحْرِزْ فَإِنَّ الْحَتَا
• فَ يَنْبَأَنَّ بِالْمَوْتِ فِي كُلِّ وَادٍ

[Then take good care of thyself; for deaths (of various kinds) bring (or lead) a man into every valley (or place): i. e., fate brings him to the place where he is destined to be buried, wherever it be]. (S.) — نَبَاٌ, aor. 2: see 4.

2. نَبَاٌ: see 4.

3. نَابَاهُ *He acquainted or informed him, and the latter did the same.* (K.) — Also, simply, *He acquainted or informed him.* (TA.) — نَابَاهُمُ *He quitted their neighbourhood; withdrew to a distance from them.* (K.) [See also art. نَبَا.]

4. نَابَاهُ, and نَابَاهُ, (and نَابَاهُ, S, K, art. نَابَاهُ) and نَابَاهُ (S, K) and نَابَاهُ (S, TA,) each followed by نَابَاهُ or بِهِ; (TA;) *He informed him, or told him, of it:* (K:) or these verbs, followed by نَابَاهُ, signify *he made him to know it;* and followed by بِهِ, *he informed him, or told him, of it.* (TA.) — Es-Sameen says, that نَابَاهُ and نَابَاهُ, when they convey the meaning of knowledge, are triply transitive, or may govern three objective complements, the greatest number that any verb can govern: (TA:) [ex. *أُنْبِئْتُ زَيْدًا عَمْرًا قَائِمًا* *I acquainted Zeyd that Amr was standing.*] — It is also said, that نَابَاهُ has a more intensive signification than نَابَاهُ: ex. *مَنْ أُنْبِئَكَ هَذَا قَالَ تَبَانِي الْعَلِيمُ الْخَبِيرُ* [Who hath acquainted thee with this? He said, The Knowing, the Intelligent (God), hath apprized me: Kur, lxvi. 3]. (TA.) — Sb has mentioned *أَنَا أُنْبِئُكَ* [for *أَنَا أُنْبِئُكَ*] as used for the sake of conformity in sound with a preceding word. (M, TA.) [See art. جَوَا.] — *رَمَى قَائِمًا* *He cast, or shot, but did not split, or cleave, or make a slight cut, or scratch:* (S, K:) or, *did not penetrate.* (K.)

5. نَبَاٌ (S, K,) said to have been pronounced with 2 universally; (Sb, S;) but in the L, نَبَاٌ; (TA;) *He arrogated to himself the gift of prophecy, or office of a prophet.* (L, K.)

10. اسْتَنْبَاهُ *He sought, or searched after,*

information, or news. (K.) — *وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ* (in the Kur, x. 54) means *And they will ask thee to inform them, [saying,] Is it true?* (Bd.)

نَبَاٌ *Information; a piece of information; intelligence; an announcement; news; tidings; a piece of news; an account; a narrative, or narration; a story: or what is related from another or others: syn. نَبَاٌ (S, M, K:) it is generally held to be syn. with نَبَاٌ; but accord. to Er-Rāghib, signifies an announcement of great utility, from which results either knowledge or a predominance of opinion, and true: (TA:) pl. أُنْبَاءٌ. (K.) — النَبَاُ الْعَظِيمُ [Kur, lxxviii. 2.] accord. to some, *The Kur-ān:* others say, *the resurrection:* and others, *the case of the Prophet.* (TA.) — الأُنْبَاءُ, in the Kur, xxviii. 66, (فَعَمِيتَ عَلَيْهِمُ الأُنْبَاءُ) signifies *The allegations, pleas, or excuses.* (TA.)*

نَبَاٌ *An eminence, or protuberance, in the earth, or ground.* (TA.) — نَبَاٌ *A low voice, or sound:* (S, K:) or the cry, or barking, of dogs. (K.)

نَبِيٌّ (S, K,) pronounced with 2 in the dial. of the people of Mekkeh, (S,) whose pronunciation of it is disapproved by Sb on account of its uncommonness; (TA;) by others, نَبِيٌّ, without 2; (S, K, TA;) *A prophet:* (TA:) of the measure مَفْعُل used in the sense of the measure مَفْعُل [i. e. (IB) or فَاعِل (S, Es-Sunoosee) or مَفْعُول (Es-Sunoosee) i. e., who acquaints or informs mankind, (S, K, TA,) or who is acquainted or informed, respecting God and things unseen: or accord. to some, it is derived from نَبَوَةٌ and نَبَاٌ signifying “elevation;” (see art. نَبَا;) in which case it is originally without 2: or, accord. to others, from نَبِيٌّ in a sense given below; that of “a conspicuous way.” (TA.) It is a less special word than رَسُولٌ [when thereby is meant an apostle of God]; for every رَسُول is a نَبِيٌّ, but not every نَبِيٌّ is a رَسُول. (TA.) Pl. أُنْبِيَاءُ (S, K, without 2, because the 2 is changed into 1 in the sing., S,) and نَبَاٌ (S, K, like كَرَمَاءُ [pl. of كَرِيم] TA,) and أُنْبَاءُ [K, these two preserving the original radical 2] and نَبِيُونَ (K,) without 2: (TA:) but some pronounced the first and last of these pls., in the Kur-ān, with 2; though the more approved pronunciation is without 2. (TA.) The dim. is نَبِيْنِيٌّ (S, K,) with those who make the pl. نَبَاٌ [or أُنْبَاءُ]; but with those who make the pl. أُنْبِيَاءُ, it is نَبِيْنِيٌّ. (K.) — An Arab of the desert said to Mohammad, يَا نَبِيَّ اللَّهِ, and the latter disapproved of his pronouncing نَبِيَّ in this case with 2, because, as it signifies *An emigrant, he meant thereby to call him an emigrant from Mekkeh to El-Medeenah.* (S, K, TA.) — نَبِيٌّ *A conspicuous, an evident, or a clear, way.* (K.) Hence, accord. to some, the apostle [or rather prophet] is so called, because he is the conspicuous, evident, way, that conducts to God.

(MF.) — نَابِيٌّ and نَبِيٌّ *An elevated, or a protuberant, or gibbous, place.* (K.) — Hence it is said in a trad., لَا تَصَلُّوا عَلَى النَّبِيِّ, [Pray not upon the place that is elevated, or protuberant]. (K.)

نَبَوَةٌ (K, in the CK نَبَوَةٌ) in which the 2 is sometimes softened in pronunciation, and sometimes [or rather generally] changed into 2 which is incorporated into the preceding 2 so that the word is written and pronounced نَبَوَةٌ, (TA,) *Prophecy; the gift of prophecy; the office, or function, of a prophet.* (MA, K.) Dim. نَبِيْنِيَّة. (S, K.)

نَابِيٌّ act. part. n. of نَبَاٌ. — A bull [app. a نَبَاٌ] that goes forth from one land or country to another. (TA.) — A torrent that comes forth from another land or tract. (S.) — A man coming forth unexpectedly from an unknown quarter. (S, A.) — [See also نَبِيٌّ.]

جَائِبَةٌ خَبَرٍ, i. q. خَبَرٍ, *Have ye any current news? or—news from a distant place? &c.: see جَائِبَةٌ.* (A.)

نبت

1. نَبَتٌ (S, M, K,) aor. 2, inf. n. نَبَتْ and نَبَاتٌ; [which two ns. see mentioned as substs.;] and نَبَتٌ; (M;) and نَابَتْ; (Fr, S, K;) [respecting which last see below;] *It (a thing, M, or a leguminous [or other] plant, S, K,) grew; grew forth; sprouted; vegetated; or germinated.* (S, M, K.) As disallows نَابَتْ in this sense; but AO allows it, alleging the words of Zuheyr, *حَتَّى إِذَا أَثْبَتَ الْبَقْلُ* [Until, when the leguminous plants grew]. نَبَتْ and نَابَتْ are said to be like مَطَرَتِ السَّمَاءُ and أُمْطَرَتْ. In the Kur, xxiii. 20, Ibn-Ketheer, Abou-Amr and El-Haḍremee read نَبَتْ: others, تَنَبَتْ: but ISd says, that, accord. to the former reading, some hold ب, which follows نَبَتْ, to be redundant; and others hold that مَا تَنَبَتْ is understood after نَبَتْ. Fr holds them to be syn. (TA.) — نَبَتْ عَلَى حَالَةٍ حَسَنَةٍ *He, or it, grew in a good manner, condition, or state.* (L.) — نَبَتْ, inf. n. نَبَوْتُ; *It (a girl's breast) became swelling, prominent, or protuberant.* (K.) — نَبَتِ الأَرْضُ, and نَابَتِ, *The land produced, or gave growth to, plants, or herbage.* (S, K.)

2. تَنَبَّيْتُ, inf. n. تَنَبَّيْتُ, *He fed or nourished, or reared or brought up, a child:* (S, K:) *he nourished a girl, and nursed her up well, hoping that she might profit excellently.* (TA.) — نَبَيْتُ *Plant the term of thy life before (lit. between) thine eyes; i. e., keep it ever before thee.* (S.) — نَبَيْتُ, inf. n. تَنَبَّيْتُ, *He planted a tree.* (M, S, K.) — *He sowed seed, (M,) or grain.* (A.)

4. **نَبَاتُهُ**, (S, K,) inf. n. **إِنْبَاتٌ** [for which **نَبَاتٌ** occurs, as shown below], (TA,) *He (God) caused it, or made it, (a plant) to grow, vegetate, or germinate.* (S, K.) — **انبت**, inf. n. **إِنْبَاتٌ**; for which inf. n. **نَبَاتٌ** occurs in the *Kur*, iii. 32; and lxxi. 16; † *He (God) caused a child to grow.* (TA.) — See 1. — **انبت** *His* (a boy's) *hair of the pubes grew forth*; (S, K;) *he having nearly attained the age of puberty.* (TA.) *He* (a boy) *became hairy*: and in like manner a girl. (Mghb.)

5: see 1.

10. **استنبته** [*He endeavoured to make it grow, or vegetate, or germinate.*] (TA, art. **بلس**.) **استنبته بالذر** [*He grew it, or raised it, by means of seed*], and **بالتوى** [*by means of date-stones*], and **بالغرس** [*by means of planting*]. (Mgh, art. **حرت**.)

نَبْتُ and **نَبَاتٌ** [properly coll. gen. ns.] are syn., (S, K,) [signifying *A plant, a herb*: and *plants, herbs, or herbage*:] whatever God causes to grow, vegetate, or germinate, in the earth: (Lth:) the latter is an inf. n. used as a subst.: (Lth:) or it is a subst. which is used in the place of an inf. n. of **أَنْبَتَ**: (Fr:) n. un. of the former **نَبْتَةٌ**; (AHn;) [and of the latter **نَبَاتَةٌ** of which the pl. **نَبَاتَاتٌ** is mentioned in the *K* in this art., and frequently occurs in other works]. — **أَهْلُ نَبْتٍ** *A people of the highest rank, or nobility, and a people whose property has grown to the most flourishing state by means of their own exertions.* (L, from a trad.)

نَبْتَةٌ The manner, form, state, or condition, in which a thing grows, or germinates. (L.) — **إِنَّهُ لَحَسَنُ النَّبْتَةِ** *Verily he, or it, is of a goodly manner, &c., of growth.* (L.)

نَبَاتٌ: see **نَبْتُ**. — **سُكَّرُ نَبَاتٍ** [*Sugar-candy*; so called in the present day:] *an admirable kind of sugar, of which are made pieces resembling crystal, intensely white and lustrous*: app. Persian, and post-classical. (MF.)

خَبِيثٌ نَبِيتٌ *Vile, and contemptible, or despicable*: (Lh, K:) said of a man, and of a thing. (TA.) In some copies of the *K*, and in the *L*, instead of **حَقِيرٌ**, we read **فَقِيرٌ**, [accord. to which, the meaning is *vile, and poor*]. (TA.)

نَبِيشَةٌ sing. of **نَبَائِشٌ**, which latter signifies the ridges that are raised along the edges of rivulets such as are called **فُلْجَانٌ** (in the *CK*, **فُلْجَانٌ**) to retain the water: **النَّبَائِشُ** being expl. by **أَعْضَادُ الْفُلْجَانِ**: so in the *L*, &c.: in several copies of the *K* we read, in the place of **أَعْضَادُ**: but this is a mistake. (TA.)

نَابَتْ كُلُّ شَيْءٍ *What is fresh, or new, of anything, when it is growing forth small.* (TA.)

تَبَثَّتْ لَهُمْ نَابَةٌ *There grew up unto them young offspring, (S, K,) that became conjoined to the old, and increased their number.* (TA.) Dim. **نَوْبِيَّةٌ**. (L.) — **إِنَّ بَنِي فُلَانٍ لَنَابَةٌ شَرٌّ** [*Verily the sons of such a one are an evil offspring*]. (S.) — **مَا أَحْسَنَ نَابَةَ بَنِي فُلَانٍ** *How good is the manner, condition, or state, in which grow (أَمْوَالٌ, see 1,) the camels &c., (أَمْوَالٌ) and children of the sons of such a one!* — **نَابَةٌ** (TA) and **نَوَابِتٌ** [pl. of the former] (S, K) *Inexperienced young men.* (S, K.) You say, **هَذَا نَوَابِتُ النَّابَةِ**, and **النَّوَابِتُ**, *This is the saying of inexperienced young men.* (TA.) — **النَّوَابِتُ** The name of a certain sect who introduced strange innovations in *El-Islām*. (A, TA.) *El-Jāhidh* couples them with the **رَافِضَةُ**. (MF.)

مَنْبِتٌ: see **مَنْبِتٌ**.

مَنْبِتٌ: *Origin, or race, [from which a man springs;]* syn. **أَصْلٌ**. (L.) So in the phrase **إِنَّهُ لَغِي مَنْبِتٍ صَدِيقٍ** *Verily he belongs to an excellent race; is of an excellent origin*: and so in the phrase **فِي أَكْزَمِ الْمَنَابِتِ** [*of the most generous of origins, or races.*] (TA.) — **مَنْبِتٌ** A place in which plants, or herbs, grow: (S, K:) dev. from the constant course of speech: analogically it should be **مَنْبِتٌ**: (K:) as the aor. of the verb from which it is derived is not **يَنْبِتُ**, with kesreh: but there are other examples like it; as **مَسْجِدٌ** and **مَطْلَعٌ** &c.: **مَنْبِتٌ**, however, also sometimes occurs. (TA.) [Pl. **مَنَابِتٌ**.]

أَرْضٌ مَنَابِتٌ [*Land abounding with plants, or herbage*]. (K, voce **رَحْبَةٌ**, &c.)

مَنْبُوثٌ (contr. to analogy, S, [for **مَنْبِتٌ**]) A plant caused to grow, or germinate. (S, K.)

مُتَنْبِتٌ *Firmly rooted*; syn. **مُتَأَصِّلٌ**. (TA.)

تَنْبِيتٌ and **تَنْبِيتٌ**, (K,) the latter so written, not as being so originally, but for the sake of agreement in sound [with respect to the first and second vowels], (AHn,) a subst., signifying *What grows, or germinates, of slender (i.e. small, TA,) trees, [or shrubs,] and large*: (K:) ex.,

• **بَيْدَاءٌ لَمْ يَنْبِتْ بِهَا تَنْبِيتٌ** •
[A desert in which there grew not aught of shrubs or of large trees]: (TA:) *young shoots of palm-trees*: (IKtt:) *the prickles and branches that are cut off from a palm-tree, to lighten it.* (AHn, as from 'Eesa Ibn-'Omar.) — *Pieces of the hump of a camel.* (L.)

تَنْبِيتٌ: see **تَنْبِيتٌ**.

يَنْبُوتٌ [coll. gen. n.] A certain species of trees: (S:) *poppy-plants*; syn. **شَجَرُ الْخُشْعَاشِ**: and other trees of a large kind: or the trees called

خَرْوَبٌ [see below]: (K:) or a kind of thorny trees, having branches and leaves, with a fruit of the kind called **جَرَوٌ**, i.e., round; called in 'Oman **غَاف**: n. un. with **ة**: AHn says that there are two species of **يَنْبُوتٌ**; one of these is a kind of thorny and short trees, also called **خَرْوَبٌ** [q. v.] having a fruit resembling a bubble, in which are red grains, having an astringent effect upon the bowels, used as a medicine; the other species is a large species of trees: ISd says, An Arab of the desert, of the tribe of Rabeca, described to me the **يَنْبُوتَةُ** as [a tree] resembling a large apple-tree, the leaves of which are smaller than those of the apple, having a fruit smaller than the **زَعْرُورٌ**, intensely black and intensely sweet, with grains, or stones, which are put into scales, or balances: [evidently meaning the carob, or locust-tree, (see **خَرْوَبٌ**), whence our term "carob," applied to a small weight, the twenty-fourth part of a grain]. (L [See **غَافٌ** and **قَرْوَرٌ**].)

نبت

1. **نَبْتُ**, aor. **نَبْتُ**, inf. n. **نَبْتُ**; (and **انبت**, K;) i.q. **نَبَشٌ**; (AZ, S, K;) i.e., *He dug with the hand.* (AZ, S.) — **نَبْتُ**, aor. **نَبْتُ**, inf. n. **نَبْتُ**, *He took forth, or dug out, dust, or earth, from a well or a river.* (L.) — **نَبْتُوا عَنِ الْأَمْرِ** *They searched, or sought, for, or after, the thing; inquired respecting it; sought for information respecting it; searched into, inquired into, investigated, scrutinized, or examined, it.* (TA.) — **نَبْتُ**, [aor. **نَبْتُ**,] inf. n. **نَبْتُ**; *He was angry.* (K.)

6. **تَنَابَتُوا عَنِ الْأَسْرَارِ** *They searched into each other's secrets.* (A.)

8. **انبت**: see 1. — *He took; received into his hand.* (K.) — *He tucked up the skirts of his shirt, or the like, when sitting on the ground.* (K.) — *It (سَوِيقٌ or the like) increased in size (رَبًّا) in the water*: (K:) as also **انبت**. (TA.)

10. **استنبث أخاه عن سِرِّهِ** *He examined his brother respecting his secret.* (A.)

نَبْتُ A trace, vestige, or mark: (K:) a trace, or mark, of digging: (A:) pl. **أَنْبَاتٌ**. (TA.) — **مَا رَأَيْتُ لَهُ عَيْنًا وَلَا نَبْتًا** *I saw not the man himself, or the thing itself, nor any trace of him, or it.* (L.) — See **نَبِيتٌ**.

نَبِيتٌ The dust that an animal digs up with its feet in running. (IAar.) — **نَبِيشَةٌ** (S, K) and **نَبِيتٌ** (L) The dust, or earth, that is taken forth, or dug out, from a well or a river: (S, L, K:) pl. of the first, **نَبَائِشٌ**. (A.) — **نَبِيتٌ** and **نَبِيتٌ** Earth, or dust, taken forth, or dug out, from a well or a river. (L.) — **نَبِيشَةٌ** **سَجٌّ**

Flesh-meat buried by a beast of prey against the time of want. (IAth, from a trad.) = نَبَيْثٌ *A species of sea-fish; accord. to IAar; but it is also said, on his authority, that it is called نَبَيْثٌ; therefore it seems that one of these two words is a mistake for the other, or that they are two dial. forms. See also نَبَيْثٌ, in art. نبت. (TA.)* = نَبَيْثٌ Very bad, evil, wicked, or corrupt: (K:) applied to a man: (TA:) the latter word is an imitation sequent to the former. (S, and some copies of the K.) = أَبْدَى نَبَيْثَةَ الْقَوْمِ, and نَبَيْثُهُم, [He revealed the elicited secret of the people, and their elicited secrets]. (A.) — نَبَيْثٌ وَنَبَاثٌ [Between them are enmity and secrets elicited]. (A.)

نَبَيْثٌ: see نَبَيْثٌ.

أَنْبُوَّةٌ *A certain game (played by children, TA,) in which something is buried in a hole dug in the ground, and he who takes it forth wins the game.* (K.)

مَنْبُوتٌ: see نَبَيْثٌ.

ظَهَرَتْ مَنْبُوتُهُمْ وَلَمْ تَخْفَ حَبَائِثُهُمْ [The occasions for the scrutiny of their conduct appeared, and their evil qualities were not hidden]. (A.)

نبح

1. نَبَحَ, aor. نَبَحَ, inf. n. نَبِيعٌ, *He uttered a loud, or vehement voice, or cry.* (TA.) — نَبَحَ, inf. n. نَبِيعٌ, *Pepedit, certo modo: (TA:) inf. n. نَبِيعٌ, crepitem ventris emit; pepedit. (S, K.)* — نَبَحَ, inf. n. نَبِيعٌ and نَبِيعٌ, *He (a dog) barked; i. q. نَبَحَ. (S, K.)* = نَبَحَ *He mixed up, or beat up, fresh milk, with a نَبَاحَةٌ, until it became froth, in which state it is eaten with dates, taken up with three fingers. Only the Benoo-Asad did this. (IKh.)* — نَبَحَ *He mixed up سَوِيقٌ &c. (TA.)*

نَبِيعٌ and مَنْبُوحٌ *Milk mixed up, or beaten up, in the manner explained voce نَبَحَ. (IKh.)* — نَبِيعٌ and نَبَاحَةٌ *A kind of food of the Arabs in the time of paganism, (in seasons of dearth, or famine, TA,) made by mixing up, and beating up, soft camel's hair (وَبَرٌ) with milk. (K.)*

نَبَاحٌ *Loud, or vehement, in voice, or cry. (S, K.)* — نَبَاحٌ and نَبَاحٌ *A dog that barks much; (K:) a loud-barking dog. (S.)* [See نَبَاحٌ] = نَبَاحٌ [The wooden implement called] مَجْدَحٌ, for [mixing up] سَوِيقٌ (K) &c.; (TA;) also called مَخْوُصٌ and مَرْفَعٌ. (El-Mufaddal.) [See also نَبَاحَةٌ.]

النَّبَاحَةُ *The anus; syn. الْإِنْتُ. (S, K.)* — كَذَبَتْ نَبَاحَتُهُ *Pepedit. (S.)* — نَبَاحَةٌ *A wooden implement at the end of which is a thing resembling a فَلَكَةٌ [or the round head of a spindle], with*

which fresh milk is mixed up, or beaten up, in the manner explained voce نَبَحَ. (IKh.) [See also نَبَاحٌ.]

نَبَاحٌ: see نَبَاحٌ.

نَبِيعٌ: see نَبِيعٌ.

أَنْبِجٌ and أَنْبِجٌ *The fruit of a certain Indian tree, (K,) which is preserved, or made into a confection, with honey; in form like the peach, with the head edged (مُحَرَفٌ); [but this seems rather to apply to a kind mentioned below, resembling the almond;] it is brought to El-Irák; and has within it a stone like that of the peach: (L:) an arabicized word, from [the Persian] أَنْب [or أَنْب]. (K.) — Hence أَنْبِجَاتٌ, (L,) with kesreh to the ب, *Medical confections: app. an arabicized word: (S:) or confections, or preserves, made with honey, of the أَنْبِج and أَنْبِج and the like. (L.)* — Accord. to AHn, أَنْبِج is the name of *Certain trees abounding in Arabia, in the districts of 'Omán; planted; they are of two kinds; one of these has a fruit resembling the almond, which is sweet from the commencement of its growth; the other has a fruit in appearance like the Damask plum (إِجَاصٌ), is at first sour, and then becomes sweet when ripe: each has a stone, and has a sweet odour: the fruit of the sour kind is pressed down in jars, or earthen pots, [جَبَابٌ: so I read for جَبَابٌ:] while fresh, and kept until it attains to a ripe state, when it becomes as though it were the banana, in its odour and taste: the tree grows great so as to become like the walnut (جَوْزٌ), which it resembles also in its leaves: and when it attains to perfection, the sweet [fruit] is yellow; and the bitter, [or sour,] red. (L.)**

أَنْبِجٌ: see أَنْبِجٌ.

أَنْبِجَانٌ *Dough that has become in a state of fermentation, and inflated, or swollen, (S, K,) and sour: (TA:) in some books written with خ; but heard from the Arabs with ج, accord. to Abou-Sa'eed and Abu-l-Ghowth and others: (S:) there is no word like it except أَرْوَانٌ. (S, K.)*

مَنْبِجَانِيٌّ: see مَنْبِجَانِيٌّ. — Also, A mess of broken, or crumbled, bread, (ثَرِيدٌ,) in which is [some degree of] heat. (K.)

مَنْبِجَانِيٌّ, كَمَا: مَنْبِجَانِيٌّ, (S, K,) the latter word being formed after the manner of مَنْبِجَانِيٌّ and مَنْبِجَانِيٌّ, (S,) and مَنْبِجَانِيٌّ, rel. ns. of مَنْبِجٌ, each with fet-hah to the ب, contr. to analogy, (K,) the latter disallowed by IKt, but occurring in a trad. and in poetry, and not to be disallowed because contr. to analogy, since there are many such rel. ns., as رَازِيٌّ and مَرُوزِيٌّ &c., (TA,) *A certain hind of كَا, so called in relation to a place*

named مَنْبِجٌ: (S, K, &c.): or كَا: أَنْبِجَانِيٌّ, and كَا: أَنْبِجَانِيٌّ, which latter form is related by IAth as the one retained in the memory, a certain kind of كَا, so called in relation to a place named أَنْبِجَان; of wool, having a nap, or pile, without a border; one of the meanest kinds of coarse garments: its ا, accord. to some, is an augmentative letter. (TA.)

مَنْبُوحٌ: see نَبِيعٌ.

نبح

1. نَبَحَ, aor. نَبَحَ and نَبَحَ, [the former of which, accord. to the Msh, seems to be more common,] inf. n. نَبِيعٌ and نَبِيعٌ and نَبِيعٌ and نَبِيعٌ (S, K) and نَبِيعٌ (L,) and نَبِيعٌ (K,) the last having an intensive and frequentative signification, (TA,) *He (a dog, S, L, K) barked. (L.)* — Also, (sometimes, S,) نَبَحَ said of a gazelle, (T, S, K,) when he has advanced in years, and his horns have branched forth: (T:) and نَبَحَ of a he-goat, (K,) in coupling-time: (L:) and نَبَحَ of a serpent; (K;) meaning *he uttered a cry, or sound: (L:) also; of a hoopoe, (مُذْمَدٌ,) inf. n. نَبِيعٌ, signifying it uttered a harsh cry, by reason of age: (L:) and نَبَحَ of a lion, inf. n. نَبِيعٌ, signifying he uttered a cry (L, K) like the barking of a whelp. (Abou-Kheyreh, L.)* — نَبَحَ عَلَيْهِ and نَبَحَ الْكَلْبُ (T, Msh,) and نَبَحَهُ (T,) *The dog barked at him. (Msh.)* — نَبَحَ فَلَانٌ لَا يُغَوِّى وَلَا يَنْبَحُ [Such a one is not howled at nor barked at]: i. e., by reason of his weakness, no account is taken of him, and neither good nor evil is said to him. (L.) — نَبَحَ *He (a poet) satirized. (A.)* — نَبَحَ كَلْبَانِدٌ *Thy revilings reached, or overtook, me. (L.)*

3: see 1.

4. اسْتَنْبَحَهُ and انْبَحَهُ, *He made him (a dog) to bark: (S, K:) اسْتَنْبَحَهُ الْكَلْبُ he excited, or induced, the dog to bark: said of a man when, having lost his way, he imitates the bark of that animal, in order that a dog may hear him, and, imagining him to be a dog, may bark, and so guide him. (L.)* Said also of a guest, [or one who would be a guest, and who desires to guide himself to a place of entertainment]. (A.) [See an ex. cited, from the poet El-Akhtal, voce اِرْدَبَ.]

10: see 4.

نُبُوحٌ: *The clamour, confused noise, or mixture of voices, of a tribe, (S,) or of a people, (K,) and the barkings of their dogs, (S, K,) and the cries of their other animals. (A.)* — Subsequently put in the place of مُتَبَعٌ, and might, or power: (S:) and signifying *a numerous assembly. (K.)* El-Akhtal says,

إِنَّ الْعَرَاةَ وَالنُّبُوحَ لِدَارِمٍ

[Verily strength, or eminence, or lordship, and multitude, and might, or power, belong to Dárim]. (S.)

نَبَّاحٌ A dog that barks much. (A.) — نَبَّاحٌ A man (L) having a vehement, or loud, voice. (L, K.) — نَبَّاحٌ, with dammeh, (K,) or نَبَّاحٌ (as in the L) † A hoopoe (هَذْمَدُ) that cooes (يُغْرِقِرُ) much. (IAqr, K.) — نَبَّاحٌ † A gazelle that cries much, or often: (IAqr:) and نَبَّاحٌ the same applied to the female. (AA, K.) — نَبَّاحٌ White, small [shells such as are called] صَدَفٌ (TA:) small, white [shells such as are called] مَنَاقِبُ, of Mekkeh, (T, K, TA,) i.e. brought from Mekkeh: (TA:) put into [necklaces such as are called] قَلَانِدٌ (K, TA) and وَشَحٌ, and used for repelling the [evil] eye: (TA:) n. un. with ة. (K.)

نَبَّاحٌ: see نَبَّاحٌ.

نَبَّاحِيٌّ A dog having a loud bark. (Lh.)

كَلْبٌ نَوَاحٍ A barking dog: pl. كِلَابٌ نَوَاحٍ, and نَبَّاحٌ, and نَبَّاحٌ. (L.)

نَبَّاحٌ: see نَبَّاحٌ.

رَجُلٌ مَنَّبُوحٌ A man likened to a dog. (L.) — † A man reviled. (L.)

نَبَحَ

4. نَبَحَ He somed in a land such as is called نَبَخَةٌ. (K, TA.)

نَبَخٌ 'The small-pox; (S;) in an absolute sense: (TA:) or the small-pox of sheep or goats &c., (K,) — Also, (S, K,) and نَبَخٌ, (K,) Blisters, or pustules that fill with water, on the hand, (S, K,) occasioned by work: (K:) when they break, or dry up, the hand becomes callous by work: [a coll. gen. n.]: n. un. with ة. (TA.) — Also نَبَخٌ Marks of fire, [or blisters occasioned by burning,] upon the body.

نَبَخٌ: see نَبَخٌ.

أَكْةٌ نَبَخَةٌ A hill, or mound, such as is called نَبَخَةٌ (S:) or elevated ground: (TA:) or elevated and loose ground, not consisting of sand, but of hard and stony earth: (Th, K:) pl. نَبَاخِيٌّ: (K:) it has a broken pl. of the class proper to subst. because it is an epithet in which the quality of a subst. predominates. (TA.)

نَابِخَةٌ A proud, a haughty, or an imperious, man: (S, K:) pl. نَوَابِخٌ. (S.) — A speaker. (K.)

أَنْبَخٌ Rude, coarse, rough, gross; (K;) an epithet applied to a man. (TA.) — نَبَخٌ أُنْبَخٌ Dust of a dusky colour, and abundant. (L, K.) [See an ex. voce قَبِيحٌ, art. هَبِخٌ.]

نَبَذَ

1. نَبَذَهُ, aor. نَبَذَ, inf. n. نَبِذَ, (S, L, Mgh, K,) He cast, threw, or flung, it away, as a thing esteemed of no account or importance: this is the original signification; and in this sense it is mostly used in the Kur-án: (Er-Rághib:) he cast, threw, or flung, it (S, A, L, Mgh, K) from his hand, (S, L,) before him or behind him: (L, K:) and he cast, threw, or flung, it far away, or to a distance: (L:) and (so in the L; but in the K, or) he cast, threw, or flung it in any manner: (L, K:) نَبِذَ has teshdeed given to it to denote frequency, or repetition, of the action, or its application to many objects. (S, A, L.) — نَبَذَ خَاتَمَهُ He threw his signet from his hand. (L, from a trad.) — قَبَبُوا وَرَاءَ ظُهُورِهِمْ (Kur, iii. 184) † [lit., And they cast it behind their backs;] means and they did not observe it; (namely, their covenant;) they disregarded it. (Beyd.) — نَبِذَ is both by act and by word; having for its objects both substances and accidents: (L:) you say نَبِذَ الْعَهْدَ † He dissolved the league, or covenant, and cast it from him to him with whom he had made it: (A, L, Mgh:) and نَبِذَ كُلَّ قَرِيبٍ مِنْهَا إِلَى † [Each party of them cast from him, to the other, the league, or covenant, by which they had made a truce; i.e., each party of them rejected it, or renounced it, to the other]: (T:) and نَبِذَ إِلَى الْعَدُوِّ, and نَابَذَهُ, † He cast from him the league, or covenant, to the enemy, and dissolved it: and نَبِذُوا † They mutually cast from themselves the league, or covenant, and dissolved it. (A.) See also 3. — نَبِذَ أَمْرِي وَرَاءَ † [lit., He cast my affair behind his back; meaning,] he did not perform my affair; (A;) he neglected it. (Mgh.) — نَبِذَتْ فُلَانَةٌ قَوْلًا مَلِيحًا † Such a woman threw out a goodly, beautiful, or pretty, saying. (A.) — نَبِذْتُ إِلَيْهِ السَّلَامَ, and نَبِذْتُ إِلَيْهِ السَّلَامَةَ, † I threw to him the salutation. (A.) — نَبِذْتُ بِكَذَا † [I had such a thing as it were thrown to me; I had it thrown in my way;] I had it offered, or presented, to me, the meeting with it being appointed, or prepared; as also بِهِ رُؤْيُتٌ. (A.) — نَبِذْتُ اللَّهُ أُمَّ نَبِذْتُ بِكَ (A.) — نَبِذَ He threw forth earth or dust [in digging a hole &c.]; as also نَبِثَ. (A.) See also نَبِذَهُ. — نَبِذَ He threw dates or raisins into a bag or skin, and poured water upon them, and left the liquor until it fermented and became intoxicating: (T:) [or, simply, he steeped dates or raisins in water; for the beverage thus made, called نَبِذٌ, was not always left until it became intoxicating, as is shown by several trads.] — نَبِذَ نَبِذًا, (S, L, K, &c.) the most usual form of the verb, (Kz,) aor. نَبَذَ, only; (MF;) and نَبِذَهُ, (A, L, K,) and نَابِذَهُ, (L, K,) a form used by the vulgar, (S, IDrst,) and rejected by Th and others, but mentioned, on the authority

of Er-Ruásee, by Fr, who says that he had not heard it from the Arabs, but that the authority of its transmitter is worthy of reliance, (TA,) and نَابِذَهُ; (L, K;) † He made beverage of the kind called نَبِذٌ. (S, A, L, K.) — Also, نَبِذَ تَمْرًا, (Lh, IAth, L,) and نَبِذَ, (IAth, L,) and نَابِذَهُ, but this is seldom used, (Kutb, Lh, ISk, and others, and L,) and نَابِذَهُ, (L,) † He made, of the dates, and of the grapes, beverage of the kind called نَبِذٌ; (Lh, L;) he left the dates, and the grapes, in water, that it might become beverage of the kind so called. (IAth, L.) — Also, نَابِذَ † He made for himself that beverage. (A.) — فَلَانٌ يَنْبِذُ عَلَيَّ † Such a one boils against me like [the beverage called] نَبِذٌ. (A.) — نَبِذَ, [aor. نَبَذَ,] (S, L, K,) inf. n. نَبِذَ (L, K,) and نَبِذَانٌ, (S, K,) It (a vein) pulsed; (L, K;) a dial. form of نَبَضَ. (S, L.)

2: see 1.

3. نَابَذَهُ, inf. n. مَنَابَذَةٌ, He bargained with him by saying, Throw thou to me the garment, or piece of cloth, (A'Obeyd, L, K,) or other article of merchandise, (A'Obeyd, L,) or I will throw it to thee, and the sale shall become binding, or settled, or concluded, for such a sum: (A'Obeyd, L, K:) or, by throwing to another a garment, or piece of cloth, the other doing the like: (Lh, L, K:) or, by saying, When thou throwest thy commodity, or when I throw my commodity, the sale is binding, or settled, or concluded, for such a sum: (Mgh:) or, by saying, When I throw it to thee, or when thou throwest it to me, the sale is binding, or settled, or concluded: (Mgh, art. لِمَسْ:) or, by saying, When I throw the pebble (L, K) to thee, (L,) the sale is binding, or settled, or concluded: (L, K:) or by another's throwing a pebble to him: (L:) نَبِيعُ الْحَصَاةِ and نَبِيعُ الْمَنَابَذَةِ (L:) and نَبِيعُ الْإِنْقَاءِ الْحَجَرِ signify the same; (Mgh;) as also نَبِيعُ الْإِنْقَاءِ: (A:) such bargaining is forbidden. (L.) — نَابَذُوا, inf. n. مَنَابَذَةٌ; and نَابَذُوا † They retired, each of the two parties, apart, in war. (L, K.) — نَابَذَهُمُ الْحَرْبَ, and نَبِذَ إِلَيْهِمُ الْحَرْبَ, He retired from them to a place aside, or apart, in war, for a just purpose, (Lh, T, L:) or these two phrases, followed by عَلَى سَوَاءٍ, are used when there is between two parties at variance a covenant, or league, or a truce, after fighting, and they desire to dissolve the league, or covenant, and each party casts it from him (نَبِذَهُ) to the other: thus, فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ, in the Kur, [viii. 60, lit., cast thou from thee, to them, their league, or covenant, in an equitable, or just, manner,] means, announce thou to them that thou hast dissolved the league between thee and them, so that they may have equal knowledge with thee of the dissolving thereof and of the returning to war:

(T, L:) **على الحربي** here signifies **he made war with him openly**; (S, L, Mgh;) and is syn. with **نَبَذَ إِلَيْهِ الْحَرْبَ**: (L:) and **نَابَذُوهُمْ عَلَى سَوَاءٍ** they made war with them openly, in an equitable manner, declaring their hostile intention, so that it was equally known to their enemies and themselves. (L.) See also 1. — **نَابَذْتُهُمْ** † I acted contrarily to, or differently from, or adversely to, them; or was, or became, contrary to, or different from, or adverse to, them; syn. **خَالَفْتُهُمْ**. (Mgh.)

4: see 1.

6: see 1.

8. **انتبذ** † He went, withdrew, or retired, aside, or apart, from others; separated himself from others. (S, A, L, K.) — **انتبذت مكاناً** (Kur, xix. 16.) † She withdrew, or retired, to a place apart from her family, (L, Mgh,) far away. (Mgh.) — **انتبذ عن قومه** He withdrew, or retired, from his people. (M.) — **انتبذ ناحية** He went aside. (T.) See 1. — And see **انتبث** in art. **نبت**.

نَبَذَ † A little; a small quantity; (S, A, L, K;) **من المال** of wealth, or property; (S, A, L;) as also **نَبَذَةٌ** [which is a word much used though I find it explained in few lexicons]; (L, TA;) because what is little is thrown away, and disregarded: (A:) and in like manner, of herbage, and of rain, and of hoariness or hoary hair, (S, A, L,) &c.: (L:) and a small number of men: (A, L:) and the latter word, a piece, or portion, of a thing, such as a perfume: (L:) pl. of the former, **أَنْبَازٌ**: (L, K:) [and of the latter, **نَبَذٌ**]. — **أَنْبَازٌ مِنَ النَّاسِ** † The refuse of the people; (TA;) mixed people of the baser sort. (K, TA.)

جَذَبَةٌ: see **نَبَذَةٌ**. — **بَيْنَنَا وَبَيْنَ بَنِي فَلَانٍ نَبَذَةٌ** and **جَلَسَ نَبَذَةً**; † He sat aside, or apart. (S, A, L, Mgh, K.)

نَبَذَةٌ: see **نَبَذَ** — and **نَبَذَةٌ**.

نَبِذَ Cast, thrown, or flung, [&c.; see 1:] (K;) i. q. **مَنْبُودٌ**. (L.) But see below. — **نَبِذَةٌ** † The earth or dust that is thrown forth from a hole or the like that is dug; as also **نَبِذَةٌ**: pl. **نَبَائِذٌ**. (A, * L.) Yaḡkoob asserts, that the **ذ** is a substitute for **ث**. (L.) — **نَبِذٌ** † A kind of beverage, made of dates, and of raisins; i. e., must; and of honey; i. e., mead; and of wheat, and of barley, &c.; i. e. wort: (L:) or made of dates, or of raisins, which one throws (**يَنْبِذُ**, i. e. **يَطْرَحُ**, whence its appellation,) into a vessel or skin of water, and leaves until it ferments (**يَفُورُ**, T, L, or **يَغْلِي**, Mgh) and becomes intoxicating, or not so long as to become intoxicating: before it has become so, it is a lawful beverage: (T, L:) whether intoxicating or not, it is thus called: (L:) or it is thus called because it is left (**يَنْبِذُ**,

i. e., **يُتْرَكُ**), until it becomes strong; (Mgh;) being expressed juice, or the like, that is left (**يَنْبِذُ**) [for a time to acquire strength]: (L, K:) it is said that this word is originally of the measure **مَفْعُولٌ** in the sense of the measure **فَعِيلٌ**, but that it has become obsolete in this latter sense, and, applied to the beverage, is used as though it were a primitive substantive, as is shown by the form of its pl., (M, F,) which is **أَنْبِذَةٌ**; (S, L, MF;) for a word of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ** has not this form of pl.: (MF:) wine expressed from grapes is also called **نَبِذٌ**, like as **نَبِذٌ** is also called **خَمْرٌ**: **نَبِذَةٌ** is a coll. gen. n., and its n. un. is with **ة**: **نَبِذَةٌ** signifies some **نَبِذٌ**; lit., a portion thereof. (Mgh, art. **خمر**.) See also **مَنْبُودٌ**. (L.)

مَنْبُودٌ: see **نَبِذٌ**, and **نَبِذَةٌ**.

نَبَّازٌ [One who throws things away often, or quickly]. See **أَخَّازٌ** = **نَبَّازٌ** [One who makes, or sells, the beverage called **نَبِذٌ**]. (S, K, art. **سكر**.)

مَنْبَذَةٌ A pillow, or cushion; (Lh, S, A, L, K;) upon which one reclines, or sits: so called because it is thrown upon the ground to be sat upon: (L:) pl. **مَنْبَائِدٌ**. (A.) Ex. **تَرَبَّعُوا عَلَى الْمَنَائِدِ** [They sat cross-legged upon the pillows, or cushions]. (A.)

مَنْبُودٌ A child cast out by its mother (T, S, L, Mgh, K) in the road, (T, S, L, K,) on the occasion of her bringing it forth, and which a Muslim picks up and maintains; whether a bastard or lawfully begotten; (T, L;) a foundling: (L, K:) such may not be called a bastard because its kin may be established: (T, L:) also, † a bastard; (L, K;) because such is cast away in the road: (L:) fem. **مَنْبُودَةٌ** (L) and **نَبِذَةٌ**: (A, L:) pl. masc. **مَنْبُودُونَ** and **مَنْبَائِدَةٌ**; (L;) and pl. of **نَبِذَةٌ**, **نَبَائِذٌ**. (A.) — **مَنْبُودَةٌ** and **نَبِذَةٌ** † A ewe or other animal (L) that is not eaten, by reason of its leanness: (L, K:) so called because it is cast away. (L.) — **صَلَّى عَلَى قَبْرِ مَنْبُودٍ** He (Mohammad) prayed upon the tomb of a foundling: or, accord. to another reading **عَلَى قَبْرِ مَنْبُودٍ**, meaning, upon a tomb apart, (L,) or distant, (K,) from other tombs; (L, K;) like an expression occurring in another trad., **مَرَّ بِقَبْرِ مَنْبُودٍ** he passed by a tomb apart from other tombs. (L.)

هُوَ مُنْتَبِذُ الدَّارِ † He is far from his house. (A.) — **مُنْتَبِذٌ** and **مُنْتَبِذٌ** † [A man &c.,] aside, or apart, or separate, from others; (L;) [See also **مَنْبُودٌ**: and see a verse of Lebeed, voce **أَضَلَّ**.]

مُنْتَبِذٌ: see **مُنْتَبِذٌ**.

1. **نَبَّرَ**, (T, S, A, K,) aor. **ز**, (S, K,) inf. n. **نَبَّرَ**, (S,) He, (a man, S, A,) or it, (anything, T,) raised, or elevated, a thing: (T, S, A, K:) or **نَبَّرَ** signifies specially the raising of the voice: (MF, from the first part of the Keshsháf:) or the rising of the voice; so with the Arabs; and one says **نَبَّرَ الرَّجُلُ**, inf. n. **نَبَّرَةً**, meaning, the man spoke in a high tone: (IAmb:) and **نَبَّرَ**, inf. n. **نَبَّرَةً**, he (a man) uttered a sound: (A:) and [the inf. n.] **نَبَّرَةً**, signifies the crying out, or shouting, from fright, or fear: (T, K:) and **نَبَّرَةُ الْمَغَنَّى**, the singer's raising his voice from a low to a high pitch. (S, K.) — **نَبَّرَ الْحَرْفَ**, (S, M, A, K,) aor. **ز**, (M, K,) inf. n. **نَبَّرَ**, (S, M,) He pronounced the letter with hemz (**هَمْزٌ**). (S, M, A, K.) — **قُرَيْشٌ لَا تَنْبِرُ** [The tribe of Kureysh] do not pronounce with hemz. (S.) A man said to the Prophet, **يَا نَبِيَّ اللَّهِ** [O Prophet of God]; and he said **لَا تَنْبِرُ بِاسْمِي**, i. e. Pronounce not thou my name with hemz: (M:) for the tribe of Kureysh did not pronounce with hemz. (TA.) And when El-Mahdee performed the pilgrimage, he preferred El-Kisāce to recite the prayers in El-Medeench, and the people of that city disapproved of his pronouncing with hemz, asking him wherefore he did so in reciting the Kur-án in the mosque of the Apostle of God. (TA.)

8. **انتبر** It (a heap of wheat) rose, by additions. (T.) — **انتبر** (the body, M, K, and a wound, T, A) swelled; became swollen. (T, M, A, K.) — **انتبر** (the mouth, TA,) became blistered, or vesicated. (K, TA.) And **انتبرت يده** His arm, or hand, became blistered. (S, A.) — **انتبر** (the **مَنْبِرُ**, M, and the **خَطِيبُ**, K) ascended the **مَنْبِرُ** [or pulpit]. (M, K.)

نَبَرٌ sing. of **أَنْبَارٌ**, (T, S,) which signifies **Heaps**, syn. **أَخْدَاسٌ**, (M, K,) or a collection, (M, S,) of **طَعَامٌ**, (S, M, K, MS,) meaning of wheat, and of barley, [or other corn,] and of dates: (MS:) or [in the TA, and] **granaries** (**أَهْرَاءُ**) of **طَعَامٌ**: (in the present day, a granary:) what is called **هَرْنِي** being also called **نَبَرٌ** because the **طَعَامُ**, when poured in its place, rises: and the pl. pl. [i. e. pl. of **أَنْبَارٌ**] is **أَنْبَائِرٌ**. (T.) — **أَنْبَارٌ** also signifies **A merchant's magazine, or chamber**, (**بَيْتٌ**) in which he puts together, in order, or piles up, his goods. (M, K.) [In the K, it is added, that the sing. is **نَبَرٌ**: but this addition seems to be misplaced: for **أَنْبَارٌ** in the last of the senses here explained, as well as when applied to a granary, and to a collection of **طَعَامُ**, appears to be a pl. without a sing.]

نَبَرَةٌ Anything rising from a thing. (M, A, K.) — **نَبَرَةٌ** A swelling in the body. (M, K.) — **نَبَرَةٌ** I. q. **هَمْزَةٌ** [meaning the sound, or the character, so called]. (T, S, K.)

مَنْبَر The pulpit of the **خَاطِب** [in a mosque]: (M, TA:) so called because of its height: (S, M, A, K:) [pl. مَنْابِر.]

مَنْبَر: see **مَنْبَر**.

الْمَسْأَلَةُ الْمَنْبَرِيَّة: see the first paragraph of art. **عول**.

مَنْبَر Pronounced with hemz (**هَمْز**). (T.) **مَنْبَر** and **مَنْبَر**, i. q. **مَنْبَر** [i. e. Poems of which the verses end with hemz].

نبر

1. **نَبَرَهُ**, aor. =, inf. n. **نَبَر**, He called him, or named him, by a by-name, surname, or nickname; he by-named him, surnamed him, or nicknamed him; syn. **لَقَّبَهُ**; (S, Mgh, K;) mostly signifying he called him, or named him, by a nickname, a name of reproach, or an opprobrious appellation; (TA;) as also **نَبَرَهُ**: (K;) or the latter is with teaheed to denote muchness, or frequency, or repetition, of the action, or its application to many objects: you say, **فُلَانٌ يُنَبِّرُ بِالْأَسْمَاءِ** Such a one by-names, surnames, or [rather] nicknames, the children; syn. **يُلَقِّبُهُم**. (S.) — **النَّبَر** is also syn. with **الْتَمَزَ**; (K;) or is like the latter: (TA;) [i. e., **نَبَرَهُ** also signifies He upbraided, or reproached, him; or the like.]

2: see 1, in two places.

6. **تَنَابَرُوا بِالْأَلْقَابِ** (Mgh, K,*) or **تَنَابَرُوا** (S,) They called one another by by-names, surnames, or [rather] nicknames: (S, Mgh, K;) or they upbraided, reproached, or reviled, one another; (K, TA;) calling one another by names of reproach. (TA.) So in the Kur, xlix. 11; where the doing so is forbidden. (TA.)

نَبَر, [or, accord. to the Mgh, it seems to be **نَبَر**, for it is there said to be an inf. n. used as a subst., but this form I have never met with elsewhere,] A by-name; or surname; or nickname; syn. **لَقْبٌ**; (S, Mgh, K;) mostly, the latter; i. e., a name of reproach; an opprobrious appellation: (TA:) but Kh, [makes it, contr. to common usage, to signify a proper name; for he] says, that names are of two kinds; **أَسْمَاءُ نَبَر**, such as **زَيْدٌ** and **عَمْرُو**; and **أَسْمَاءُ عَامَر**, such as **فَرْسٌ** and **رَجُلٌ** and the like: (TA:) pl. **أَنْبَارٌ**. (S.)

نَبَر Ignoble, or mean, (Sgh, K,) in his grounds of pretension to respect, or his rank or quality, and in his natural disposition. (K.)

رَجُلٌ نَبَرٌ A man who is much accustomed to call others by by-names, surnames, or [rather] nicknames. (K.)

نبش

1. **نَبَشَ**, aor. =, (S, Mgh, Mgh,) inf. n. **نَبَشَ**, (S, A, Mgh, Mgh, K) He took, drew, or pulled,

out, or forth, (Mgh, Mgh, K,) a thing, (Mgh, TA,) [as] a leguminous plant, (S,) or a thing buried, (Mgh,) or a thing after burial, (TA,) [as] a corpse; (S, TA;) whence **نَبَشَ**, q. v.: (S, Mgh:) he made a thing that was concealed or covered to come out or forth, or to become apparent. (A, K.) — [Hence,] **هُوَ يَنْبِشُ لِعِيَالِهِ**, (A, TA,) inf. n. as above, (K, TA,) He draws forth sustenance hence and thence for his family, or household: (A:) or he gains, or earns, or seeks sustenance, for them. (K, TA.) — And **الْحَدِيثُ**, inf. n. as above, (K, TA,) He draws forth, or elicits, secrets, and discourse, narration, or information: (K, TA:) **نَبَشْتُ السِّرَّ** signifies + I divulged the secret. (Mgh.) — And **إِنْتَبَشَ الْعُرْوُ** He drew forth, or extracted, the veins. (A.) — Also, He removed, a thing from over another thing which it covered or concealed; (A, Mgh, K;) and earth from a thing beneath it: (A, Mgh,*) whence **نَبَشَ**, q. v. (Mgh, K.) — And hence, **نَبَشَ الْقَبْرَ** [He uncovered, or he rifled, or ransacked, the grave]. (A, Mgh, Mgh.) = Also, He dug with the hand; as also **نَبَشَ**. (AZ, in S, art. **نَبَشَ**.)

5. **هُوَ يَنْبِشُ عَنِ الْأَسْرَارِ** [app. + He endeavours to draw forth or elicit, or he searches out, secrets]. (TA.)

8: see 1.

نَبَاشَةُ The trade, or occupation, of the **نَبَاشِ**. (TA.)

نَبِيشَةُ Earth extracted from a well or burrow or the like. Hence, **نَبِيشَةُ الْجِرْبُو** [The earth extracted by the jerboa in making its burrow]. (T in art. **دَمَر**.)

نَبَاشٌ One who rifles, or ransacks, graves; who takes forth the dead from them; or who uncovers graves. (Mgh, Mgh.) See 1, in two places.

أَنْبُوشٌ A thing that is taken, drawn, or pulled, out, or forth: (Lh:) the lower part of leguminous plants taken, drawn, or pulled, out, or forth: (S, K:) or trees pulled out by the trunk and roots: (K:) as also **أَنْبُوشَةٌ**: (TA:) or both signify what is torn out by the rain: (AHeyth:) pl. **أَنْبَاشِ**, (S, K,) the pl. of both the above words. (AHeyth.) — Also, Full-grown unripe dates that are pierced with thorns in order that they may ripen. (TA.) — And the pl. signifies Small arrows. (Sgh.) Some say that this pl. has no singular. (MF.)

أَنْبُوشَةٌ: see **أَنْبُوشٌ**, in two places.

نبض

1. **نَبَضَ**, aor. =, inf. n. **نَبَضَ** and **نَبْضَانٌ** (S, A, K) and **نَبِيزٌ**, (so in a copy of the S,) It

(a vein, or an artery,) pulsed, or beat, (TA,) [or throbbed;] was, or became, in a state of motion, or agitation. (S, A, K.) — [Hence,] **مَا نَبَضَ لَهُ عِرْقٌ عَصِيْبَةً** [No party-spirit, or zeal in the cause of his party, became roused, or excited, in him;] he did not aid his people, or party, against oppression; was not angry, or zealous, for them, and did not defend them. (A, TA.) — And **نَبَضَ نَابِضُهُ** His anger became roused, or excited. (A, TA.) — [Hence also,] **نَبَضَتِ الْأَمْعَاءُ**, aor. as above, (in the L, written =, but this is doubtless a mistake,) + The bowels became in a state of commotion. (TA.) — And **نَبَضَ الْبَرْقُ** + The lightning flashed lightly, or slightly, (K, TA,) like the **نَبْضُ** of a vein or an artery. (TA.) = See also 4.

2: see 4, in two places.

4. **أَنْبَضَتِ الْحُمَى عِرْقَهُ** The fever made his vein, or artery, to pulse, beat, (TA,) [throb,] or become in a state of motion or agitation. (A, TA,*) — **أَنْبَضَ الْقَوْسَ** (T, S, M, A, Mgh,) like **أَنْضَبَا**, (Lth, T, M,) but the former is the more approved; (Lth, Eyn;) and **أَنْبَضَ عَنْهَا**; (A, Mgh;) or **أَنْبَضَ فِيهَا**; (AHn, K;) and **نَبَضَ فِيهَا**, inf. n. **نَبِيزٌ**; (AHn, TA;) in the K, **فِيهَا**, which is a mistake; (TA;) [He twanged the bow;] he made the bow to give a sound: (AHn, K;) or he put the string of the bow in motion, [or made it to vibrate,] (A, K,) or pulled it, (T, S, M, Mgh,) and then let it go, (S, Mgh,) in order that it might twang, (S, K,) or produce a sound: (T, M, Mgh;) and **أَنْبَضَ بِأَنْوَتَرٍ** (S, A, Mgh) signifies the same: (S, Mgh;) or he took the string of the bow with the ends of his two fingers, and then let it go so that it might fall against the handle of the bow: (Jm:) and **أَنْبَضَ الْوَتَرَ** he pulled the string of the bow without an arrow, and then let it go: (Yaqoob:) or he pulled the string of the bow, and then let it go so that he heard it give a sound. (Lh.) Hence the proverb, **إِنْ بَاضَ بِغَيْرِ تَوْتِيرٍ**, (S,) or **مِنْ عَيْرٍ**, (A,) [Twanging the bow without fastening, or binding, or bracing, the string; meaning threatening without the means of execution]: applied to him who pretends to that which he has not the means of performing. (A, TA.) [See also art. **وَتَر**.] And a poet says,

لَأَرْمِيَنَّكَ رَمِيًّا غَيْرَ تَنْبِيزٍ

[I will assuredly shoot thee with a shooting, not a mere twanging]: meaning, my pulling [of the bow] shall not be a threatening, but execution. (TA.) — You say also, **أَنْبَضَ التَّدَاؤُفُ مِنْبِزَتَهُ** [The separator and loosener of cotton by means of the bow and mallet made his mallet to cause the string of the bow to vibrate]. (A, TA.)

نَبْضٌ [an inf. n. used as a subst., signifying The pulse]. — Also, A pulsing vein, or artery:

as in the saying جَسَّ الطَّبِيبُ نَبْضَهُ [The physician felt his pulsing vein, or artery: or his pulse]: but it is more chaste to say نَبِضُهُ q.v. (TA.) — See also نَبِضٌ. — [It is also used as an epithet. You say,] قُوَادٌ نَبِضٌ, as also نَبِضٌ, and نَبِضٌ, (Sgh, K,) and نَبِضٌ, (A, TA.) † A heart that is sharp in intellect, clever, acute, (A, Sgh, K,) and very brisk or lively or sprightly or prompt. (A, TA.)

حَبْضٌ وَلَا نَبْضٌ (IDrd, S, K,) and حَبْضٌ † نَبْضٌ, (Sgh,) There is not in him any motion: (S, Sgh, K:) or sound, or voice, nor pulsation: (AA, in S, art. حَبْضُ:) or strength: (IDrd:) with fet-h to the second letter, only used in a negative phrase: (L:) As says, I know not what is الحَبْضُ, (S in art. حَبْضُ,) or الحَبْضُ. (TA.) — قُوَادٌ نَبِضٌ: see نَبِضٌ.

نَبِضٌ: see نَبِضٌ.

رَأَيْتُ وَمَضَّةً نَبْضَةً [A single pulsation]. You say, بَرَقَ كَبْضَةٌ عَرَقِي [I saw a slight flash of lightning, like a single pulsation of an artery]. (A, TA.)

نَبِضٌ: see نَبِضٌ.

مَا دَامَ فِي عَرَقِي نَابِضٌ [part. n. of 1]. You say, مَا دَامَ فِي عَرَقِي نَابِضٌ [As long as there remains in me a little artery pulsing, I will not abstain, or hold back, from aiding thee]; i.e., † as long as I remain alive. (A, TA.) — [Hence,] † Anger. (Lth, A, K.) See 1, where an ex. is given. — † An archer: lit. one who has a twanging. (Mgh.)

مَنْبِضُ الْقَلْبِ The place where one sees the heart pulsing, (TA,) or in motion; (A, K;) and where one perceives the gentle sound of its [pulsation, or] motion. (A, O.) You say, جَسَّ الطَّبِيبُ مَنْبِضَهُ [The physician felt his place of pulsation], and مَنْبِضُهُمْ [their places of pulsation]. (A, TA.) — مَا يَعْرِفُ لَهُ مَنْبِضَ عَسَلَةٍ means † He has no origin [known]; like مَضْرِبُ عَسَلَةٍ; (A, TA;) nor any people [to whom he belongs]. (TA.)

وَجَعَ مَنْبِضٌ [A pain causing pulsation, or throbbing]. (L, TA.)

مَنْبِضٌ (S, K,) or مَنْبِضَةٌ, (A,) The wooden mallet with which one separates and loosens cotton by striking with it the string of a bow; syn. مَنْدُفٌ, like مَحْبُضٌ; (S;) or مَدْنَدَةٌ, (A, K:) مَنْبِضٌ is said by Kh to occur in poetry as [its pl.,] meaning مَدْنَدٌ. (S.)

مَنْبِضَةٌ: see what next precedes.

نَبَط

1. نَبَطٌ, aor. نَبَطَ and نَبَطَ, inf. n. نَبُوطٌ (S, K) and

نَبَطٌ, (K,) It (water) welled, or issued forth. (S, K.) = See also 4.

2: see 4.

3: see 10.

4. انْبَطَ He (a digger) reached the water: (AA, S:) or reached the first that appeared of the water of a well, (K, TA,) and produced it, or fetched it out, by his labour. (TA.) And انْبَطَ He produced, or fetched out, by labour, water from good clay, or from clay containing no sand. (TA.) = [It is also trans.: you say,] انْبَطَ الرَّكْبَةُ; and انْبَطَها; (M, K;) and انْبَطَها; (IAqr, M, TA;) in the K انْبَطَها; (TA;) and انْبَطَها; (M, K [in the CK with teshdeed to the ب]) aor. نَبَطَ, (TA,) inf. n. نَبُطٌ; (M;) He produced, or fetched out, by his labour [in digging], the water of the well; syn. اَمَّاها; (M, K;) and of the first, (TA,) and last, (TA,) [or rather of all,] اسْتَخْرَجَ مَاءَهَا. (K, TA.) And انْبَطَها, inf. n. انْبَاطٌ; and انْبَطَها; He (a digger [of a well]) produced, or fetched out, by his labour, or work, the water. (Msb.) — See also 10, in five places. = انْبَاطٌ also signifies The producing an effect, or making an impression; syn. تَأْتِيرٌ. (Ibn-Abbád, Sgh, K.)

5: see 4: — and 10. = تَنْبِطٌ also signifies He affected to be like, or imitated, the نَبَط [or Nabathæans]: or he asserted himself to be related to them. (K, TA.) [Compare 10, in the last of the senses assigned to it below.]

8: see 10.

10. اسْتَنْبَطَ: see 4, in two places: its primary signification is [that mentioned above,] from نَبَطٌ signifying the “water that comes forth from a well when it is first dug.” (Zj.) — And hence, (Zj,) He drew out, or forth; extracted; educed; produced; elicited; fetched out by labour or art; got out; or extorted; syn. اسْتَخْرَجَ; (Zj, S;) a thing: (Zj:) and † He made anything to appear after occultation; as also انْبَطَ; (B;) [i.e. he brought it to light:] and اسْتَنْبَطَ † it (anything) was made apparent, after occultation; as also انْبَطَ: (K:) or the latter, [simply,] † it was made apparent. (L.) And [hence] † He (a lawyer) elicited (استخرج) an occult, or esoteric, doctrine of law, by his intelligence, and his labour, or study: (K, TA:) or you say اسْتَنْبَطَهُ, meaning † he elicited it (استخرجه), namely a judicial sentence, by labour, or study; as also انْبَطَهُ, inf. n. انْبَاطٌ: (Msb:) or † he searched out the knowledge of it. (Jel. iv. 85.) And اسْتَنْبَطَ مِنْهُ عِلْمًا, and خَيْرًا, and مَالًا, † He drew forth, elicited, or extorted, (استخرج,) from him knowledge, and good, or wealth, and property. (TA.) And نَبَاطٌ

[app. an inf. n. of نَابَطٌ] signifies the same as اسْتَنْبَاطٌ حَدِيثٌ † The drawing forth, or eliciting, (استخرج) of discourse. (TA.) And تَنْبِطُ الكَلَامَ † accord. to the K, or, accord. to Sgh, on the authority of Ibn-Abbád, † انتبطه, (TA,) † He drew forth, or elicited, (استخرج,) speech. (Ibn-Abbád, Sgh, K.) And انْبَطَ العِلْمُ † He revealed knowledge, and spread it among men. (TA.) — اسْتَنْبَطَ الفَرْسَ † He sought to obtain offspring from the mare: occurring in a trad.: but accord. to one relation, it is اسْتَنْبَطَهَا, meaning, “he sought what was in her belly.” (TA.) = He (a man) became a [naturalized] نَبَطِي [or Nabathæan]. (S, TA.) It is said by Eiyoub Ibn-El-Kirreeyeh, أَهْلُ عَمَانَ عَرَبٌ اسْتَنْبَطُوا وَأَهْلُ الْبَحْرَيْنِ نَبِيطٌ اسْتَعَرَبُوا [The people of 'Omán are Arabs who became naturalized Nabathæans, and the people of El-Bahreyn are Nabathæans who became naturalized Arabs]. (S, TA.) [See also 5.]

نَبَطٌ What first appears of the water of a well (IDrd, K) when it is dug; (IDrd;) as also نَبْطَةٌ: (K:) or the water that comes forth from a well when it is first dug: (Zj:) or the water that issues forth from the bottom of a well when it is dug; (S, accord. to one copy;) or this is termed نَبِيطٌ: (S, accord. to another copy; and TA:) pl. [of pauc.] انْبَاطٌ and [of mult.] نَبُوطٌ. (TA.) — فَلَانٌ قَرِيبُ التَّرَى بَعِيدُ النَّبِطِ [Hence the saying,] † Such a one's promising is near, [but] his fulfilling is remote: i.e. he promises, but does not fulfil. (IAqr.) And فَلَانٌ لَا يَدْرُكُ نَبْطَهُ (TA,) and فَلَانٌ لَا يَدْرُكُ لَهْ نَبْطَ (ISd, TA,) † Such a one's depth is not known, (K, TA,) and the extent of his knowledge: (TA:) or such a one's depth is not known; meaning that he is cunning, or possessing intelligence mixed with craft and forecast. (ISd, TA.) And فَلَانٌ لَا يُنَالُ نَبْطَهُ † Such a one is invincible, and inaccessible to his enemy. (TA.) — نَبْطٌ also signifies A well of which the water has been produced, or fetched out, by labour [of the digger]. (S, TA.) — And What oozes, or exudes, from a mountain, as though it were sweat, coming forth from the sides of the rock. (TA.) = النَّبِطُ, (S, Mgh, Msb, K,) and النَّبِيطُ, (S, Msb, K,) and النَّبَاطُ, (K,) the last is a pl. (AAF, S, Msb) of the first, (AAF,) and the second is [a quasi-pl. n.] like كَلِيبٌ, (AAF, L,) [The Nabathæans;] a people who alight and abide in the بَطَانِج [see أَبْطَحَ] between the two 'Iraks: (S, K:) or a people (T, M, Mgh, Msb) who alight and abide, (T, TA,) or who used to alight and abide, (Msb,) in the سَوَادِ (T, M, Mgh, Msb) of El-'Irak: (M, Mgh, Msb:) afterwards applied to mixed people; or people of the lowest or basest or

meanest sort; or the refuse of men; and the vulgar sort thereof: (Msb:) the people to whom these appellations properly apply were called نَبَط because of their fetching out by labour (لَا تَسْتَبَاطِمْ) what comes forth from the lands: (TA:) [for they were distinguished for agriculture; and hence their proper appellations are used as equivalent to "clowns," or "boors:" but a derivation commonly obtaining with us is that from Nebaioth the son of Ishmael:] the n. un. is نَبَاطِي (Yaḥkoob, IAḥ, S, Mgh, Msb, K,) and نَبَاطِي (IAḥ, S, Msb, K,) like يَمَانِي (S,) and نَبَاطِي (K,) and نَبَاط (S, K,) like يَمَانِي (S,) and نَبَاطِي (S, K,) like يَمَانِي (S,) but this is disallowed by IAḥ, (Mgh, TA,) and, accord. to Lth, نَبَاطَانِي, but this [also] is disallowed by IAḥ. (Msb.)

نَبَطَةٌ:

نَبَاطِي:

نَبَاطَانِي:

نَبَاط:

النَّبِيطُ: and نَبِيط:

نَبَاطِي and نَبَاطِي and نَبَاطِي:

see نَبَط.

[نع, &c.]

See Supplement.]

نهرج

نَهْرَجَ i.q. نَهْرَجَ, q.v. (TA). [The place in which it is mentioned in the K shows that F regards the ن as a radical letter; and though it is said in the TA that its being so is doubtful, he is right accord. to those who hold that every letter of an arabicized word is to be regarded as a radical if it, or a letter for which it is substituted, is found in the original.]

[نبو,

See Supplement.]

نت

1. نَتَّ, [aor. نَتَّ,] inf. n. نَتَيْتُ, i.q. كَتَّ, inf. n. كَتَيْتُ; (K:) and نَفَتَّ, inf. n. نَفَيْتُ; (L, K:) [It (a cooking-pot) boiled: &c.] — نَتَّ مَنْخَرُهُ غَضَبًا — His nostril became inflated, or swollen, by reason of anger. (K.)

2. نَتَّتْ He explained news, tidings, or a report. (K.)

5. See R. Q. 1.

R. Q. 1. نَتَّتْ (in a MS. copy of the K) نَتَّتْ,

[and so in the CK,] but the former is the more correct, TA) He (a man, L) became dirty (تَقَدَّر) after having been clean. (IAḥ, L, K.)

نَتَّة A small hollow, or cavity, in [stones of the kind called] صَفْوَان (K,) in which the rain-water collects. (TA.)

نتأ

1. نَتَأَ, aor. نَتَأَ, inf. n. نَتَوُ, (S, K,) It swelled; swelled up; rose; grew up. (K.) Said of a plant, &c. (S.) — نَتَأَ (S, K,) inf. n. نَتَوُ, (TA,) It protruded, or projected, from its place, without becoming separated. (S, K.) — نَتَأَ It (an ulcer, or a wound,) swelled. (S, K.) — It (a girl's breast) swelled forth, or became prominent, or protuberant. (TA.) — نَتَأَتْ She (a girl) grew up, (S,) and became marriageable. (S, K.) — نَتَأَ عَلَيْهِمْ, inf. n. نَتَوُ, He rose, or exalted himself, above them. (TA.) — [You say,] نَتَأَ تَحْقِرُهُ وَنَتَأَ Thou despisest him, and he riseth, or exalteth himself: (S:) or — he emulateth thee: or — he becometh great. A proverb, said of him who does not manifest his character or design by outward appearance, but keeps it secret: or of him who advances and exalts himself by his cunning, while thou thinkest him senseless, or negligent. Accord. to some, it is without نَتَوُ: see art. نَتَوُ. (TA.) — نَتَأَ He went up from one country or land to another. (TA.) — نَتَأَ عَلَيْهِمْ He came upon them; syn. اِطْلَعَ. (S, K.)

8. اِنْتَأَ He rose, or exalted himself. (K.) — اِنْتَأَ He encountered him; met him; opposed himself to him. (K, TA: the verb is explained in the K by اِنْتَرَى.)

نتب

1. نَتَبَ, aor. نَتَبَ, inf. n. نَتُوبُ, It swelled forth; became prominent, or protuberant. (S, K.) Said of a girl's breast. (S.)

نتج

1. نَتَجَ (S, K, &c.) aor. نَتَجَ, (as in the L, [but I believe this to be a mistake,] or نَتَجَ, (accord. to the Msb, MS, MF,) inf. n. نَتَجَ; (S:) and نَتَجَ; (A:) He assisted a she-camel, (S, K, &c.) [and a mare, see نَتَجَتْ,] and a ewe or she-goat (Msb) [or other quadruped], in bringing forth; delivered her of her young one; acting to her as a midwife does to a woman. (T, Msb, &c.) The original form of expression is نَتَجَا وَلَدًا He assisted her in bringing forth a young one; delivered her of a young one. (Msb.) El-Kumeyt has used the form نَتَجَ in the sense of نَتَجَ: but it is not commonly current in Arabic. (TA.) AHn

mentions the saying النَّاسُ نَتَجَ النَّاسُ إِذَا نَأَتِ الْجَبَّةُ نَتَجَ * [When El-Jebbah (the tenth of the Mansions of the Moon) sets antiheliacally, (for the setting, not the rising, is here meant, and this it did, about the commencement of the era of the Flight, in central Arabia, on the 11th of February,) the people assist their beasts, much, or frequently, in bringing forth, and deliver them, and the first of the truffles are gathered]. Thus he relates the saying, with tesheed to the ن of نتج, to denote frequency of the act. (L.) — نَتَجَتْ, pass. in form, [but neut. in signification,] inf. n. نَتَجَ (S, K, &c.) and نَتَجَ; (TA;) and نَتَجَتْ, (K,) also pass. in form; and some say نَتَجَتْ, but this is rare, and not heard by IAḥ; (TA;) and some, also, say نَتَجَتْ, (Lth, Kr,) but Az holds this to be a mistake; (TA;) She (a camel, IAḥ, S, K, &c., and a mare, IAḥ, and a sheep or goat or other quadruped, Msb) brought forth: (T, Msb, TA:) or one does not say نَتَجَتْ الشَّاةُ unless a man assist at the bringing forth. (Lth.) Thus one suppresses the objective complement of the verb. And one also says نَتَجَتْ الشَّاةُ وَلَدًا The she-camel brought forth a young one: and in like manner one says of a ewe or a she-goat: and sometimes, with the same meaning, نَتَجَتْ الناقة ولدا, in the act. form. (Msb.) One also says نَتَجَتْ الإِبِلُ The camels brought forth. (A.) [You say,] نَتَجَ الْقَوْمُ, (Lth,) and نَتَجَ, (L,) The people's camels or sheep or goats brought forth: (Lth, L:) or نَتَجُوا they had pregnant camels bringing forth. (K.) One may also say نَتَجَ الْوَلَدُ, meaning The young one of a she-camel &c., [see نَتَجَتْ, above,] was brought forth, or born. (Msb.) See 4. — [Hence,] الرِّيحُ تَنَتِجُ السَّحَابَ [The wind assists the clouds in the discharging of their rain; i. e., draws forth the rain from the clouds. (A, L.) — نَتَجَ It was produced, it resulted, or was a natural consequence.]

2: see 1.

4. اُنْتَجَتْ She (a camel, S, and a mare, S, K, or other solid-hoofed animal, Msb,) became pregnant: (T:) and so نَتَجَتْ, said of a she-camel, (Msb,) or other beast; but this is rare: (Es-Sarakustee, Msb:) or attained to the time of bringing forth: (S, K:) or became evidently pregnant: (Yaḥkoob, S, Msb:) accord. to IAḥ, اُنْتَجَتْ, in the pass. form, signifies she (a mare, and a camel,) became near to the time of bringing forth; and he had not heard اُنْتَجَتْ, in the act. form. (TA.) — See 1 and 8. — اُنْتَجَ or اُنْتَجَ (?) † It produced a thing as its fruit, or result. Ex. العَجْزُ وَالْثَوَانِي تَرَاوَجَا فَأَنْتَجَا الْفَقْرُ Impotence and remissness combined together, and produced, as

their result, poverty. (A, L.) And هَذِهِ الْمَقْدَمَةُ *This preamble will not produce a praiseworthy result.* (A.)

5. تَزَحَّرَتْ She (a camel) *breathed hard* (تَزَحَّرَتْ) that her young one might come forth. (K.)

6: see 1.

8. اِنْتَجَتْ (L, K, TA: in the CK اِنْتَجَتْ) She (a camel) *went away at random, and brought forth in a place unknown: (K:) or she brought forth by herself, unassisted by any one; (Yaakoob, L;) as also اِنْتَجَتْ. (L.)*

نَتَاج: see نَتَجَتْ. — [Also, an inf. n. in the sense of a pass. part. n., like حَمَل in the sense of مَحْمُول, &c., *What is brought forth by a camel &c.; and what are brought forth by camels &c., collectively; a brood thereof; its, or their, increase, or offspring; as is plainly shown in the lexicons &c., in many passages: for ex., see شَرَح, and دَف: also applied, in the TA art. بطن, to the young in the belly of a mare].*

نَتُوج, (AZ, S, K,) a rare form of epithet from a verb of the measure أَفْعَل, (Kr,) and مُنْتَج, (AZ, TA,) or the latter is not allowable, (S, K,) and نَتِيج, (Kr,) A she-camel, (S, Kr,) or a mare, (S, K,) or other solid-hoofed animal, (Msb,) pregnant: (Lth:) or that has attained to the time of bringing forth: (S, K:) or evidently pregnant: (Yaakoob, S, Msb:) or near to the time of bringing forth, and big-bellied. (AZ.) — [See also مَنُوجَة.]

نَتِيج: see نَتُوج.

نَتِيجَة A young one of a she-camel &c. [see نَتِيج and نَتَجَتْ] brought forth. (Msb.) — نَتِيجَة + Any produce, fruit, result, or natural consequence, of a thing: (KL:) [the sum of a speech or saying: a necessary inference: the conclusion of an argument or of a syllogism: pl. نَتَائِج.] You say, هَذِهِ نَتِيجَة مِنْ نَتَائِجِ كَرَمِكَ [This is one of the fruits, or results, of thy generosity]. (A.) [For another ex. see 4.] — هُمَا نَتِيجَة They are both of one age: said of two sheep. (Yoo, S.) غَنَمٌ فَلَانِ نَتَائِجِ The sheep, or goats, of such a one are of one age. (S, K.) هَذَا الْوَلَدُ نَتِيجٌ وَلَدِي This child is one born in the same month, or year, as my child. (A.)

نَاتِج A man assisting a she-camel &c. [see نَتَج] in bringing forth; delivering her; or one who assists her in bringing forth; who delivers her. (Msb, TA.)

مَتِيج The time at which a she-camel, (S,) or a mare, (K,) brings forth. (S, K.) Ex. أَمَتِ النَّاقَةُ The she-camel arrived at the time of her bringing forth. (S.)

نَتُوج: see نَتُوج. — قَعَدَ مُنْتِجًا † He sat accomplishing a want of nature. (A.)

مِنْتَجَة The anus; syn. اِسْت; as also مَنْتَجَة. (K.)

مَنُوجَة A she-camel &c., [see نَتَج] assisted in bringing forth; delivered. (Msb, TA.) — Also, A she-camel [&c., see نَتَجَتْ], bringing forth; (T;) and so, accord. to Kr, † نَتُوج, which, he says, is the only epithet of this measure from a verb of the measure فَعْل, except بَتُول: (TA:) pl. مَنَاتِيج. ex. نَوُوقُ مَنَاتِيجِ she-camels bringing forth. (A.)

نتج

1. نَتَح, aor. -, inf. n. نَتَح, He, or it, *sweated.* (L.) — نَتَح, aor. -, inf. n. نَتَح and نَتُوح, It (a leathern vessel, or skin,) *sweated, or exuded moisture, (S, L,) as when a skin sweats with the butter that is in it. (L.) — نَتَح, aor. -, inf. n. نَتَح and نَتُوح, It (sweat) exuded (S, L, K) from the skin, (L, K,) or from the roots of the hair; (T, L;) and grease, from a skin; and moisture, from the soil. (L, K.) — [And said of moisture, It percolated: see an ex. voce عَرَق.] — فُلَانٌ يَنْتِجُ نَتِيجَ الْحَمِيَةِ [Such a one sweats like a butter-skin]: said of one who is fat. (A.) — نَتَحَتْ دِفْرَى الْبَعِيرِ عَرَقًا The camel's protuberance behind his ear dripped with sweat, by reason of his journeying during a vehemently hot summer-day. (L.) — نَتَحَتْ الدَّمُوعُ, inf. n. نَتَح, + The tears flowed. (MF.) — نَتَحَ It (heat, L, K, and some other thing, L,) made him to sweat. (L, K.) [Its aor. seems to be يَنْتَح; and MF thinks that, in an instance which follows, it may be written with ت after the ت by poetic licence.] F observes, that J has fallen into three errors with respect to نَتِيج; [saying that الإِنْتِيج (in the place of which is put, in some copies of the S, الإِنْتِيج, as is mentioned in the TA,) is like النَتَح, and citing these words of Dhu-r-Rummeh, describing a camel making his voice to reciprocate in the شَفِيقَة,*

رَقَاءَ نَتَائِجِ اللِّغَامِ الْمَزِيدَا] first, because the root of the present art. is sound, so that الانتِيج has no place in it; secondly, because this word has no meaning (in this art. TA); and thirdly, because the [correct] reading is نَتَائِج, meaning "casts forth" the froth of the mouth. Neither IB nor IM has animadverted on J in this case. MF, however, observes, that one relation of a verse &c., does not impugn the correctness of another relation that differs from it; and that perhaps the ن of نتاج is a substitute for م; such substitution being frequent;

[as in the case of اِنْتَنَح;] or that the ت is what is termed اَلْفُ اِسْبَاع, and added for the sake of the metre. (TA.)

8. اِنْتَنَح: see اِمْتَنَح, in art. متح.

نَح Sweat. (K.) — See what follows.

نُوح The gums of trees: (S, K:) one should not say نُتُوح, (S,) as is commonly said: (TA:) it is doubtful whether its sing. be نَتَح, or of some other form. (MF.)

نَحَى النَّاحِ A butter-skin that sweats much. (A.)

مِنْتَحَة The podex: or the anus: syn. اِسْت. (L, K.)

يَنْتُوح A certain bird, (L, K,) bald-headed, found in sandy tracts. (L.)

مَنَاتِجِ الْعَرَقِ The pores through which the sweat exudes. (S.)

نتخ

1. نَتَح, (S, L, K,) aor. -, (K, JK,) or -, (L, JK,) inf. n. نَتَح, (S, L,) He pulled a thing out, or up, or off; removed it from its place; displaced it. (S, L, K.) He extracted, or pulled out, a tooth: (S, L:) and, a thorn from his foot (S, L) with an instrument called مَنَتَاخ, or مَنَتَاخَان: (L:) or he extracted in a general sense. (L.) It (a hawk, or falcon, L, K, and a vulture, L,) pulled off, or tore off, or snatched away, flesh (S, L, K) with its bill: (S, L:) and a raven, or crow, in like manner, a sore upon the back of a camel. (L.) — نَتِخَ مِنْ أَصْحَابِهِ † He was removed, or taken away, from his companions. (A.) نَتَحَتْهُ الْهَيْئَةُ مِنْ بَيْنِ قَوْمِهِ † Death removed him from among his people. (A.) — See also نَحَتْ.

مِنَتَاخ An instrument with which thorns are extracted from the foot; syn. مَنَتَاش: (S, L, K:) مَنَتَاخَان the same, having two extremities. (Az, L.) See مَنَتَاش.

نتر

1. نَتَر, aor. -, (S, M, A, Msb,) inf. n. نَتَر, (S, M, Msb, K,) He pulled a thing, (S, M, Msb, K,*) [as, for instance,] a garment, or piece of cloth, (A,) and his ذُكْر, which a man is required to do three times after بَوَّل, (S, TA,) hard, or with vehemence. (S, M, A, Msb, K.) — He drew a bow vehemently: (K, TA:) he drew the bow-string strongly; (TA;) or so that the bow nearly broke. (A.) — He rent a

garment, or piece of cloth, with his fingers or with his teeth. (M, K.) And [in like manner,] *تَنَزَّتَ الْقَبِي أَوْتَارَهَا* *The bows broke their strings.* (IK†.) — *He snatched a thing unawares.* (K, * TK.) — *He acted ungently, roughly, harshly, or violently,* (K, * TA.) in an affair. (TA.) — *He (a man) was as though he were pulling, in his walking:* (T:) *he leaned in his walking;* as also *انتتر.* (M.)

8. *انتتر* *It became pulled* (M, K) *hard, or with vehemence.* (M.) — See also 1, last signification.

10. *استنتر من بوله* *He pulled his ذكر so as to express the remains of his بول*, in purifying himself in the manner termed *استنجاء*; (M, * A, K, *) being earnestly desirous and careful to perform this act [fully]. (A, K.)

نُتْرَ *A thrusting, or piercing, in which extraordinary force or energy is exerted,* (M, K,) *as though pulling vehemently that by which the weapon passes in the person thrust, or pierced:* app. an inf. n. used as an epithet: (M:) *or a thrusting, or piercing, that is like a snatching unawares.* (ISK, T, S.) The saying of Alee, recorded in a trad., *إِطْعَنُوا النَّتْرَ*, has been explained as meaning *Thrust ye, or pierce ye, with extraordinary force or energy:* and *as though snatching unawares.* (TA.) [See art. *سَعَرُ*.] Accord. to IAar, (T,) *طَعْنَةُ نَتْرَةٍ* signifies *A thrust that passes through.* (T, K.)

نَتْرَةٌ *A hard, or vehement, pull:* (Mab:) pl. *نَتْرَاتٌ.* (S, Mshb.) — See *نَتْرَ*.

قَوْسٌ نَاتِرَةٌ *A bow that breaks its string, by reason of its hardness:* (S, K:) pl. *نَوَاتِرٌ:* (S:) *or قَوْسٌ نَوَاتِرٌ* signifies *bows having the strings broken.* (M.)

[*مُنَاتِرَةٌ*, in the K, I suspect to be a mistake for *مُنَابِرَةٌ*]

نث

1. *نَثَّ*, (S, A, K,) aor. ن, inf. n. *نَثَّ*, (A, K,) *He extracted; or drew, or pulled, out, or forth;* (S, A, K;) *a thing,* (S,) *or a thorn,* (A, K,) *and the like,* (K,) *and hair,* (TA,) *with the مَنَاش:* (S, A, K, TA:) *he plucked out hair or the like.* (IDrd, K.) — *He plucked, or pulled, flesh, and the like, by pinching it with his fingers,* (Lth, K,) *and by taking hold upon it with his teeth.* (Lth, TA.) — *نَثَّ* *الجراد الأرض*, aor. and inf. n. as above, *The locusts ate the herbage of the earth.* (TA.) — *مَا نَثَّتُ مِنْ فُلَانٍ شَيْئًا* *I did not obtain, (S,) or take, (A,) from such a one anything.* (S, A.) — *هُوَ يَنْتَشِ لِعِيَالِهِ*, (Lh, TA,) inf. n.

as above, (K,) *He gains, or earns, or seeks sustenance, for his family, or house-hold.* (Lh, K, * TA.) — *هُوَ يَنْتَشِ مِنْ كُلِّ عِلْمٍ* *He takes [or acquires] of every science.* (A, * TA.)

مَا أَحْذَ إِلَّا نَثًّا *He took not save a little.* (TA.)

مَنَاش [A kind of tweezers;] *an instrument with which one extracts, or draws or pulls out or forth,* (S, A, K,) *a thing* (S,) *or a thorn,* (A, K,) *and the like,* (K,) *and hair;* (TA;) i. q. *مِنَاشٌ.* (S, K.)

[&c. نثض]

see Supplement.]

نث

1. *نَثَّ*, [aor. ن,] inf. n. *نَثَّ*, *It (a bone) distilled, or let flow, the oily matter that was in it:* (TA:) [as also *مَثَّ*]. — *نَثَّ*, aor. ن, inf. n. *نَثَّ* (S, K,) and *نَثَّ*; (S;) and *نَثَّ*; (K;) *It (a skin) exuded* (S, K) *the clarified butter that was in it:* like *مَثَّ*. (TA.) — *وَأَنْتَ تَنْثُ نَثِيَتِ الْحَمِيَتِ* (accord. to one reading, *نَثَّ* *الحميت*, TA) *And thou sweatest like the butter-skin.* (S, from a trad.) — *نَثَّ*, aor. ن, inf. n. *نَثَّ*, *He sweated by reason of fatness, and appeared as though he were anointed:* as also *مَثَّ*: (TA:) *or he sweated by reason of his bigness, and his abundance of flesh.* (A'Obeyd.) — *نَثَّ*, (so in the TA,) [aor. ن,] or *نَثَّ*, (so in the K,) *He wiped his hand* (K) *with a napkin:* as also *مَثَّ*. (TA.) — *نَثَّ*, [aor. ن,] *He anointed a wound:* as also *مَثَّ*. (TA.) — *نَثَّ*, aor. ن, (S, M, L, K,) and ن, (M, L, K,) the latter [which deviates from a constant rule] thought by MF to be a mistake, he not knowing any authority for it except the K, and disallowed by the T, (TA,) inf. n. *نَثَّ*; (S;) and *نَثَّ*, inf. n. *نَثَّ*; (TA;) *He divulged,* (S, K,) *or spread, dispersed, disseminated,* (TA,) *news, tidings, or information,* (K,) *or what was talked of:* (S, TA:) like *بَثَّ*: *or he spread what should rather be concealed than spread.* (TA.) [See also *نَثَّا*.]

2: see 1.

R. Q. 1. *نَثَّ* *He sweated much.* (K.) — See 1.

نَثَّ *A wall (حائط) that is moist, or damp,* (K,) *and flaccid.* (TA.)

كَلَامٌ غَثٌ نَثَّ [Very bad, or corrupt speech]: *غَثٌ* is here an imitative sequent to *نَثَّ*. (K.)

نَثَّ *Ointment with which a wound is anointed.* (K.)

نَثِيَّةٌ *The moisture exuded by a skin, such as is called زَيْءٌ or سَقَاءٌ.* (K.)

نَثَّ and *نَثَّ* [A man who is in the habit of divulging, or spreading, dispersing, or disseminating, news, tidings, or information, or what is talked of, or what should rather be concealed]. (Th.)

نَثَّ *One who traduces the Muslims behind their backs, but saying of them what is true, and mentioning their vices, or faults:* pl. *نَثَّاتٌ:* (AA:) [the pl. only is mentioned in the K, and explained as signifying persons who traduce others behind their backs, but saying of them what is true].

نَثَّ: see *نَثَّ*.

نَثَّةٌ *A small portion of wool with which one anoints* (K) *a wound.* (TA.)

نث

نَثَّ, aor. ن, [inf. n. *نَثَّ*], *It (flesh-meat) became changed, or altered, and stank:* formed by transposition from *نَثَّ*: (K:) and so a wound. (TA.)

نَثَّةٌ *A gum that is flabby and bleeding:* and in like manner *شَفَّةٌ*, a lip: (TA:) [as also *نَثَّةٌ*].

نثر

1. *نَثَرَ*, aor. ن, (S, M, A, Mshb, K,) and ن, (M, Mshb, K,) inf. n. *نَثَرَ* (S, M, A, Mshb, K) and *نَثَرَ*. (M, K,) *or the latter is a simple subst.,* (S, A, Mshb,) *He scattered a thing, sprinkled it, strewn it, dispersed it, or threw it dispersedly,* (Lth, T, M, A, Mshb, K, TA,) *with his hand;* (Lth, T;) *as, for instance, grain,* (Lth, T,) *and fruit and the like,* (Mshb,) *walnuts and almonds and sugar,* (Lth, T,) *and pearls, &c.;* (A;) *as also* *نَثَرَ*, (M, K,) inf. n. *نَثَرَ*; (TA;) [or the latter is with tesheed to denote muchness, or frequency, or repetition, of the action; or its application to many objects: see *نَثَرٌ*]. — *نَثَرَ النَّخْلَةَ* *The palm-tree [scattered or] shook off its unripe dates.* (A.) — *وَجَّاهُ فَنَثَرَ أَمْعَاءَهُ* *He smote him with a knife and scattered his intestines.* (M, A.) — *لَا تُنْثِرَنَّ نَثَرَ الْكَرْشِ* [I will assuredly scatter thine intestines like as one scatters the contents of the stomach of a ruminant beast]: said in threatening. (A.) — *نَثَرُوا وَلَدًا* *He (a man, M) had many children born to him.* (M, K, TA.) And *نَثَرَتِ الْمَرْأَةُ بَطْنَهَا*, (T, A, Mgh TA,) and *كَرَشَهَا*, (A, in art. *كَرَشَ*;) *The woman brought forth many children;* (T, A, in art. *كَرَشَ*;) *scattered children;* *لِلزَّوْجِ* *to the husband.* (Mgh.) — *نَثَرَ الْكَلَامَ* *He spoke, or talked, much.* (M, K, TA.) —

‡ *He hastened, or was quick, in his reading, or reciting.* (A.) — نَثَرَ, aor. -, inf. n. نَثِيرٌ, ‡ *He* (a beast of carriage, M, K, and a camel, M, and an ass, T) *sneezed* [app. so as to scatter the moisture in his nostrils]: (T, M, K, TA:) or *did with his nose what is like sneezing*: (T:) *he* (an ass, and a sheep or goat) *sneezed, and expelled what annoyed or hurt him, from his nose*: (A:) or نَثَرَتْ *she* (a ewe or goat) *ejected from her nose what annoyed or hurt her.* (S.) And نَثَرَ, (Fr, T, IAth, Mgh, Msh,) aor. -, (T, IAth,) inf. n. نَثَرَ (T, Mgh) [and app. نَثِيرٌ, as above], ‡ *He* [a man] *blew his nose; ejected the mucus from his nose; syn. اَمْتَحَطَ*: (IAth;) as also اَمْتَحَطَ: (S, K, art. مَحَطَ:) and *he ejected what was in his nose, of mucus, and of that which annoyed or hurt him, in performing the ablution termed وَضُو*: (Sgh, TA;) as also اَمْتَحَطَ, accord. to some: (TA:) or اَمْتَحَطَ signifies *he ejected what was in his nose; or he emitted his breath from his nose; or he introduced the water into his nose; as also اَمْتَحَطَ and اَمْتَحَطَ*: (K:) but this last explanation is outweighed in authority; the form اَمْتَحَطَ is disallowed by the leading lexicologists; and the author of the K, in respect of this form, follows Sgh, without due consideration: (TA:) [accord. to the more approved opinion,] نَثَرَ signifies *he scattered what was in his nose by the breath; as also اَمْتَحَطَ and اَمْتَحَطَ*: (S:) or, as some of the learned say, *he snuffed up water, and then ejected what was in it, of anything annoying or hurting, or of mucus; as also اَمْتَحَطَ*: (IAar, T, Mgh:) or اَمْتَحَطَ (T, M, IAth, K) and اَمْتَحَطَ, (K,) *he snuffed up water, and then ejected it* (T, M, IAth, K) *by the breath of the nose*: (T, M, K:) accord. to some, نَثَرَ and اَمْتَحَطَ signify *he* (a person performing وَضُو) *snuffed up water*: but others say that the latter signifies *he ejected what was in his nose, of mucus &c.*; agreeably with a trad. to be cited below: (Msh:) IAar says, that اَمْتَحَطَ signifies *he snuffed up water, and put in motion the نَثَرَة, or end of the nose, in purification*: (T [in the Mgh, this explanation is ascribed to Fr:]) and Fr, that نَثَرَ and اَمْتَحَطَ and اَمْتَحَطَ signify *he put in motion the نَثَرَة, in purification*. (T.) It is said of Mohammad, كَانَ يَسْتَنْشِقُ ثَلَاثًا [He used to snuff up water three times, every time ejecting it; &c.] and this indicates that اَمْتَحَطَ differs from استنشق. (T, Mgh, Msh.) And it is said in a trad., إِذَا اسْتَنْشَقْتَ فَأَنْثِرْ, (S, Msh,) and فَأَنْثِرْ, with the conjunctive I, and with dāmm and kesr to the ث, (Msh,) *When thou snuffest up water, scatter what is in thy nose by the breath*; (S;) or *eject what is in thy nose, of mucus, &c.*: (Msh:) or, as A'Obeid relates it, فَأَنْثِرْ; inf. n. اِنْثَارٌ: (Msh:) or, as he relates it فَأَنْثِرَ فَأَنْثَرَ, with the disjunctive I; and he does not explain it; but the lexico-

logists do not allow اَنْثَرَ, from اِنْثَارٌ; one only says, نَثَرَ and اَمْتَحَطَ and اَمْتَحَطَ. (T.) No instance of اَمْتَحَطَ used transitively has been heard, except in a trad. of El-Hasan Ibn-'Alee, اَمْتَحَطَ اَنْثَرَ [He ejected the contents of his nose; or he blew his nose]; as though the root [نَثَرَ] were regarded in it, or as though it were made to import the meaning of نَقَى. (Mgh.)

2: see 1, first signification.

3. نَاثَرُهُ *He contended with him in scattering, strewing, or dispersing, a thing or things.* And hence, — رَأَيْتُهُ يَنَاثَرُهُ الدَّرَّ [lit., I saw him contending with him in scattering pearls: meaning,] ‡ *I saw him holding a disputation, or colloquy, with him, in beautiful, or elegant, language.* (A.)

4. اَنْثَرَ as syn. with نَثَرَ and اَمْتَحَطَ and اَمْتَحَطَ: see 1, latter half, = اَنْثَرُهُ ‡ *He made his nose to bleed; syn. اَرْغَفَهُ*. (S, A, K.) You say, طَعَنَهُ فَأَنْثَرَهُ ‡ [He pierced him and made his nose to bleed]: (S:) and ضَرَبَهُ فَأَنْثَرَهُ [He smote him and made his nose to bleed]. (A.) — ‡ *He threw him down upon his نَثَرَة*, (M, A, TA,) i. e., (TA,) [upon the end of his nose: or] upon his خَيْشُوم. (K, TA.) You say, طَعَنَهُ فَأَنْثَرَهُ عَنْ قَرَسِهِ ‡ [He pierced him and threw him down upon the end of his nose from his horse]. (M, A.)*

5: }
6: } see 8.

8. اَنْثَرَ (S, M, A, Msh, K) and اَنْثَرَتْ (S, M, A, K) and اَنْثَرَتْ (M, K) *It became scattered, strewed, dispersed, or thrown dispersedly*: (S,* M, A, Msh, K:) [or the second more properly signifies *it became scattered, &c., by degrees, gradually, or part after part; resembling نَسَاقَطٌ* &c.: and the third, being quasi-pass. of 2, denotes muchness, or frequency, or repetition, of the action; or its application to many things.] You say, اَنْثَرَتْ الْكَوَاكِبُ ‡ *The stars became dispersed: or became scattered like grain.* (TA.) And اَنْثَرُوا and اَنْثَرُوا ‡ [They (meaning men) became as though they were scattered by the hand]. (A.) [And اَنْثَرُوا الشَّعْرَ, and اَنْثَرُوا, ‡ *The hair, and the leaves, fell off, and became scattered, by degrees.*] And اَنْثَرُوا الْقَوْمَ ‡ *The people fell sick and died [one after another]: (M, K:*) or you say اَنْثَرُوا قَتَلُوا ‡ [they fell sick and became separated by death, one after another]. (A.) =* See also 1, latter half, throughout.

10: see 1, latter half, throughout.

نَثَرَ ‡ [Prose: so accord. to general usage: and] *rhyming prose: contr. of نَظَرَ*: so called as being likened to [scattered pearls, or] scattered grain. (TA.)

نَثَرَ: see نَثَرَ: and نَثَرَ: and مُنْثَرٌ. = ‡ *Loquacity, (M, TA,) and the divulging of secrets.* (TA.)

نَثَرَ ‡ *Loquacious; one who talks much: as also مُنْثَرٌ (M, K) and نَثَرَانٌ*: (Sgh, K:) or *vainly or frivolously loquacious, and a divulger of secrets*: (A:) fem. نَثَرَةٌ only. (M.)

نَثَرَةٌ [A single act of scattering, strewing, dispersing, or throwing dispersedly, with the hand. And hence,] — ‡ *A sneeze*: (K:) or the like thereof; peculiar to a beast of carriage (S) [or other beast, and a fish, as appears from what here follows.] It is said in a trad. (A, TA) of Kaḥb, (TA,) الْجَرَادُ نَثَرَةٌ حُوبٌ (A, TA) ‡ *The locust is [produced by] the sneeze of a fish: or, as in a trad. of I'Ab, نَثَرَةُ الْحُوتِ the sneeze of the fish.* (TA.) [From this it is inferred that the locust is, like fish, lawful to be captured by one in a state of إِحْرَام.] = ‡ *The end of the nose*: (IAar, T:) or i. q., خَيْشُوم: (A:) or the خَيْشُوم *with what is next to it*: (M, K:) and (M, A; but in the K, or) the *interstice that is between the two mustaches*, (S, M, A, K,) *against the partition between the two nostrils*: (S, M, K:) so [in a man and] in the lion: (S, M:) or the nose or the lion. (M.) — Hence, (T, &c.) النَثَرَةُ, (T, S, M, K,) and نَثَرَةُ الْأَسَدِ, (T, A,) ‡ *Two stars, between which is the space of a span, (شِبْرٌ, [said in several law-books to be the twelfth part of a رُمْح, and therefore twenty-two minutes and a half, accord. to modern usage; but there is reason to believe that ancient usage differed from the modern with respect to both these measures, and was not precise nor uniform;]) and in [or between] which is a particle (لُطْفٌ) of white, as though it were a portion of cloud; it is the nose of Leo, [which the Arabs extended far beyond the limits which it has upon our globes, (see الدَّرَاعُ)], (S, K,) and is a Mansion of the Moon: (S:) [app. the Aselli; Asellus Boreus and Asellus Australis; two small stars in Cancer, between which is a little cloud or nebula, called Præsepe: (see Pliny, l. xviii. c. 35:)] a certain star or asterism, which is of the stars or asterisms of Leo, and which is a Mansion of the Moon: (M:) [app. meaning the same, or Præsepe:] or a certain star in the sky, as though it were a particle (لُطْفٌ) of cloud, over against two small stars, in the science of astronomy pertaining to the sign of Cancer [though accord. to the Arabs belonging to Leo]: (T:) [app. Præsepe; the two small stars adjacent to it being the Aselli:] a certain star, as though it were a particle (لُطْفٌ) of cloud; so called because it appears as though the lion had ejected it from his nose: (A:) [app. meaning the same:] in the Megista [of Ptolemy] it is mentioned by the name of the manger [i. e., Præsepe], and the name of the two*

small [for المنيرة in my copy of Kzw, I read الصغيرة,] stars is the two asses [i. e., the Aselli]: (Kzw, Description of Cancer:) or the nose and nostrils of the lion, consisting of three obscure stars, near together: الطَرْفُ is [before them, and is] the two eyes of the lion, consisting of two stars, before which is الجَمَّةُ, consisting of four stars: (AHeyth:) [app. meaning the Aselli together with Præsepe:] three stars, near together; the nose of the lion; [app. meaning the same;] which compose the Eighth Mansion of the Moon: (Kzw, Description of the Mansions of the Moon:) [these descriptions apply to this Mansion of the Moon accord. to those who make التَّوْءُ to signify "the heliacal rising:" see مَنَازِلُ الْقَمَرِ, in art. نزل:] or the bright star [app. meaning β] in Cancer: (Kzw, Description of Cancer:) [this agrees with the place of the Eighth Mansion of the Moon accord. to those who make التَّوْءُ to signify "the anti-heliacal setting:" see again مَنَازِلُ الْقَمَرِ.] The Arabs say إِذَا طَلَعَتِ النَّشْرَةُ قَنَاتِ البُسْرَةِ, meaning, When the نشرة rises [heliacally], the unripe date begins to have its redness intermixed with blackness: its rising is very soon after that of الشَّعْرَى [or Sirius: about the epoch of the Flight, it rose heliacally, in central Arabia, on the 17th of July, O. S.; and Sirius, on the 13th of the same month]. (M.)

نُشْرُ What becomes scattered, strewn, or dispersed, of, or from, a thing; (S, Msb.) as also نُشْرَةٌ, (M, K,) and نُشْرٌ, (K, [but see مُنْتَشِرٌ,]) and, as some say, نُشَارٌ: (Msb.) so the نُشَارَةُ of wheat, and of barley, and the like: (Lh, M:) or نُشَارٌ signifies the crumbs of bread, and of everything, that become scattered around the table: (T:) or the crumbs of the table that become scattered around; as also نُشَارَةٌ: (A:) or this last, what becomes scattered from the table, and is eaten in the hope of obtaining a recompense [for preventing its being thrown away or trodden under foot]. (Lh, M, K.)

نُشَارٌ, with kesr, a subst. from نُشِرَ, (S, A, Msb,) signifying The act of scattering, strewing, dispersing, or throwing dispersedly, [anything,] (Lth, T, A, Msb,) [and particularly fruits and the like, such as] walnuts and almonds and sugar [and money, &c., on festive occasions,] and grain. (Lth, T.) You say شَهِدْتُ نُشَارَ فُلَانٍ I was present at, or I witnessed, such a one's scattering (Lth, T, A) of fruits, &c. (Lth, T.) And كُنَّا فِي نُشَارِهِ We were at his scattering. (A.) — Also, What is scattered, strewn, dispersed, or thrown dispersedly, (A, Msb, TA,) of such things as sugar and fruits and the like, (A, TA,) [and money, &c., on festive occasions;] a subst., (A, TA,) in the sense of مُنْتَشِرٌ, (A, Msb, TA,) like كِتَابٌ in the sense of مَكْتُوبٌ; (Msb;) as also

نُشْرٌ. (A, TA.) [See also مُنْتَشِرٌ.] You say أَصْنْتُ مِنَ النَّشَارِ I obtained [somewhat] of the scattered [sugar or fruits &c.]. (Msb.) And مَا أَصَبْنَا مِنْ نُشْرِ فُلَانٍ شَيْئًا We did not obtain aught of such a one's scattered things, such as sugar and fruit. (TA.) — Accord. to some, i. q. نُشَارٌ in the first of the senses explained above. (Msb.)

نُشُورٌ: A female, (S, K,) or woman, (M,) having numerous offspring: (S, M, A, K:) and so a male, (M,) or man. (TA.) — A cwe, or she-goat, (TA,) having a wide orifice to the teat: (K, TA:) as though she scattered the milk. (TA.) — See also نَاشِرٌ.

نُشِيرٌ: see مُنْتَشِرٌ.

نُشَارَةٌ: see نُشَارٌ, in three places.

نَخْلَةٌ (A) and مِثَارٌ (A, K) † A palm-tree that shakes off its unripe dates: (A:) or of which the unripe dates become scattered. (K.) — And the former, † A sheep or goat that coughs, so that something becomes scattered from its nose; as also نَافِرٌ: (As, S:) or a sheep or goat that ejects from its nose what resembles worms; as also نُشُورٌ: (M, K:) or that sneezes, and ejects from its nose what annoys or hurts it, resembling worms. (TA.)

نُشْرَانٌ }
نُشْرٌ: } see نُشِرٌ.

نُشْرٌ دُرٌّ مُنْتَرٍ Pearls scattered, or strewn, much. (S, TA.) See مُنْتَشِرٌ.

نَاشِرٌ: see مِثَارٌ.

نُشِيرٌ, and دُرٌّ مُنْتَرٍ. Pearls scattered, strewn, dispersed, or thrown dispersedly, with the hand. (A, TA.) See also مُنْتَشِرٌ, and مُنْتَرٌ. You say كَانَ لَفْظُهُ الدَّرُّ الشَّيْثُ [As though his speech were scattered pearls]. (A.) — لَهُ كَرِشٌ مُنْتَوَرَةٌ He has [numerous] young children. (A, art. كَرِش.) — Also مُنْتَوَرٌ A kind of sweet-smelling flower; (TA;) [the gilliflower: so called in the present day: see also خَيْرِي.] — See also خَشَاشٌ.

مُنْتَشِرٌ In a scattered or strewn state; in a state of dispersion; (M;) as also مُنْتَانِرٌ, (TA,) and نُشْرٌ, which last is applied to a thing and to things. (M.) See also نُشَارٌ, and نُشَارٌ, and مُنْتَوَرٌ. You say دُرٌّ مُنْتَانِرٌ [Pearls in a scattered state]. (TA.)

مُنْتَانِرٌ: see مُنْتَشِرٌ.

[نُشَطٌ, &c.]

See Supplement.

نَج

1. نَجٌّ, aor. نَجَّ, inf. n. نَجِجَ (S, K) and نَجَّجَ (TA.) It (a wound, or an ulcer) flowed with its contents [namely purulent matter, or blood]: (As, S, K:) or exuded its contents: and in like manner, it (the back of a beast) flowed with purulent matter: and it (the ear) flowed with blood and purulent matter. (TA.) = نَجَّجَ and نَجَّجَ (in the TA, art. مَج, it is said مَجَّجَ and نَجَّجَ,) accord. to IAg, are syn. (TA) نَجَّجَ الشَّيْءُ مِنْ فِيهِ, inf. n. نَجَّجَ, signifies i. q. مَجَّجَ. (TA.)

R. Q. 1. نَجَّجَ الْأَمْرَ, (inf. n. نَجَّجَةً, S,) He agitated the thing, or affair, to and fro, in his mind, (S,) and did not execute it; (TA;) he thought upon the thing, or affair, but did not determine upon it. (S, K.) See R. Q. 2. — نَجَّجَ الْإِبِلَ He drove back the camels from the water: (L:) or he drove them back time after time to the tank, or cistern; expl. by رَدَّدَهَا عَلَى الْحَوْضِ (S, K:) [but عَلَى, meaning here to, seems to be a mistake for عَنْ, from]. Dhu-r-Rummeh says,

• حَتَّى إِذَا لَمْ يَجِدْ وَعَلَا وَنَجَّجَهَا •
• مَخَافَةَ الرَّمْيِ حَتَّى كَلَّهَا هَيْمَ •

[Until, when he finds not a place of refuge, and drives them back from the water, (accord. to the explanation in the L,) fearing to be shot at, so that all of them are thirsting]. (S.) — نَجَّجَ He moved about [a thing; in the S, on the authority of A'Obeid, a man], (S, K,) and turned over and over. (TA.) — One says, نَجَّجَ أَمْرَكَ فَلَعَلَّكَ تَجِدُ إِلَى الْخُرُوجِ سَبِيلًا [Turn the thing over and over in thy mind, and perhaps thou wilt find a way of egress, or escape]. (TA.) — نَجَّجَ, (inf. n. نَجَّجَةً, S,) He went round about in fright, or fear. (S, K.) — نَجَّجَ اللُّقْمَةَ He moved the morsel to and fro in his mouth, and did not swallow it; like نَجَّجَ. (Abou-Turab.)

R. Q. 2. تَنَجَّجَ He was in a state of commotion, or agitated, and confounded, perplexed, or amazed. (K.) — تَنَجَّجَ فِي رَأْيِهِ, and تَنَجَّجَ فِيهِ, He was confounded, or perplexed, and agitated, in his judgment, or opinion. (TA.) — تَنَجَّجَ لَحْمُهُ His flesh became much and flabby. (S.) Accord. to F, this is a mistake for تَنَجَّجَ; but Hr agrees herein with J. (TA.)

نَجَا

1. نَجَّاهُ, aor. نَجَّى, (S, K,) inf. n. نَجِّ (so in the S: in the TA, نَجَّاهُ: [but this I think a mistake:]); and نَجَّاهُ (Lh, K) and نَجَّاهُ (S, K;) He affected him, or it, by an evil, or a malignant, eye. (S, K.)

5 and 8: see 1.

نَجَى العَيْنُ، and نَجَوُ العَيْنِ، and نَجَى العَيْنِ، Having an evil, or a malignant, eye; (Fr, S, K;) and powerfully affecting therewith. (K.)

نَجَوُ العَيْنِ: see نَجَوُ; and نَجَى; and نَجَى.

نَجَا An affecting with an evil, or a malignant, eye: (Ks:) force, or eagerness, of look: (Ks, IATH, S;) lust, or desire, or a hankering after a thing. (Ks, K.) Ex. رَدُّوا نَجَاةَ السَّائِلِ بِاللَّقَمَةِ (S) Avert the beggar's evil eye; (Ks;) or the force, or eagerness, of his look at thy food, or at thee; (S;) or his lust; or accomplish his desire, and avert his eye from thy food, in compassion for him; (TA;) do this by giving him a morsel. (S.) — رَدُّ عَنْكَ نَجَاةَ هَذَا الشَّيْءِ، Avert from thee the desire of this thing. (TA.)

نَجَبٌ

1. نَجَبٌ الشَّجَرَةُ، aor. - and 2, inf. n. نَجَبْتُ، He took off the bark of the stem, or trunk, of the tree: (S;) or نَجَبَهُ، aor. and inf. n. as above; and نَجَبَهُ، inf. n. نَجَبْتُ; and انتَجَبَهُ، He took off its bark; barked it. (ISd, K.) See نَجَبٌ = نَجَبٌ، aor. 2, inf. n. نَجَابَةٌ، He was generous, noble, or liberal, &c.: [see نَجَبٌ]. (Msb, K.) He, or it, was excellent, or choice. (MA.) [Said of a horse and the like, He was generous, excellent, strong, light, or swift.] — نَاجِبَةٌ قَنَاجَةٌ: see 3.

2: see 1.

3. نَاجِبَةٌ قَنَاجَةٌ [He vied with him, or strove to surpass him, in generosity, nobleness, or liberality; and he surpassed him therein.] (TA, art. خَيْر.)

4. انجَبَ He begot a generous, noble, or liberal, child; such as is termed نَجِيبٌ. (S.) [This verb, being coupled in the K with نَجَبٌ, might be imagined syn. therewith; but this, accord. to the TA, is not the case.] El-Aashâ says,

• أَنْجَبَ أَزْمَانٌ وَالِدَاهُ بِهِ •
• إِذْ نَجَلَاهُ فَنَعَمَ مَا نَجَلَا •

(S) He begot a generous son in the times when his parents (rejoiced) in him, when they produced him; and excellent was that which they produced. Accord. to one reading, the second word is أَيَّامٌ: and أَزْمَانٌ وَالِدِيهِ is also read in place of والداه; in which case, أَيَّامٌ is fig. the agent of انجَبَ. (TA.) — انجبت is said of a woman, in the same sense. (TA.) See also انجب. — انجب [as also انجب] He begot a cowardly child: (from نَجَبٌ, the "bark" of a tree: TA:) thus the

verb bears two contr. significations: (K:) or the two significations are not necessarily contr.; for a courageous man may be not generous, or liberal; and a generous, or liberal, man may be not courageous. (MF.)

8. انتَجَبَهُ He selected him; chose him; (S;) preferred him above others. (TA.) See also انتخب. — See 1. — ذَهَبَ يَنْتَجِبُ He went to collect [the kind of bark called] نَجَبٌ. (TA.) — A poet says,

• يَا أَيُّهَا الرَّاعِمُ أَتَى أَجْتَلَبُ •
• وَأَتَنَى غَيْرَ عِضَاهِي أَتَنْجِبُ •

meaning, O thou who assertest that I take the verses of other poets and appropriate them to myself, and, and as it were, take the bark of other trees than my own 'idâh, to tan therewith... (TA.) [See عِضَاهُ.]

نَجِيبٌ: see نَجَبٌ.

نَجَبٌ The bark (لَحَاةٌ) of trees: (S, K:) or the rind of the roots thereof: or of what is hard thereof. (K.) The soft peel of branches is not thus called; nor is the rind of roots called قِشْرٌ, but نَجَبٌ: n. un. نَجَبَةٌ. (TA.)

نَجَبَةٌ نَمْلَةٍ A bite of an ant. So in a trad., accord. to one reading: accord. to another reading, it is نَحْبَةٌ. Both these words are given by IATH on the authority of Z. (TA.)

نَجِيبٌ: see نَجَبَةٌ and نَجَبَةٌ.

نَجِيبٌ A generous, noble, liberal, man; (S, K;) one distinguished by rank or quality, nobility or eminence, reputation or note or consideration; (K;) excellent; of great worth in his kind; one who is like his father in generosity and actions: (TA:) as also نَجَبٌ (K) [explained as signifying "liberal, generous"] and نَجَبَةٌ: (S, K:) or you call a man نَجِيبٌ when he is generous, noble, or liberal; but when he is unequalled among his people in generosity, &c., you say هُوَ نَجَبَةٌ، in measure like حَلَمَةٌ (El-'Alam Es-Sakháwee:) [but MF doubts the correctness of this measure; and seems to think that the correct word is نَجَبَةٌ الْقَوْمِ] is said of a man when he is the man, among them, who is distinguished by generosity, &c.: (S:) pl. نَجِيبٌ and أَنْجَابٌ and نَجَابٌ. (K.) — نَجِيبٌ Excellent, as an epithet applied to any animal; (IATH;) a generous, excellent, camel or horse; one of high breed; (ISd;) a strong, light, swift, camel: (TA:) you say نَاقَةٌ نَجِيبَةٌ as well as نَجَبٌ. (S, K) pl. نَجَابٌ (K:) نَاقَةٌ نَجِيبٌ (S.) — نَجَابُ الْقُرْآنِ The most excellent, and the purest, parts of the Kur-án. Of such is the

نَوَاجِبُهُ، (TA.) In like manner, نَوَاجِبُهُ The heart thereof that has [as it were] no نَجَبٌ [or bark] upon it: or the best, or most excellent, thereof. (K.)

نَوَاجِبُ: see what next precedes.

مَنْجَبٌ A man who begets generous, noble, or liberal, children; such as are termed نَجَابًا. (K.) In like manner, امْرَأَةٌ مَنْجِبَةٌ، and مَنْجَابٌ (S, K:) pl. of the latter مَنْجَابِيَّةٌ. (S.) — مَنْجَابٌ also signifies A woman who has generous, noble, or liberal, children; such as are termed نَجَابًا. (TA.)

مَنْجَابٌ A weak man: (S, K:) pl. مَنْجَابِيَّةٌ. (TA.) See مَنْجِبٌ، and also مَنْجَابٌ. — مَنْجَابٌ An arrow that has neither feathers nor head; (A'Obeid, S;) that is trimmed, shaped, or pared, but has neither feathers nor head. (As, A'Obeid, K.) — مَنْجَابٌ An iron with which a fire is stirred. (K.)

مَنْجُوبٌ A vessel that is capacious within: (K:) a capacious vessel of the kind called قَدَحٌ: (S;) or wide, or capacious, in the bottom: i. q. مَنْجُوفٌ، which, accord. to ISd, is the correct word; but others say that the ب and ف may be interchangeable. (TA.) — جِلْدٌ مَنْجُوبٌ A hide tanned with the bark of the trunk of the tree. (S.) — شَعَاءٌ مَنْجُوبٌ A skin tanned with the same: (S, K:) or with [the kind of bark called] نَجَبٌ (K:) as also نَجَبِيٌّ (S, K) and مَنْجَبٌ (Abou-Mis-hal, K:) but the last is disapproved by ISd, because it is of the measure مَفْعُولٌ، which is not used in the sense of the measure مَفْعُولٌ. (TA.)

مَنْتَجَبٌ Select; chosen; choice: (K:) an epithet applied to anything. (TA.)

نَجَتْ

1. نَجَتْ، aor. 2, inf. n. نَجَتْتُ، and نَجَتْتُ; (TA;) and انتجَتْ and استنجَتْ (K;) He extracted, drew out, or caused to come forth, (K, TA,) a thing: apparently more especially used with reference to what is talked of, or news, tidings, or the like. (TA.) — نَجَتْ عَنْهُ، aor. 2, (and نَجَتْ، inf. n. نَجَتْتُ، TA,) and نَجَتْتُ; He searched, or sought, for, or after, it; inquired respecting it; sought for information respecting it; searched into, inquired into, investigated, scrutinized, or examined, it; i. e. an affair. (As.) — نَجَتْ قَبْرًا، [aor. 2,] inf. n. نَجَتْتُ، He dug up the contents of a grave. (TA, from a trad.) = فَلَانٌ يَنْجُتُ بَنِيَّ، (inf. n. نَجَتْتُ، L,) Such a one seduces, misleads, or leads astray, (يَسْتَفْوِي، Fr, S, K, or, accord. to A'Obeid, يَسْتَفْوِي، with the unpointed

ع, i.e., summons, by a cry, to seaction, or the like, (S,) and implores aid of, the sons of such a one. (Fr, S, K.) [See 10 in art. عو.]

5. تَنْجَتِ الْأَخْبَارَ *He searched, or sought, for, or after, news, or tidings.* (TA.) [See also 1.]

6. تَنَاجَوْا [They revealed secrets, one to another]: تَنَاجَتْ signifies the same as تَنَاجَتْ (K,) and تَبَاحَتْ. (TA.) — تَنَاجَوْا [They searched, investigated, scrutinized, or examined, together]: تَنَاجَتْ signifies the same as تَبَاحَتْ. (TA.)

8. انتجت *He, or it, became inflated.* (K.) — انتجت *His fatness became apparent.* (K.) One says انتجت الشاة *The ewe became fat.* (TA.) — See also 1.

10. استنجت شئاً *He exposed himself to a thing; or ventured upon it:* (S, K, TA:) he devoted himself eagerly to it, and set about it, or commenced it. (TA.) — See also 1.

درع *A coat of mail; syn. نَجَتْ.* (K.) — Also, (or نَجَتْ, S,) *The pericardium; syn. غِلَافُ الْقَلْبِ.* (S, K:) pl. أَنْجَات. (K.) *The house (بيت) of a man: pl. أَنْجَات.* (K.)

نَجَات: see نَجَتْ.

نُجَتْ: see نَجَتْ.

نجيت *A hidden secret.* (K.) — See نجيت. *The secret of the people, which they concealed, became apparent, or revealed.* (Fr, S.) — أَتَانَا نَجِيتُ الْقَوْمِ *The affair of the people, which they kept secret, came to our knowledge.* (TA.) — See نَجِيتُ. *What attains its utmost aim (ما بلغ), of praise, or of an encomium.* (TA.) — نَجِيتُ *A butt at which one shoots, or casts, consisting of earth collected together:* (S, K:) or earth that is taken forth, and of which a butt is constructed, to shoot at, or cast at. (TA.) — أَمْرُهُ نَجِيتُ *An affair that has an evil end, conclusion, issue, or result.* (TA.) — نَجِيتُ *A certain leguminous plant.* (K.) — نَجِيتُ *Slow; tardy.* (K.) [See نَجِيتُ.]

نَجِيتُ (and نَجِيتُ, TA) *The dust, or earth, that is taken forth, or dug out, from a well;* (S;) i.q. نَجِيتُ. (S, K.) — نَجِيتُ *What has become apparent, or manifest, of that which is foul, or disgraceful, of news, tidings, or information.* (S, K.) — نَكِيتُ *Endeavour; effort:* (K:) as also نَجِيتُ. (TA.) So in the phrase بُلِغَتْ نَجِيتُهُ *[His utmost endeavour, or effort, was exerted, or employed].* (K.)

نَجَتْ and نَجَتْ *One who is in the habit of searching, or seeking, for, or after, things; of inquiring respecting them; of seeking for infor-*

mation respecting them; searching into, inquiring into, investigating, scrutinizing or examining, them: (K:) a man who searches after news, diligently, or with labour, or perseverance, or time after time, and elicits it; (A;) as also نَجَاتٌ عَنِ الْأَخْبَارِ. (TA.)

ن ج ح

1. نَجَحَتِ الْحَاجَةُ, (S, Mṣb, K,) aor. 2; and نَجَحْتُ, (Mṣb, K,) inf. n. *انجحت*; (Mṣb;) *The want, or thing wanted, became attained, or accomplished.* (S, Mṣb, K.) — نَجَحَ, aor. 2; (Mṣb;) and نَجَحَ, (S, Mṣb, K,) inf. n. *انجَحَ*; (Mṣb;) *He succeeded; he attained, or accomplished, his want, or wants, or the thing, or things, that he wanted.* (S, Mṣb, K.) — [You say,] مَا أَفْلَحَ فُلَانٌ وَلَا أَتَجَحَّ *Such a one did not prosper, or succeed, nor attain, or accomplish, his want, or wants.* (S.) — نَجَحَ *His affair became easy.* (S, K.)

4: See 1. — أَتَجَحَّتْ حَاجَتُهُ, (S,) and أَتَجَحَّتْ لَهُ, (TA,) *I accomplished for him his want.* (S, TA.) أَتَجَحَّ اللَّهُ حَاجَتَهُ *God accomplished for him his want:* (K:) or, helped him to attain, or accomplish, it. (TA.) — [So, أَتَجَحَّ اللَّهُ سَعْيُهُ *God made, or may God make, his work to succeed, prosper, or have a good issue or result.*] — أَتَجَحَّ بِهِ *He, or it, overcame him.* (K.) Ex. إِذَا رُمْتَ الْبَاطِلَ أَتَجَحَّ بِكَ *If thou seek what is vain, it will overcome thee.* (A.)

5. تَنَجَّحَ, and اسْتَنَجَحَهَا, *He sought, asked, or demanded, the accomplishment of the want, or thing needed, from him who had promised him; syn. تَنَجَّرَهَا.* (S, K.) — اسْتَنَجَحَ *He sought, or begged, of God, success, or the accomplishment of his want.* (A.) See an ex. voce عَمَلٌ.

6. تَنَاجَحَتْ أَحْلَامُهُ, (S, A, K,) *His dreams followed one another with truth:* (S, K:) or the truth of his dreams was continuous: (ISd:) or he had consecutive true dreams. (A, L.)

10: see 5.

نَجَحَ and نَجَحَ, (S, Mṣb, K,) two substs., the former from نَجَحَ and the latter from أَتَجَحَّ, (Mṣb,) *Success; or the attainment, or accomplishment, of one's wants, (S, Mṣb,) or, of a thing.* (K.) [See an ex. voce سَرَّاحٌ.]

نَجَحَ: see نَجَحَ.

رَأَى نَجِيتَ *Right counsel, advice, or opinion.* (S, K.) — سَبْرٌ نَجِيتٌ, (S, K,) and نَاجِحٌ, (K,) *A vehement pace:* (K:) a quick pace.

(S.) — مَكَانٌ نَجِيتٌ, and نَاجِحٌ, + *A near place; syn. وَشِيكَ.* (L.) — نَهَضَ نَجِيتٌ *An energetic rising, or raising of one's self.* (L.) [You say,] نَهَضَ فِي هَذَا الْأَمْرِ نَهْضًا نَجِيتًا *He rose quickly to employ himself in this affair.* (A.) — See مُنَجِّحٌ.

نَجَاحَةٌ *Patience.* (K.)

مَا — نَفْسٌ نَجِيعَةٌ *A patient mind.* (K.) — مَا نَفْسِي عَنْهُ بِنَجِيعَةٍ *My mind does not patiently refrain from it.* (L.)

أَمْرٌ نَاجِحٌ *An easy affair.* (S, K.) — See نَجِيتٌ.

مُنَجِّحٌ *A man who attains, or accomplishes, his want, or wants; pl. مَنَاجِحٌ and مَنَاجِحٌ:* (S, K:) as also نَجِيتٌ. (L, K.)

مَنَاجِحٌ [a pl. of which the sing. is app. مَنَاجِحَةٌ, meaning, acc. to analogy, *A cause of success, or of the attainment, or accomplishment, of one's wants, or of a thing: see an ex. voce مَبَاجِحٌ.* (A, TA, art. بَجَح.)

ن ج د

1. نَجَدَهُ, aor. 2, (S, L,) inf. n. نَجْدُ, (L, K,) *He overcame, conquered, subdued, overpowered, prevailed over, or surpassed, him.* (AO, S, L, K.) — نَجَدَ رَأْيُهُ فِي الْأُمُورِ — نَجْدُ, inf. n. نَجْدٌ, *He exerted his judgment in affairs.* (Sh, L.) — نَجَادَةٌ, (S, M, &c.,) [aor. 2,] inf. n. نَجْدُ, (M, L, K,) and نَجْدَةٌ, (K,) or the latter is a simple subst., (M, L,) *He (a man, S, L,) was, or became, courageous, (S, M, L, Mṣb, K,) and sharp, or vigorous and effective, in those affairs which others lack power or ability to accomplish:* (M, L, K:) or, very valiant: or, quick in assenting to that which he was called or invited to do, whether it were good or evil. (M, L.) See also 10, and 4. — نَجَدَ, aor. 2, inf. n. نَجْدُ; (S, L:) or نَجْدَ, like نَجْدُ, inf. n. نَجْدُ; (K:) *He became [overcome,] afflicted, distressed, or oppressed, by sorrow, grief, or anxiety.* (S, L, K.) — نَجَدَ, aor. 2, (S, L,) and 2, which is extr., (L,) [or properly the aor. of نَجْدَ,] inf. n. نَجْدُ, (S, L,) *He (a man, S) sweated, by reason of work, or of sorrow, grief, or anxiety:* (S, L:) and أَتَجَدَ he (a man, TA) sweated. (K.) — نَجْدَ عَرَقًا, (K,) or عَرَقًا, (L,) *He, (L,) or it, namely the body, (K,) flowed with sweat.* (L, K.) — نَجْدَ, aor. 2, (TA,) inf. n. نَجْدُ (K) *He was, or became, stupid, dull, wanting in intelligence; not penetrating, sharp, vigorous, or effective, in the performing of affairs; soft, without strength, or sturdiness, and without endurance: and weary, or fatigued.* (K, TA.) — نَجْدَ *He became*

terrified, or frightened. (L.) = نَجَدَ, (aor. 2, L.) inf. n. نَجُودٌ, It (a thing, or an affair,) was, or became, apparent, manifest, plain, or evident. (L, K.) — نَجَدَ, aor. 2, inf. n. نَجُودٌ, It (a road) was, or became, apparent, manifest, conspicuous, or plain. (L.) — أَعْطَاهُ الْأَرْضَ بِمَا نَجَدَ مِنْهَا He gave him the land with what came forth from it. (L.)

2. نَجَدَهُ الدَّفْرُ, (inf. n. تَنْجِيدٌ, K.) Time, or habit, or fortune, tried, or proved, him, and taught him, (S, L,) and rendered him expert, or experienced, and well informed, (L,) or firm, or sound, in judgment: (K:) as also نَجَدَهُ, which is more approved. (L.) = نَجَدَ, inf. n. تَنْجِيدٌ, He ran; syn. عَدَا. (K.) = نَجَدَ, inf. n. تَنْجِيدٌ, He ornamented, or decorated, a house or tent (بيت) with the articles of furniture called نَجُودٌ, pl. of نَجْدٌ: (S, * L, K:*) [and, accord. to present usage, he manufactured beds and the like, and pillows; and teased, separated, or loosened, cotton, for stuffing beds, &c., with the bow and mallet: see also نَجَادٌ].

3. نَجَدَهُ He went forth to him to fight, or combat. (A.) — نَجَدَتِ الْإِبِلُ She (a camel) vied with the other camels in abundance of milk: she yielded abundance of milk when the other camels had little. (L, K:*) — See 4.

4. انْجَدَ, (S, L, Mṣb, K,) inf. n. انْجَادٌ, (L;) and نَجَدَ, aor. 2; (Mṣb;) and نَجَدَ, inf. n. مَنَاجِدَةٌ, (S, L;) He aided, or assisted, another: (S, L, Mṣb, K;) he succoured him. (L.) — انْجَدَهُ عَلَيْهِ He aided, or assisted, him against him. (L.) — انْجَدَ الدَّعْوَةَ (S, L, K) He answered, or complied with, the call, prayer, or invitation. (L, K.) And انْجَدَهُ الدَّعْوَةَ He answered, or complied with, his call, prayer, or invitation. (M, L.) — انْجَدَ He was, or became, or drew, near to his family, or wife; expl. by قَرَّبَ مِنْ أَهْلِهِ. (Lh, ISd, K.) = انْجَدَتِ السَّمَاءُ The sky became clear. (K.) — انْجَدَ (L, K) and تَنْجَدَ (K) He, or it, (a person, or thing, L, both said of such a thing as a mountain, TA,) became high, or lofty. (L, K.) — غَارَ وَأَنْجَدَ + He became famous in the low countries and in the high. (A.) — انْجَدَ, (inf. n. انْجَادٌ, L,) He entered upon the country of Nejd: (S, L:) or he came to Nejd, or to high land or country: (L, K:) or he went thither: (L:) or he went forth to, or towards, it. (Lh, ISd, L, K.) — أَنْجَدَ مَنْ رَأَى حَضَنًا, a proverb, He enters Nejd who sees Ḥaḍan, which is the name of a mountain; i. e., in going up from El-Ghowr, or El-Ghór. (S, L.)

5. تَنْجَدَ: see 4. — He swore a big oath. (L.)

10. اسْتَنْجَدَ He asked, or desired, of him aid, or assistance, (S, L, K,*) and succour. (L.) —

استَنْجَدَ He (a man) became strong after having been weak, (S, L, K,) or sick. (TA.) — اسْتَنْجَدَ عَلَيْهِ, (S, L,) and بِهِ, (L, TA,) He became emboldened against him, (S, L, K,) and clave to him, (L,) after having regarded him with awe, or fear. (S, L, K.) — اسْتَنْجَدَ He became courageous after having been cowardly. (A.) See also نَجَدَ.

نَجْدٌ High, or elevated, land or country: (S, L, Mṣb, K:) or hard, and rugged, and elevated, or high, table-land: only stony and rugged, or hard, elevated land, like a mountain, standing over against one and intercepting his view of what is behind it, but not very high, is thus called: (L:) pl. أَنْجَدٌ, (S, L, K,) a pl. of pauc., (TA,) and أَنْجَادٌ, (L, K,) [also a pl. of pauc.,] and نَجَادٌ and نَجُودٌ (S, L, K) and أَنْجَدَةٌ, نَجُودٌ, (IAḥ, L, K;) and pl. of نَجُودٌ; [another pl. of pauc.;] (S, K;) or this is a mistake, and it is pl. of نَجَادٌ, like as أُحْمَرَةٌ is pl. of حِمَارٌ; or it is a pl. deviating from common rule. (IB, L.) You say أَتَيْتُكَ النَّجَادَ Ascend thou these high lands; and هَذَاكَ النَّجَادَ this high land, making it singular. (L.) — نَجْدٌ, (S, L, K, &c.,) and نَجْدٌ, (K,) the latter of the dial. of Hudheyl, (Akh,) of the masc. gender, [The high land, or country;] a division of the country of the Arabs; opposed to الْغَوْرُ, [or the low country,] i. e., Tihámeh; all the high land from Tihámeh to the land of El-'Irák; (S, L;) above it are Tihámeh and El-Yemen, and below it El-'Irák and Esh-Shám; (K;) it begins, towards El-Hijáz, at Dhát-'Irík, (Mṣb, K,) and ends at Sawád of El-'Irák, and hence it is said to form no part of El-Hijáz: (Mṣb:) or it comprises all that is beyond the moat, or fosse, which Kisrā made to the Sawád of El-'Irák until one inclines to the Harrah (الْحَرَّةُ), when he is in El-Hijáz; (El-Báhlílee, T, L, Mṣb;) and it extends to the east of El-Ghowr, or El-Ghór; which is all the tract of which the torrents flow westwards: Tihámeh extends from Dhát-'Irík to the distance of two days' journey beyond Mekkeh: the tract beyond this, westward, is Ghowr, or Ghór; and beyond this, southwards, is Es-Saráh, as far as the frontiers of El-Yemen: (El-Báhlílee, L:) or, as the Arabs of the desert have been heard to say, the country which one enters when, journeying upwards, he leaves behind him 'Ijliz, which is above El-Karyateyn, and which he quits when he descends from the mountain-roads of Dhát-'Irík, where he enters Tihámeh, and when he meets with the stony tracts termed حَرَارٌ in Nejd, where El-Hijáz commences: (Aḥ, L:) or the high country from Baṭn-er-Rummeh to the mountain-roads of Dhát-'Irík: (ISk, L:) or the country from El-'Odheiyb to Dhát-'Irík, and to El-Yemámeh, and to El-Yemen, and to the two

mountains of Teiyi, and from El-Mirbed to Wejreh: Dhát-'Irík is the beginning of Tihámeh, extending to the sea and Juddel: El-Medeeneh is not of Tihámeh nor of Nejd, but of El-Hijáz, higher than El-Ghowr, or El-Ghór, and lower than Nejd. (IAḥ, L.) — نَجْدٌ An elevated road: (S:) or an elevated and conspicuous road. (L, K.) A road in a mountain. (L.) [Hence طَلَّاعُ نَجْدِيَّاهُ, expl. below, and in art. طَلَّاعُ. — فَدْيَتَاهُ النَّجْدَيْنِ [Kur, xc. 10] We have shown him the two ways; the way of good and that of evil: (Beyd, Jel, L:) or the two conspicuous ways: (L:) — or We have given him the two breasts; (Beyd, L;) for نَجْدٌ also signifies a woman's breast; (L, K;) the belly beneath it being like the [country called] غَوْرٌ. (TA.) — أَمَا وَنَجْدِيَّاهُ Now, by her two breasts, didst thou not that? A form of oath of the Arabs. (MF.) — نَجْدٌ and نَجْدٌ A thing, or an affair, apparent, manifest, plain, or evident. (L.) — طَلَّاعُ أَنْجَدَةٍ, and هُوَ طَلَّاعُ أَنْجَدٍ — (S, L, K,) and طَلَّاعُ نَجَادٍ, (L, K,) and طَلَّاعُ نَجْدٍ, (L, K,) art. طَلَّاعُ, and النِّجَادُ, (L, K,) † He is one who surmounts difficult affairs: (A:) or he is one who manages affairs thoroughly, (L, K,) and masters them: (L:) or he is a man expert in affairs, who surmounts and masters them by his knowledge and experience and excellent judgment: or, who aims at lofty things: (K, art. طَلَّاعُ:) or he is one who rises to eminences, or to lofty things or circumstances, or to the means of attaining such things: (S:) as also طَلَّاعُ الشَّيَاخِ. (S, K, art. طَلَّاعُ.) See نَجْدٌ, and مَنَاجِدٌ. — نَجْدٌ, sing. of نَجُودٌ (A'Obeyd, S, L, K) and of نَجَادٌ, (L, K,) which signify The articles of household furniture and the like (متاع) with which a house or tent (بيت) is ornamented, or decorated; (A'Obeyd, S, L;) the carpets and beds or other things that are spread, and the pillows, used for that purpose: (L, K:) the cloths or stuffs used for this purpose, with which the walls are hung, and which are spread; (L;) the curtains which are hung upon the walls: (A:) and أَنْجَادٌ, pl. of نَجْدٌ, household furniture, consisting of such things as are spread, and pillows, and curtains. (L.) = نَجْدٌ A skilful, or an expert, guide of the way. (L, K.) = نَجْدٌ, (K,) or نَجْدٌ, (L,) A place in which are no trees. (L, K.) = نَجْدٌ A kind of tree resembling the شَبْرُمُ (L, K) in its colour and manner of growth and its thorns. (L.)

نَجْدٌ Sweat, (S, L, K,) by reason of work, or of sorrow, grief, or anxiety, &c. (L.) = النَّجْدَاتُ A certain sect of the Khárijees, (S, L,) of those called the Haroorceyeh; (L;) the companions, (S, K,) or followers, (L,) of Nejdah Ibn-'Amir (S, L, K) El-Haroorceyeh (L) El-Hanafee, (S, L, K,) of the Benoo-Haneefeh; (TA;) also called النَّجْدِيَّةُ. (TA.)

نَجْدٌ: see نَجْدٌ.

نَجْدٌ and نَجْدٌ and نَجِيدٌ (S, M, L, K) and نَجْدٌ (M, L, K) A courageous man, (S, M, L, K,) sharp, or vigorous and effective, in those affairs which others lack power or ability to accomplish: (M, L, K:) or courageous and strong: (Msb:) or very valiant: or quick in assenting to that which he is called or invited to do, whether it be good or evil: (M, L:) pl. of نَجْدٌ, like as أَيَقَظٌ is pl. of يَقْظٌ; (S, L;) or this is pl. of نَجْدٌ and نَجْدٌ; (Sb, M, L;) and not of نَجِيدٌ: (M, L:) the pl. of this last is نَجْدٌ and نَجْدٌ. (S, L.) — النَجِيدُ The lion: (K:) so called because of his courage. (TA.) — نَجْدٌ فِي الْحَاجَةِ A man quick in accomplishing that which is wanted, or needed. (S, L.) — نَجْدٌ and مَنُجُودٌ (L) and نَجِيدٌ (TA) and نَجْدٌ, in which last the l is perhaps inserted by poetic licence, (L,) Sweating, by reason of work, or of sorrow, grief, or anxiety, &c. (L, TA.) See also مَنُجُودٌ.

نَجْدٌ: see نَجْدٌ.

نَجْدَةٌ, a simple subst. (M, L,) Courage, (S, M, L, Msb, K,) and sharpness, or vigour and effectiveness, in those affairs which others lack power or ability to accomplish: (M, L:) or courage with steadiness, and calmness in awaiting fearlessly death, victory, or martyrdom: (Esh-Shihāb [El-Khafājee]:) or great valour: or quickness in assenting to that which one is called or invited to do, whether it be good or evil. (M, L.) — نَجْدَةٌ ذُو A man possessing valour. (S, L.) See مَنُجَادٌ. — نَجْدَةٌ Fight; combat; battle. (L, K.) — Terror; fright. (L, K.) — Difficulty; distress; affliction; adversity: (Lh, S, L, Msb, K:) pl. نَجْدَاتٌ (Msb.) Ex. نَجْدَةٌ لَأَقَى فَلَانٌ Such a one experienced difficulty, distress, trouble, or adversity. (Lh, S, L.) — See also a saying of Sakhr-el-Ghei, and a citation from a trad., voce رَجُلٌ. — نَجْدَةٌ Aid; assistance. (Msb.) — هُوَ أَبْنُ نَجْدَتِيَا He is ignorant thereof: contr. of هُوَ ابْنُ بَجْدَتِيَا. By نَجْدَةٌ is meant an allusion to Nejdeh El-Harooree. (A.) See نَجْدٌ.

نَجْدَةٌ, with kesr, Trial, or affliction, (نَجْدَةٌ) [experienced] in wars. (Esh-Shihāb [El-Khafājee] and TA.)

نَجْدِيَّةٌ: see نَجْدٌ.

نَجَادٌ The suspensory cords or strings of a sword: (S, K:) or the part thereof that lies upon the shoulder. (L.) — طَوِيلُ النِّجَادِ [lit., Having long suspensory cords or strings to his sword,]

means † a man of tall stature: for when a man is tall his نِجَادٌ must be long. (L.)

نَجُودٌ, applied to a she-ass, and to a she-camel, Long-necked: (L, K:) or, so applied, (K,) or specially to a she-ass, (L,) or to a wild she-ass, (S,) that does not become pregnant: (S, L, K:) but Sh says, that this meaning is disapproved; and that the correct meaning is tall, applied to a she-ass: (L:) or tall; overpeering: (S, L:) or high and great: from نَجْدٌ [signifying "high or elevated land"]: (As, L:) pl. نَجْدٌ. (S, L, K.) — Also, applied to a she-camel, Sharp; spirited; vigorous: (L, K:) a correct meaning thus applied: (Sh:) or strong: (R:) one that precedes, or outgoes, others: (L, K:) or strong in spirit: (L:) pl. as above. (K.) — Also, so applied, Abounding with milk: (L, K:) and, that vies with the other camels in abundance of milk, (L, K,) and surpasses them therein, (L,) or yields abundance when they have little: (K:) [but for إِذَا غَزَزْنَ, in the copies of the K in my hands, meaning "when they yield abundance of milk," I read إِذَا غَزَزْنَ:] pl. as above. (K.) — Also, so applied, That lies down upon a high, or elevated, place: (K:) or that will not lie down save upon high ground: (L:) pl. as above. (K.) — Also, An intelligent woman; sharp, or quick, in intellect: (K:) possessing judgment; as though she exerted her judgment in affairs: a strange meaning in which the word is used in a trad.: (Sh, L:) pl. as above. (K.) — See مَنُجُودٌ, and مَنُجَادٌ. — نَجُودٌ One who works in shaking and spreading and stuffing and arranging [those articles of household furniture which are called] نَجُودٌ [pl. of نَجْدٌ]. (M, L.) See also نَجَادٌ.

نَجِيدٌ: see نَجْدٌ, and مَنُجُودٌ.

نَجَادٌ One who manufactures (يُعَالِجُ) beds and the like, and pillows; and sews them: (S, L, K:) [and, accord. to present usage, who teases, separates, or loosens, cotton, for stuffing beds &c., with the bow and mallet: as also مَنُجَادٌ:] one who ornaments, or decorates, houses, and beds and the like, and carpets. (AHeyth, L.) See also نَجُودٌ.

نَاجِدٌ and مَنُجُودٌ Stupid, dull, wanting in intelligence; not penetrating, sharp, vigorous, or effective, in the performing of affairs; soft, without strength, or sturdiness, and without endurance: and weary, or fatigued. (TA.) — See نَجْدٌ.

نَاجِدَةٌ, sing. of نَوَاجِدٌ (L,) which signifies Streaks of fat (L, K) upon the shoulders of a camel: occurring in a trad.: so called because of their elevation. (L.)

نَاجُودٌ Wine: (As, L, K:) or excellent wine: or the first wine that comes forth when the clay is removed from the mouth of the jar: (As, L:) of the masc. gender. (L.) — A wine-vessel: (K:) any vessel into which wine is put, (A'Obeyd, S, K,) such as a بَاطِيَّة, (L,) or a جَفْنَةٌ &c.: (A'Obeyd, S, L:) or a wine-cup, or a cup of wine; syn. كَأْسٌ: (L:) or a vessel in which wine is cleared; (A:) a clarifier, or strainer for wine; syn. رَاوُوقٌ; (Lth, L;) which last is the meaning that most assign to the word. (TA.) — Saffron. (As, L, K.) — Blood. (As, L, K.)

مِنَجْدٌ A small mountain (K, [in the CK, for مَنَجْدٌ is put حَبِيلٌ,]) overlooking a valley. (TA.)

— مَنَجْدٌ A kind of ornament, (L, K,) worn by women, (L,) adorned with gems, or jewels, (L, K,) one over another: (L:) a necklace of pearls and gold, or of cloves, a span in breadth, extending from the neck to the part beneath the breasts, and lying upon the place of the نِجَاد; (L, K;) i. e. of the نِجَاد of a man's sword: from نَجْدَ البَيْتِ: (L:) pl. مَنَاجِد. (L, K.)

مَنَجْدَةٌ A light staff or stick with which a beast of carriage is urged on. (K.) — A stick, or wooden instrument, with which wool is teased, or separated, i. q. مَنْدَفُ (?) (TA,) and with which the حَقِيْبَةُ of a camel's saddle is stuffed. (K, TA.)

مَنُجَادٌ A man who aids, or assists, much or well. (Lh, L.)

مَنُجُودٌ Overcome; conquered; subdued; overpowered: and fatigued. (L.) — مَنُجُودٌ and نَجِيدٌ (and نَجُودٌ applied to a female, R,) Afflicted, distressed, or oppressed, by sorrow, grief or anxiety. (S, L, K.) See also نَجْدٌ. — مَنُجُودٌ In a state of perishing or destruction. (L, K.) — See نَاجِدٌ.

مُنَجَّدٌ, as also مُنَجَّدٌ, (S, L,) which latter is the more approved, (L,) A man tried and strengthened by experience; expert, or experienced; (S, L, K;) who has had experience in affairs, and has estimated and understood them, and become well informed. (L.)

نَجَادٌ: see مَنَجْدٌ.

مَنَاجِدٌ A fighter; a combatant. (S, L, K.) — An aider; an assistant; (K;) [and so, app., نَجْدٌ and نَجْدَةٌ and نَجُودٌ, mentioned in the A].

نجد

1. نَجْدَةٌ, aor. ٤, (TK,) [or ٤, accord. to the rule of the K,] inf. n. نَجْدٌ, (L, K,) He bit him, or it, (L, K,) with the نَاجِد, which is the tooth next behind the canine tooth: [but see this word:] (L:) or, with the نَوَاجِد. — نَجْدَةٌ (inf. n. نَجْدٌ, TK,) † He importuned him in asking: نَجْدٌ signifies also vehement speaking. (K.)

2. نَجْدَةٌ † It (experience) strengthened him:

(A:) or tried and strengthened him. (S, L.)
Suḥeym Ibn-Wetheel says,

• وَنَجَّدَنِي مُدَاوَرَةُ الشُّوونِ •

[And the applying myself to the management of affairs has tried and strengthened me]. (S, L.)
See 3, in art. دور. And see نَجْد.

نَجْد sing. of نَوَاجِدُ, which signifies The furthest of the أَضْرَاسُ [or molar teeth], (S, A, L, Mṣb, K,) of a man; (S, Mṣb;) which are four in number, (S, L, Mṣb, K,) next after the أَرْهَاءُ; (L;) also called أَضْرَاسُ الْحِلْمِ, [or the teeth of puberty, and أَضْرَاسُ الْعَقْلِ, or the wisdom-teeth,] (S, Mgh, L, Mṣb,) because they grow after the attaining to puberty, and the completion of the intellectual faculties: (S, L, Mṣb;) or all the أَضْرَاسُ [or molar-teeth]: or the teeth next behind the canine teeth: (L, Mṣb, K:) altogether four in number: (L, Mṣb;) or the canine teeth: (L, Mṣb, K:) which last, accord. to Th, (L, Mṣb,) or the last but one, accord. to IATH, (L,) is the signification meant in the trad. (respecting Moḥammad, L.) ضَحِكَ حَتَّى بَدَتْ نَوَاجِدُهُ [He laughed so that his appeared]; (L, Mṣb;) because Moḥammad's utmost laugh was slight; or this is a hyperbolical expression, not meant to be literally understood; for the signification of نَوَاجِدُ most commonly obtaining is the first of those given above: (L:) the phrase also signifies he laughed violently, or immoderately: (S, L:) the term نَوَاجِدُ is also sometimes used in relation to the horse, (S, L,) or a solid-hoofed animal, as well as man; (Bāri', Mṣb;) and they are [termed] the أُنْيَابُ in a soft-footed animal such as the camel; and the سَوَالِغُ in a cloven-hoofed animal. (S, L.) See also سَبَنَ. — عَضُوا عَلَيْهَا بِالنَّوَاجِدِ — سَبَنَ. They held her fast, as one holds fast in biting with all his grinders. (L, from a trad.) — أَبْدَى نَاجِدَهُ + He was immoderate in his laughter: and, in his anger. (A.) — عَصَى عَلَى نَاجِدِهِ + He attained to the age of puberty; or of manly vigour; or of firmness, or soundness, of judgment: (A, L, K:*) and he became patient, and firm, vigorous, or hardy, in the management of affairs. (L.) — بَدَتْ نَوَاجِدُهُ His knowledge, &c., sound, or firm. (A.) — بَدَتْ نَوَاجِدُهُ His appeared by reason of anger or of laughter. (L.)

مُنَجَّدٌ + A man (S, L) tried and strengthened by experience; expert, or experienced: (T, S, L, K:) or (so in the L; in the K, and) who has experienced probations, trials, or calamities, (Lh, L, K,) and thus become a vigorous manager of affairs. (TA.) See also مُنَجَّدٌ.

مَنَاجِدُ [Moles]: used as pl. of جُنْدُ, (L, K,) and of خُلْدُ. (L, K, &c., art. خلد.)

نجر

نَجَرَ, (S, A, Mṣb,) aor. ٤, (S, Mṣb,) inf. n. نَجْرٌ, (S, A, Mṣb, K,) He worked wood as a carpenter; cut or hewed it; formed or fashioned it by cutting; cut it out; hewed it out; shaped it out; syn. نَحَتَ; (Lth, S, A, K;) or, as some say, قَطَعَ. (TA.) = نَجَرْتُ, (TA,) [aor. as above, accord. to the rule of the K,] inf. n. نَجْرٌ, (K,) She (a woman) made, or prepared, the kind of food called نَجِيرَةٌ, (K, TA,) for her children, and her pastors. (TA.)

نَجْرٌ + The shape, or form, of a man [or beast]; his appearance, or external state or condition: (TA:) + species; distinctive quality or property; syn. تَوْنٌ; as also نَجَارٌ and نَجَارٌ: (S, TA:) nature; natural or native disposition or temper or other quality or property; (A, TA;) of a man [&c.]; as also نَجَارٌ or نَجَارٌ: (A [in my copy of the A written erroneously نَجَار:] his place of growth; as also نَجَارٌ: (A:) origin; syn. أَصْلٌ; as also نَجَارٌ and نَجَارٌ: (S, K:) grounds of pretension to respect; rank or quality, nobility, honourableness, or estimableness; syn. حَسَبٌ; (S, TA:) as also نَجَارٌ (S, Mṣb, TA) and نَجَارٌ: (S, TA:) generosity of mind or spirit (A.) It is said in the prov.,

• كُلُّ نَجَارٍ إِبِلٍ نَجَارَهَا •

• وَنَارٌ إِبِلٍ الْعَالَمِينَ نَارَهَا •

Every species of camels is their species: (S:) or every origin &c.: (K:) [and every mark of the camels of the various peoples of the world is their mark: (the latter hemistich is omitted in the S, K, but inserted in the TA:)] the camels here mentioned by the poet were stolen from among a variety of camels, and comprised every species [with every mark]. (TA.) The proverb is applied to him who confounds things; (S;) and means, he has in him every sort of disposition, and has no opinion in which he is settled. (A'Obeyd, S, K.) [See Freytag's Arab. Prov., ii. 317. See also نَارٌ.]

نَجْرَانُ The piece of wood in which is the foot of a door: (K:) or the piece of wood upon which the foot of a door turns: (S:) or the foot of a door, upon which it turns: (A:) or the دُرُونْدُ [a Persian word signifying a bolt, and a hook,] of a door. (IAṣr, TA.) [Chald. ܢܝܪܐ vectis, pessulus: (Golius:) which suggests that the original signification may be that assigned by IAṣr: but the first and second and third are alone agreeable with the following verse.] AO, cites this ex.:

• صَبَبْتُ الْمَاءَ فِي الشَّجَرَانِ حَتَّى •

• تَرَكْتُ الْبَابَ لَيْسَ لَهُ صَرِيرٌ •

[I poured water into, or upon, the نَجْرَانِ, so that I made the door to have no creaking]. (S.)

نَجَارٌ and نَجَارٌ: see نَجْرٌ, throughout.

نَجَارَةٌ [Cuttings, chips, parings, shavings, or the like, of wood;] what is cut, or hewn, (K, TA,) from wood, (TA,) when it is worked by the carpenter. (TA.)

نَجَارَةٌ The art of carpentry. (Mṣb, K.)

نَجِيرَةٌ Milk mixed with flour: or with clarified butter: (K:) or, accord. to Abu-l-Ghamr El-Kilābee, fresh milk to which clarified butter is added. (S.) See حَوِيرَةٌ.

نَجَارٌ A carpenter. (S, A, Mṣb, K.)

أَنْجَرَ The anchor of a ship, (A, K,) composed of pieces of wood, (K, TA,) which are put with their heads in contrary directions, and the middles of which are bound together in one place, after which, (TA,) molten lead is poured between them, so that they become like a rock; (K, TA;) the heads of the pieces of wood project, and to these are tied ropes; then it is lowered in the water, (TA,) and when it becomes fast, the ship becomes fast: (K, TA:) it is a Persian word, (TA,) arabicized, from نَنْكُرُ: (K, TA:) [or from the Greek ἀγκυρα:] accord. to the T, a word of the dial. of El-'Irāk. (TA.) You say هُوَ أَثْقَلُ مِنْ أَنْجَرٍ He is heavier than an anchor. (A.)

• إِنْجَارٌ: see إِنْجَارٌ.

مَنْجُورٌ Wood worked, cut, hewed, formed, or fashioned by the carpenter. (A.)

نجر

1. نَجَرَ, aor. ٤, (S, K,) inf. n. نَجْرٌ; (S:) and نَجَرَ, aor. ٤, (K,) inf. n. نَجْرٌ; (TK;) It (a thing, S, TA,) came to an end; came to nought; perished, passed away: (S, K, TA:) in these senses, the former is the more chaste, and has been so generally used that the latter has been said to be not allowable; but both have been heard. (TA.) It (a speech or discourse) finished, (K, TA,) and became complete. (TA.) He (a man) died: (S:) occurring in a verse of En-Nābighah Edh-Dhubyānee: as related by J, نَجَرَ; but as related by A'Obeyd, نَجَرَ. (TA.) = نَجَرَ الْوَعْدُ, (A, Mgh, Mṣb, K,) aor. ٤, (Mṣb, K,) inf. n. نَجْرٌ; (Mṣb;) and نَجَرَ, aor. ٤, (K;) inf. n. نَجْرٌ; (TK;) The promise came to pass, and was accomplished: (A, Mgh:) or the promise was prompt, or quick, in taking effect: (Mṣb:) or the thing promised (TK) came, arrived, or became present: (K, TA:) in this sense, the former is the more chaste; but both have been heard. (TA.) = نَجَرَ is also trans.: see 4, in four places.

2: see 4.

3. نَاجِزُهُ (Mgh.) or نَاجِزَةُ الْقِتَالِ (A.) inf. n. مُنَاجَزَةٌ (S, A, Mgh, K.) *He fought him*: (K:) or *he went, or came, out, or forth, in the field, to fight him*, (S, Mgh, Mṣb.) and *fought him*: (S, Mgh:) or *he (a horseman) went, or came, out, or forth, into the field, to fight him*, (another horseman,) and *they strove together until each of them slew the other, or until one of them was slain*: (TA:) and نَاجِزٌ signifies the same as مُنَاجَزَةٌ: (K:) you say, تَنَاجَزَ الْقَوْمُ, meaning, *The people contended together in the mutual shedding of blood; as though they hastened in doing so*. (TA.) [Hence the saying,] إِنَّ رُمْتَ إِنْ رُمْتَ [If thou desire the reciprocal prevention of fighting, and the making of peace, let it be before fighting]: (A:) or نَاجِزَةُ الْقِتَالِ (S, K.) [the reciprocal prevention of fighting, and] the making of peace, [should be] before the striving together, (المُعَالَجَةُ), as in the CK, or hastening, (المُعَالَجَةُ), as in some copies of the K and in the TA, and, accord. to the latter, (المُسَارَعَةُ), in fighting: (K, TA:) a proverb: (S, TA:) relating to the prudence of him who hastens to flee from him whom he has not power to withstand: (K:) or applied to him who seeks peace after fighting. (A'Obeid, K.) — Also, *He contended with him in an altercation; disputed with him; litigated with him*. (TA.)

4. أَنْجَزَ حَاجَتَهُ (K.) inf. n. أَنْجَازٌ (TA;) and نَجَزَ (ISk, S, K.) aor. 2, inf. n. نَجَزَ (ISk, S) and نَجَازٌ, or this is a subst. in the sense of أَنْجَازٌ, like عَطَا in that of إِعْطَا; (Har, p. 326) *He accomplished his want*: (ISk, S, K:) and نَجَزْتُ حَاجَتَهُ *I accomplished for him his want*. (A.) — أَنْجَزَ الْوَعْدَ (A, Mgh, CK,) and نَجَزَهُ (S,) *He fulfilled, or performed, the promise*: (S, A, Mgh, CK:) or *he made the promise to be prompt, or quick, in taking effect*. (Mṣb.) You say also, أَنْجَزَ عَلَى الْوَعْدِ *He fulfilled to me the promise*; (K, accord. to the TA;) as also نَجَزَ (TA:) and نَجَزْتُ بِهِ *I made it to be prompt, or quick in taking effect to him*. (Mṣb.) [Hence the saying,] أَنْجَزَ حَرَمًا وَعَدَ (S, K.) *An ingenuous man fulfils what he promises*: a proverb: (TA:) alluding to the fulfilment of a promise: and sometimes, to the asking, or demanding, the fulfilment thereof: El-Hārith the son of 'Amr said to Šakhr the son of Nahshal, "Shall I guide thee to booty and one fifth of it be for me?" and he answered, "Yes:" so he guided him to some people from El-Yemen, and Šakhr made a sudden attack upon them, and engaged with them in conflict, and overcame, and obtained booty; and when he turned back, El-Hārith said to him the above words, and Šakhr fulfilled his promise to him. (K.) — أَنْجَزَ عَلَى الْقَتِيلِ *He hastened and completed, or made certain, the slaughter of the slain man*; i. q. أَجَبَهُ عَلَيْهِ. (Abu-l-Mikdām Es-Sulamee and K.)

5: see 10, in five places.

6: see 3.

10. اسْتَنْجَزَ حَاجَتَهُ, and تَنْجَزَهَا, *He sought, or asked, or demanded, the accomplishment of his want, from him who had promised him*; (Mṣb;) syn. اسْتَنْجَحَهَا (S, K.) And اسْتَنْجَزَ الْوَعْدَ (S, K.) *He sought, or asked, or demanded, the fulfilment of the promise*: (Mgh, K:) and تَنْجَزُهُ he asked of him the fulfilment of the promise. (TA.) Hence, تَنْجِزُ الْبَرَائِثِ *The demanding and receiving of immunities*. (Mgh.) You say also, تَنْجِزْتَهُ, and اسْتَنْجِزْتَهُ مِنْهُ كِتَابًا, [app. meaning, *I sought, or asked, or demanded, of him the finishing, or completion, of a writing, or letter, or book*]. (A.)

أَنْتَ عَلَى نَجَزٍ and نَجِزٌ are syn. You say, أَنْتَ عَلَى نَجَزٍ, and نَجِزٌ حَاجَتِكَ, *Thou art on the point of accomplishing thy want*. (S, K.)

نَجِزٌ: see نَجَزَ.

نَجِيزٌ: see نَاجِزٌ, in three places.

لَأَنْجِزَنَّ نَجِيزَتَكَ, *A recompense*. You say, لَأَنْجِزَنَّ نَجِيزَتَكَ, *I will assuredly pay thy recompense*. (TA.)

نَاجِزٌ *Coming to an end; coming to nought; perishing; passing away*. (TA.) — [Complete: accomplished.] — A promise that has been fulfilled; as also نَجِيزٌ: (TA:) or that has come to pass, and is accomplished. (A, Mgh.) — Present; ready; (S, Mṣb, K, TA;) as also نَجِيزٌ: (K:) and both, promptly, or quickly, done, or given. (TA.) You say, بَعَثَهُ نَاجِزًا, [I sold it, or I sold to him,] present, or ready, [merchandise,] for present, or ready, [money,] (TA,) like يَدًا بَيِّدًا, (S, A, Mgh, Mṣb,) i. e., تَعَجِيلًا بِتَعَجِيلٍ. (S.) And لَا يَبَاعُ غَائِبٌ بِنَاجِزٍ, meaning, *A debt to be paid at a future time shall not be sold for ready money*. (Mgh.) And نَاجِزٌ بِنَاجِزٍ is a proverb, [meaning *Ready merchandise with ready money*,] like يَدٌ بِيَدٍ, and عَاجِلٌ بِعَاجِلٍ. (TA.) It is said in a trad., بَيْعُوا حَاضِرًا بِنَاجِزٍ, [Sell ye present merchandise for ready money]. (S.) And a poet (Abeed Ibn-El-Abraḡ, TA, art. كَلَا,) says,

وَإِذَا تَبَايَرَكَ الْهُنُو

مُرْفَاتَهَا كَالِ نَاجِزٍ

(S, TA, ubi supra;) [And when griefs attend thee, know that] they are, some, debts to be payed at future periods, and some, payments in ready money. (TA, ubi supra.) The saying [of 'Abd-Allah Ibn-'Amir El-Kurashee, owner of a horse named Esh-Shamoos, (TA, art. شَمْسُ)]

جَرَى الشَّمُوسِ نَاجِزًا بِنَاجِزٍ

[app. meaning, *Quickly as the running of Esh-Shamoos; ready with ready, or prompt with prompt*;] is explained by IAqr, as meaning, Thou hast given an evil recompense and I have recompensed thee in like manner: or, as he says in one place, this is said when one does a thing and thou dost the like thereof; he not being able to go beyond thee in word or in deed. (TA.) [Respecting this saying, Freytag says, in his Arab. Prov., i. 305, (where, for نَاجِزًا we find نَاجِزٌ,) that it applies to him who is equal to the execution of the things which he undertakes, as well good as bad: and that جَرَى is to be supplied before جَرَى.]

نَجَسٌ

1. نَجَسٌ, aor. 2; (S, Mṣb, K;) and نَجَسَ, aor. 2; (Mṣb;) and نَجَسَ, aor. 2, (K,) accord. to some, but the books of good repute are silent respecting this last; (Mṣb;) inf. n. نَجَسٌ (S, Mṣb, TA,) of the first; (Mṣb;) and نَجَاسَةٌ (TA,) or this last is a simple subst. [as the verb نَجَسَ to which by rule it should belong is not of good authority]; (Mṣb;) *It was, or became, unclean, dirty, filthy, or impure*; (Mṣb;) [i. e.,] contr. of طَهَرَ, or طَهَّرَ: (Mṣb, K:*) نَجَاسَةٌ is of two kinds; one kind is perceived by sense; and one kind is perceived by the mind; of which latter kind is that which is attributed, in the K, ix. 28, to those who assert God to have associates: (Er-Rāghib, B:) but in this latter sense, it is said by Z, to be tropical. (TA.) [See also نَجَاسَةٌ below.] You also say, (of a garment, A, Mṣb,) تَنْجَسَ, meaning, *It was, or became, rendered unclean, dirty, filthy, or impure*. (A, Mṣb, K.) = نَجَسَ, [app. an inf. n. of which the verb is نَجَسَ.] *The making a child's عَوْدَةٌ [or amulet, of any of the kinds described below, voce تَنْجِيسٌ]. (TA.)*

2. تَنْجِيسٌ (S, A, Mṣb, K,) inf. n. تَنْجِيسٌ (TA,) *He rendered him, or it, unclean, dirty, filthy, or impure*; (A, Mṣb, K;) and تَنْجِيسٌ signifies the same. (S, A, K.) El-Hasan said of a man who married a woman with whom he had committed fornication, هُوَ أَنْجَسَهَا فَبَوَّأْتُهَا بِهَا, [He defiled her, therefore he is most worthy of her]. (A, TA.) — نَجَسَتْهُ الذُّنُوبُ [Sins, or crimes, defiled him]. (A, TA.) = نَجَسَ لَهُ, and نَجَسَهُ, *He charmed him; or fortified him by a charm or an amulet [of any of the kinds described below, voce تَنْجِيسٌ, q.v.]; syn. عَوَّدَهُ*. (TA.)

4: see 2, in two places.

5. تَنْجَسَ: see نَجَسَ. = *He did a deed whereby to become free from uncleanness, dirt, filth, or impurity*; (K;) like as you say تَنَجَّرَ and تَحَرَّجَ, meaning, he did a deed whereby to become free from crime, sin, &c. (TA.)

نَجَسٌ :
نَجَسٌ :
نَجَسٌ :
نَجَسٌ : } see نَجَسٌ.

نَجَسٌ and نَجَسٌ (S, A, O, Mgh, K) and نَجَسٌ and نَجَسٌ and نَجَسٌ (A, O, K) Unclean, dirty, filthy, or impure: (A, Mgh, K:) the last of these is only used when the word is preceded or followed by رَجَسٌ: (ISd:) or only when it is preceded by رَجَسٌ: (Fr, S,* and Har in the Durrat-el-Ghowwās:) but this remark correctly applies only to the greater number of instances: (M, F:) the second of the above five forms is an inf. n. used as an epithet; (A, Mgh:) and is [therefore] used as sing. and dual. and pl. and masc. and fem., without variation: (TA:) [and the first and last are also used as pls., as will be seen below; but when so used, I suppose قَوْمٌ or some other coll. gen. n. to be understood:] the pl. [of every one of the other forms] is نَجَاسٌ (A, Mgh, TA) and [of the fourth and fifth, and perhaps of the first and third also, though I do not remember similar instances,] نَجَسَةٌ. (TA.) [See also نَجَاسَةٌ, below.] نَجَسٌ and نَجَسٌ [&c.], applied to a man, signify Unclean, &c., [both properly and tropically]. (TA.) [The two following examples are said in the A to be tropical.] *النَّاسُ أَجْنَسٌ وَأَكْثَرُهُمْ أَجْنَسٌ* [Men are of several kinds, and most of them are unclean.] (A, TA.) And *إِنَّمَا الْإِشْرَاقُونَ نَجَسٌ* [Verily the associaters of others with God are but unclean], said in the K, [ix. 28.] (S, A, TA,) or نَجَسٌ, or نَجَسٌ, accord. to certain readers. (TA.) = Also, all the above forms, A man having an incurable disease. (TA.) — See also نَجَسٌ.

نَجَسٌ: see نَجَسٌ.

نَجَاسٌ: see نَجَسٌ.

نَجَسٌ: see نَجَسٌ.

نَجَاسَةٌ: see 1: Uncleaness, dirtiness, filthiness, or impurity. (Mgh.) — In the conventional language of the law, A particular uncleaness, of such a kind as renders prayer invalid; as urine, and blood, and wine. (Mgh.)

نَجَسٌ and نَجَسٌ (S, A, K) and نَجَسٌ (TA) An incurable disease: (S, K, TA:) or a disease that baffles the مُنَجِّسُونَ. (A.) See مُنَجِّسٌ.

أَنْجَسَ [More, and most, unclean, dirty, filthy, or impure]. You say, لَا تَرَى أَنْجَسَ مِنَ الْكَافِرِ [Thou wilt not see any one more unclean than the unbeliever]. (A, TA.)

تَنْجِيسٌ The name of a thing, either something unclean, or bones of the dead, or a menstruous rag, which used to be hung upon him for whom there was a fear of the jinn's, or genii's, being attached to him: (K:) or the hanging of some such thing upon such a person, as a child or any other; for they used to say that the jinn would not approach those things: (TA:) or a thing which the Arabs used to do, as an amulet, to drive away thereby the [evil] eye: (S:) مُنَجِّسَةٌ also is the name of a kind of amulet: (IAqr:) and نَجَاسٌ is syn. with تَعْوِذٌ; [by which may be meant either that it signifies an amulet, or that it is a quasi-inf. n. of 2; for it is said that] it is app. a subst. from نَجَسٌ, or نَجَسَةٌ, as signifying عَوْدَةٌ. (IAqr.) See also 2.

مُنَجِّسٌ One who hangs, upon him for whom there is fear, unclean things, such as bones of the dead, and the like, to drive away the jinn, or genii; because these beings shun such things; (S,* A, TA:) one who fortifies by charms or amulets [of the kinds above mentioned]; syn. مَعْوِذٌ: (K:) pl. مُنَجِّسُونَ: (A:) and نَجَسٌ [a pl. of which the sing. is not mentioned] is syn. with مَعْوِذُونَ. (IAqr.) = Also, A little piece of skin that is put upon the notch [which is the place] of the bow-string. (TA.)

تَنْجِيسٌ: see مُنَجِّسَةٌ.

نجش

1. نَجَشَ, aor. ٢, (S, Mgh,) inf. n. نَجَشٌ (S, Mgh, K,) He concealed himself. (Mgh.) = [And hence, He pursued game, or objects of the chase: (see نَاجَشٌ) or] he roused game, or objects of the chase, (S, Mgh, K,) and scared them from place to place. (TA.) You say also, نَجَشُوا عَلَيْهِ الصَّيْدَ, meaning, They scared the chase, or game, towards him, and drove and collected it to him. (TA.) — He searched after a thing, and roused it. (Sh, A'Obeyd, K.) This, accord. to Sh, is the primary signification: [but accord. to Fei, the primary signification is the first given above:] and hence the saying in a trad., لَا تَطْلُعُ الشَّمْسُ حَتَّى تَنْجُسَهَا ثَلَاثُ مِائَةِ وَسْطُونَ مَلَكًا The sun does not rise until three hundred and sixty angels rouse it. (TA.) — He drew forth, educed, or elicited. (K.) — He collected together (S, K) camels [&c.] after a state of dispersion. (S.) — He drove vehemently. (TA.) = نَجَشَ, aor. ٢, (Mgh, TA,) inf. n. نَجَشٌ (S, A, Mgh, Mgh, K) and نَجَشَ, [which is the form generally used by the professors of practical law,] (Ish, Mgh, Sgh, TA,) or this is a simple subst., (Mgh,) He demanded the sale of an article of merchandise for more than its price, (A, Mgh, Mgh,) not meant to purchase it, (Mgh, Mgh,) in order that another

might see him and fall into the snare thus laid for him: and in like manner it is used with respect to marriage, [i.e., with respect to dowers,] and other things: (A, Mgh, Mgh:) and the doing thus is forbidden: (Mgh:) it is from نَجَشَ signifying “he roused” game: (Mgh:) or from the same verb signifying “he concealed himself;” because he who does so conceals his intention: (Mgh:) or he augmented the price of an article of merchandise, not desiring to purchase it, but in order that another might hear him and augment in the same manner: (A'Obeyd, L:) or he outbade in a sale, in order that another might fall into a snare, he himself not wanting the thing: (S:) or he augmented the price of an article of merchandise, or praised it, in order that another might see that, and be deceived by him: (Ibrāheem El-Harbee:) or he praised an article of merchandise belonging to another in order that he might sell it, or dispraised it in order that it might not be easy for him to sell it: (Ish:) or he concurred with a man desiring to sell a thing, by praising him: (Abu-l-Khattāb, K:) or he bargained with a man desiring to sell a thing, offering him a large price, in order that another might see him and fall into a snare: or he scared people from one thing to another: (K:) also, he praised a thing; or praised it exceedingly, or for that which was not in it, or excessively and falsely; syn. مَدَحٌ شَيْئًا and أُطْرَاهُ: and he invented, or forged, a lie. (TA.) It is said in a trad., (S,) لَا تَنَاجَشُوا (S, Mgh, Mgh,) i.e., Ye shall not practise نَجَشَ, or نَجَشَ: (Mgh, Mgh:) or نَجَشَ signifies the bidding one against another, successively increasing their offers, in a sale, or other case; (K:) for it sometimes signifies the doing so in the case of a dowry, in order that the doing so may be heard, and the amount may consequently be augmented: (TA:) and Sh mentions, with respect to نَجَشَ, on the authority of Aboo-Sa'eed, another thing, which is allowable, namely, [that it signifies the conspiring to promote the marriage of] the woman who has been married and divorced time after time; and [the sale of] the article of merchandise that has been bought time after time and then sold. (TA.)

6: see 1, last part.

نَجَشَ, said to be a subst. from نَجَشَ: see 1.

نَجُوشٌ :
نَجِيشٌ : } see نَجَشٌ.

النَّجَاشِيُّ = نَجَاشِيٌّ and نَجَاشِيٌّ (S, Mgh, K,) the form preferred by El-Fārābee, (Mgh,) and النَّجَاشِيُّ (Mgh, Mgh, K,) which is the more common, (Mgh,) but the former is the more chaste, (Sgh, K,) and [النَّجَاشِيُّ and النَّجَاشِيُّ] with kesr to the ن, which is said to be the more chaste, (K,) and is preferred by Th, (TA,) but teshdheed of the ج is a mistake, (Mgh, MF,) The

name of the King of the Abyssinians; (IDrd, S;) like as one says كُنْزِي and قَيْصَرُ; an Abyssinian word: (IDrd:) or a certain King of the Abyssinians, whose name was أَصْحَمَةُ; (Mgh, Mṣb, K;) [as is commonly said; but authors differ respecting his name;] and IKt says, that النجاشي is in Coptic اصْحَمَة, meaning "a gift:" (TA:) or originally the proper name of an individual, and afterwards a common title. (MF.)

نَجَاشٍ: see نَاجِشٌ, in four places.

نَجَاشِي: see نَاجِشٌ, in two places.

نَاجِشٌ A pursuer, or capturer, or insnarer, of game, or objects of the chase; (Mṣb;) as also نَجِيشٌ and نَجَاشٍ; (Ibn-'Abbād, K;) because he conceals himself: (Mṣb:) or [نَاجِشٌ and نَجَاشٍ and نَجُوشٌ signify one who rouses the game, or objects of the chase; (Az, TA;) and so نَاجِشٌ and نَجَاشٍ: (L:) or نَاجِشٌ and نَجَاشِي (Akh, K) [and نَجَاشِي accord. to some copies of the K] and نَجَاشٍ (Az, K) one who rouses them in order that they may pass by the pursuer, or capturer, or insnarer, thereof: (Akh, Az, K:) or نَاجِشٌ signifies one who scares them towards him, and drives and collects them to him: (S, A, TA:) and نَجَاشٍ one who drives vehemently; (TA;) or one who urges camels; (A;) or who collects them after a state of dispersion: (S:) and نَجَاشِي [with teshdced to the ج as well as to the ي,] one who drives, or urges, travelling-camels and other beasts of carriage, in the market-place, to elicit their qualities of pace: (AA, TA:) and this last also signifies [absolutely] one who draws forth, or elicits, a thing. (A'Obeid, TA.) = Also, One who practises نَجَشٌ, or نَجَشٌ, in an affair of buying and selling: (Mṣb, TA:*) [see 1:] and نَجَاشٍ one who does so much, or often. (Mṣb.)

نَجَشٍ: } see نَاجِشٌ; the latter, in two
نَجَاشٍ: } places.

قَوْلٌ مَنجُوشٌ A saying drawn forth, or elicited: (TA:) and a forged saying, in which is falsehood. (IAar, TA.)

نَجَصٌ

أَجَصَ: see art. أَجَصَ.

[نَجَعٌ, &c.]

See Supplement.]

نَح

1. نَحَّ, aor. ٢, inf. n. نَحِيحٌ, He (a man) reiterated a sound, or made it to reciprocate, (رَدَّدَهُ) in his inside: (S, L:) or his voice was reiterated,

or made to reciprocate, (تَرَدَّدَ) in his inside; as also نَحَنَحَ and تَنَحَّنَحَ: (K:) [each of these verbs, of which the last seems to be the most common, signifies, as is implied in the L &c., and accord. to present usage, he made a reiterated humming in his throat, like a slight coughing, or, as some say, more violent than coughing; as is often done by a niggard when he is asked for a thing:] التَّنَحُّنَحُ is well known, (S,) and التَّحَنُّنَحُ is like it; (Lth, S;) it is [the making a sound, or sounds, in the throat,] slighter than coughing; and is the pretence of the niggard: (Lth:) or it is more violent than coughing; as also التَّحِيحُ. (L.) See also حِرَّةٌ. — [Hence, from the sound employed,] نَحَّ, aor. ٢, He incited, or urged on, a camel. (K.)

R. Q. 1. See نَحَّ. — نَحَنَحَهُ He repulsed him (namely an asker, or a beggar, L) in a foul, or an abominable, manner. (L, K.)

R. Q. 2: see نَحَّ.

نَحَاحَةٌ Niggardliness; avarice. (K.) — Also, contr., Liberality; bounty; munificence; generosity. (K.)

نَحِيحٌ [Very niggardly, or avaricious]: the latter word is an imitative sequent: (S, K:) or it is a corroborative syn. of the former: (MF:) as though meaning one who when asked for something, disliking to give it, has recourse to a pretence, and makes a reiterated breathing [or humming in his throat] as a feint to hide his unwillingness. (L.) [See also نَحَاحَةٌ.]

نَحَنَحَ: see نَحَاحَةٌ.

نَحَانِحَةٌ Niggardly, or avaricious, men: base, ungenerous, mean, or sordid, men, who make a reiterated humming in the throat (يَتَنَحَّنَحُونَ) when they are asked for something: (A:) pl. of نَحَنَحَ: or a pl. having no sing. (TA.) [See also نَحِيحٌ.]

نَحَبٌ

1. نَحَبٌ, aor. ٢, inf. n. نَحِبٌ; (S, A, K;) and نَحَبٌ, inf. n. نَحِيْبٌ; (A;) He vowed; made a vow; (S, K;) put himself under an obligation to do a thing. (A.) — نَحَبٌ, aor. ٢, inf. n. نَحِبٌ, He laid a bet, or wager; betted, or wagered. (K.) [The explanation of the inf. n. by مُرَافَعَةٌ, in the K, seems to imply that it is the same as نَحَبٌ; but this appears to be doubtful.] = نَحَبٌ, aor. ٢, (S, Mṣb,) or ٢, (K,) inf. n. نَحِيْبٌ, (S, K,) or this is a subst., (Mṣb,) and نَحَبٌ; (K;) and نَحَبٌ; (S, K;) † He raised his voice with weeping, or wailing; nept, or wailed, loud; (S;) nept, or wailed, most violently; (M, K;) nept, or wailed, with prolonged voice. (TA.) — نَحَبٌ, aor. ٢, (S, K,) inf. n. نَحَابٌ (S) and نَحَبٌ (K)

He (a camel, S) had a cough, or coughed. (S, K.) = نَحَبٌ, [aor. ٢,] inf. n. نَحِبٌ, He went, travelled, or journeyed, at a quick pace: (AA, S, K:) or with a light pace: (K:) with much exertion and perseverance. (TA.) [The inf. n. only is mentioned, and said, in the S, to be syn. with نَحَبٌ.]

2: see 1. = نَحَبُوا, inf. n. تَنَحَّبٌ, † They strove, or exerted themselves, in their work; worked with energy: (AA, S, K:) or they went on, travelled, or journeyed, (with energy, TA,) until they came near to the water: (K:) they made a hard journey by night, in order to arrive at the water on the morrow. (S.) — نَحَبْنَا سَبِيْرًا We pursued our journey laboriously, or with energy. (TA.) — نَحَبَ السَّفَرُ فَلَانًا † The journey harassed such a one, (K,) being long. (TA.) — نَحَبَ عَلَى أَمْرٍ, and فِي أَمْرٍ, † He applied himself to a thing, or set about it, and adhered to it. (TA.)

3. نَاحِبُهُ (inf. n. مُنَاحِبَةٌ, TA,) He laid a bet, or wager, with him, (K,) respecting a thing. (TA.) — نَاحِبَتُهُ إِلَى فُلَانٍ I cited him, or invited him, to submit our case to such a one as judge; I cited him before such a one as judge. (S, K.) — نَاحِبَتُهُ I contended with him, or disputed with him, for glory, or honour, or superiority in glorious or honourable qualities and the like, (K,) before a judge, or umpire. (TA.) — Talhah said to Ibn-'Abbās, وَأَتَرَفَّعَ أَتَاجِبُكَ وَتَرَفَّعَ النَّبِيُّ (S) [or تَرَفَّعَ النَّبِيُّ: for I find it stated in the margin of a copy of the S, that J left the final letter of تَرَفَّعَ without a vowel point, either fet-hah or dammeh:] Wilt thou that I contend with thee, or dispute with thee, for glory, or honour, and that thou enumerate thine excellencies and the honour which thou derivest from thine ancestors &c., I doing the like, and that thou put the Prophet out of the question, not mentioning thy relationship to him, since this excellence is conceded to thee? (AM.)

6. تَنَاحَبُوا They appointed together a time, نَحَبًا for fighting; and sometimes for other purposes. (K.)

8: see 1. — He sighed vehemently; (K;) wept and sighed vehemently. (TA.)

قَضَى نَحْبَهُ He died: or he was slain in an expedition undertaken for the sake of God's religion: originally meaning he accomplished his vow: see Kur, xxxiii. 23: (Mṣb:) as though he had constrained himself [by a vow] to fight until he died: (TA:) or it signifies he ended his term, or period of life; ended his days: (Fr, Zj:) [or he finished his time: (as implied in the S): or he yielded his soul: or he accomplished his want:] from significations given

below. (TA.) — **نَحَبٌ** *A great bet, or wager*: syn. **خَطَرٌ عَظِيمٌ**. (K.) So in the following verse of Jereer:

* **بِطُخْفَةٍ جَالِدْنَا الْمُلُوكَ وَخَيْلَنَا**
* **عَشِيَّةً بِسُطَامٍ جَرَيْنَ عَلَى نَحَبٍ**

[In *Tihhfeh* we contended with the sword with the kings; and our horses, in the evening of *Bistám*, ran for a great bet]. (TA.) — **نَحَبٌ** *A proof; a demonstration; an evidence*: syn. **بُرْهَانٌ**. (K.)

— *A necessity; want; needful thing; an object of want or need*: syn. **حَاجَةٌ**. (K.) See **قَضَى**

نَحْبَهُ. — **نَحْبُهُ** *Death*. (K.) See **قَضَى نَحْبَهُ**, above.

— *A term; fixed period; the period of life*. (K.) See **قَضَى نَحْبَهُ**, above. — *The soul*: syn.

نَفْسٌ. (AO, K.) — *Mind; purpose; aspiration; desire; ambition*: syn. **هَمَّةٌ**. (K.) = **خِمْسٌ نَحَبٌ**

A laborious journey: syn. **دَانِبٌ**. (S.) — **سَيْرٌ نَحَبٌ**

A quick pace, or journey. (K, TA.) — The same epithets are likewise applied, in the same sense, to a man. (TA.) — **نَحَبٌ** *A quick (or light, K,) pace, or mode of going, travelling, or journeying*,

(AA, S, K,) with much exertion and perseverance. (TA.) — **سَارَ فُلَانٌ عَلَى نَحَبٍ** *Such a one went on, travelled, or journeyed, with energy*;

[lit., for a great bet, or wager;] as though he had laid a [great] bet, and therefore strove, or exerted himself. (S.) — **نَحَبٌ** *Length*. (AA, K.) — **يَوْمٌ نَحَبٌ**

[so in the TA: perhaps, **يَوْمٌ نَحَبٌ**, but more probably **يَوْمٌ نَحَبٌ** *A long day*. (Er-Riyáshee.) — **نَحَبٌ** *A space of time: a time*.

(S, K.) See **قَضَى نَحْبَهُ**, above. — *Sleep*: syn. **نَوْمٌ**. (L, K: in some copies of the K, **نَوْمٌ**.)

TA.) — *Fatness*. (K.) — **شِدَّةٌ** [Vehemence; violence; &c.: or distress; difficulty; adversity; &c.]. (K.) — *A game of hazard*: syn. **قِمَارٌ**. (K.) =

A great camel. (K.) Perhaps a mistake for **نَجَبٌ**. (TA.)

نَحْبَةٌ [i.q. **قُرْعَةٌ** *A lot used in sortilege: or lots collectively: or sortilege itself*]; (K.) from **نَحَبَهُ** “he cited him before a judge;” “he contended with him for glory;” and “he laid a bet, or wager, with him;” because it is, as it were, a judge, or that which decides, in a case of sortilege. (TA.) — **لَوْ عَلِمَ النَّاسُ مَا فِي الصَّفِّ الْأَوَّلِ لَأَقْتَتَلُوا إِلَّا بِنَحْبَةٍ**

[If men knew what advantage is attained by being in the first row of the congregation in the mosque, they would fight for it, and not advance but by lot]. (TA, from a trad.)

نَحَابٌ *A cough that attacks camels*: as also **نَحَاظٌ** and **نَحَاظٌ**. (Az from AZ.) See 1.

نَاحِيَةٌ *A weeping, or wailing, woman*: pl. **نَوَاحِبٌ**. (TA.)

سَارَ سَيْرًا مُنَجَّبًا *He proceeded, or journeyed, in a direct course, not desiring [to pursue] any other*: as though he had made a vow to do so. El-Kumeyt says,

* **تَخَذَنَ بِنَا عَرْضَ الْغَلَاةِ وَطَوَّلَهَا**
* **كَمَا صَارَ عَنْ يَمْنَى يَدَيْهِ الْمُنَجَّبُ**

By **الْمُنَجَّبُ** is meant the man. ISd says, Th cites this verse, and says in explanation of it, This was a man who swore, saying, If I do not overcome, I will cut off my hand. He seems to consider it as implying the signification of vowing.

So in the L. But it requires consideration. (TA.) — **سَرْنَا إِلَيْهَا ثَلَاثَ لَيَالٍ مُنَجَّبَاتٍ** *We proceeded, or journeyed, thither during three nights of laborious travelling*. (TA.)

نحت

1. **نَحَتَ**, aor. ٢, (S, L, K,) contr. to analogy, (TA,) and ٢, (L, K,) which is the form preferred by IJ, because of the guttural letter, but this is disputed by MF, (TA,) and ٢, (K,) which is the form of weakest authority, (TA,) inf. n. **نَحْتٌ**, (S,) *He cut, or hewed; formed, or fashioned, by cutting; cut out, hewed out, or shaped out; chipped*: syn. **بَرَى**: (S, K:) *he worked wood and the like as a carpenter*; syn. **نَجَرَ**: *he pared, peeled, barked, or deprived of its outer covering by paring, abrasure, or wearing away the exterior*: *he sawed*. (L.) [See also **لَحَتَ**.] Accord. to some, the operation termed **نحت** is only performed upon something hard and strong, as stone and wood and the like. (MF.) [† **انْتَحَتَ** seems to signify *He cut, &c., for himself*:] you say,

اِنْتَحَتَ مِنَ الْخَشَبِ مَا يَكْفِيكَ لِلْقُوفِ [*Cut, or hew, for thyself, of the wood, what will suffice thee for fuel*]: (A.) — **نَحَتَ بَيْتًا فِي الْجَبَلِ**, aor. ٢ and ٢, inf. n. **نَحْتٌ**, *He cut out, or hewed out, a house in the mountain*. In the Kur, xv. 82, El-Hasan [El-Baṣree] reads **يَنْحَتُونَ**. (Msb.) [Accord. to the K, his reading is **يَنْحَاتُونَ**, (in the CK, **يَنْحَاتُونَ**), but this I find nowhere else, and I believe it to be a mistake.] — **نَحَتَ عَلَى الْكَرَمِ** † [*He was fashioned after the model of generosity; made by nature generous*]. (A.) — **نَحَتَ** *Inivit puellam*: (K:) as also **لَحَتَ**; but the latter is the better known. (TA.) — **نَحَتَ**, inf. n. **نَحْتٌ**, † *He beat, struck, or smote, him with a staff, or stick*: (TA:) [as also **لَحَتَ**.] — **نَحَتَ** *He threw him down prostrate*. (K.) — **نَحَتَ بِلِسَانِهِ** † *He blamed; reprehended; reviled a man*. (L.) [See also **لَحَتَ**.] — **نَحَتَ** † *It (a journey, or travel,) emaciated a camel*: (K:) *it made a man less; made him thin, or slender*. (TA.) — **نَحَتَ**, **نَحِيَّةٌ** and **نَحِيَّةٌ** (TA,) [aor. ٢ and ٢?] inf. n. **نَحِيَّةٌ** and **نَحِيَّةٌ**

He sighed aloud: the inf. ns. syn. with **نَحِيْتُ** and **زَحِيرٌ**. (K.)

8: see 1. — **انْتَحَتَ** *It (wood or the like) was [cut, or hewn; formed, or fashioned, by cutting; cut out, hewed out, or shaped out; chipped;] worked by a carpenter*: [pared, peeled, barked, or deprived of its outer covering: sawn]. (L.) — **انْتَحَتَ مَنَاسِمُهُ** *His (a camel's) masam* [i.e. toes or feet] *were worn, abraded, wasted, lessened, or attenuated*. (L.)

نَحْتٌ and **نَحَاتٌ** (K) and **نَحِيَّةٌ** (S, K) † *Nature; natural, or native, disposition, temper, or other property*; (S, K;) *a particular cast, or fashion, of constitution, after which a man is [as it were] cut out [by the Creator]*: (TA:) and the first, the source, or origin, from which one is [as it were] cut out: [see also **مَنْحَتٌ**]. (Lh.) — **مَنْحَتُ الْكَرَمِ** *Generosity is [a part] of his nature*; or, [derived] from his source, or origin. (Lh.) — **هُوَ عَجِيبُ النَّحْتِ** *He is of a wonderful nature*. (TA.) — **هُوَ كَرِيمُ النَّحِيَّةِ** *He is generous in nature, or disposition*. (AZ.) =

بَرْدٌ نَحْتٌ *Unmixed [i.e. severe] cold*: (K:) but this is said to be a corruption of **بَحْتٌ**. (TA.) [See also **نَحْتٌ**.]

نَحِيْتُ *A comb*: syn. **مُشْطٌ** or **مُشْطٌ**. (So in different copies of the K.) = **حَافِرٌ نَحِيْتُ** *A hoof of which the edges have gone [or become abraded, been worn away]*; (S, K;) [and so **حَافِرٌ مَنَحُوتٌ**, occurring in the K in art. حك, where, in its place in the S, we find **حَافِرٌ نَحِيْتُ**.] — **نَحِيْتُ** † *An emaciated camel*: (K:) *a camel whose feet are worn, abraded, or wasted*. (L.) — **نَحِيَّةٌ** † *A [portion of the] trunk of a tree, which is hewn out, and hollowed, in the form of a jar such as is called*

نَحِيْتُ *for bees*: pl. **نَحَاتٌ**. (L.) — **نَحِيْتُ** *Anything bad; what is bad of anything*. (L.) =

نَحِيْتُ *One who introduces himself among a people, and lives with them, not being of their race*. (S, K.)

نَحَاتٌ: see **نَحْتٌ**.

نَحَاتَةٌ *Cuttings, chips, parings, and the like*, (S, K,) of wood [&c.]. (TA.)

نَحِيَّةٌ: see **نَحْتٌ** and **نَحِيْتُ**.

مَنْحَتٌ † *The source, or origin, of a man, [from which he is, as it were, cut out]*: pl. **مَنَاحَتٌ**. (TA.) See also **نَحْتٌ**. — **هُوَ مِنْ مَنَحَتِ صِدْقِي** — **نَحْتٌ** *He is of an excellent source, or origin*. (A.) — **هُمُ كِرَامُ الْمَنَاحَتِ** *They are of generous sources, or origins*. (A.)

مَنْحَتٌ (S, K) and **مَنْحَاتٌ** (Msb, TA) *An implement with which one performs the operation*

of the following month]: (Abu-l-Gheyth, S:) pl. نَوَاحِرُ (S, K) and نَاحِرَاتُ (K,) both extr. [as pls. of نَحِيرَةٌ, but reg. as pls. of نَاحِرَةٌ, (TA,) [and app. نَاحِرٌ, being agreeable with rule as pl. of نَحِيرَةٌ: or] نَاحِرُ الشَّهْرِ signifies i.q. نَحِيرَةٌ: see نَحِيرٌ. (TA.) You say also نَحَرَ الشَّهْرَ, and نَاحِرَتِهِ, and نَحِيرَتِهِ, † [app. signifying *He came on the first day of the month.*] And مَا أَرَاهُ نَاحِرِيهَا, and نَوَاحِرِيهَا, and نَحِيرِيهَا, † [app., *I see him not save on the first days of the months.*] (A.)

نَحِيرٌ: see نَحِيرَةٌ.

نَاحِرٌ: see مِناحِرٌ.

نَوَاحِرٌ = نَحِيرٌ and نَاحِرَةٌ: see نَحَرَ and نَاحِرَةٌ: † The parts facing, in front of, or opposite to, the earth or land. (TA.)

النَّحَرُ: see النَّحْرُ, in two places.

مِناحِرٌ an intensive epithet applied to a man, [A great slaughterer of camels; as also نَاحِرٌ:] and signifying † Liberal; bountiful; munificent; or generous. (S, TA.) You say إِنَّهُ لِمِناحِرٌ بَوَاقِيهَا [Verily he is a [great] slaughterer of the fat camels: (S, K:) and هُمْ نَاحِرُونَ لِلْجَزْرِ [They are great slaughterers of camels]. (A.)

مَنْحُورٌ: see نَحِيرٌ. = † Faced, or fronted. (TA.)

النَّحُورُ: see النَّحْرُ.

[نحر,

See Supplement.]

نحس

1. نَحَسَ, aor. ٢; (S, A, K;) and نَحَسَ, aor. ٢; (K;) and نَحَسَ, like [its contr.] سَعَدَ; (Bd, xvii. 30;) inf. n. [of the first] نَحَسَ and [of the second] نَحُوسَةٌ; (TA;) *He, or it, was, or became, unprosperous, unfortunate, inauspicious, or unlucky*: (S, A, K:) said of a man, (A, Bd,) and of a star, (TA,) or other thing. (S, TA.)

4. اُنْحَسَتِ النَّارُ *The fire had much نحاس*, i.e., smoke. (IKt.)

6: see 8.

8. اِنْتَحَسَ *He became overthrown, or subverted*; as also تَنَاحَسَ. And the former is also said of a man's جَدَّ [or good fortune]. (A, TA.)

نَحْسٌ *Unprosperousness, unfortunateness, inauspiciousness, or unluckiness; contr. of سَعَدَ*; (S, A, K;) of stars, and of other things: pl. [of pauc.] اُنْحُسُ and [of mult.] نُحُوسٌ; (TA;) and مِناحِسٌ is an irreg. pl. of the same, (TA,) syn. with مَسَائِرُ, (IDrd, K, TA,) which is in like

manner an irreg. pl. of نُحُومٌ. (TA.) [In Har, p. ٣٧٥, a doubt is expressed respecting مِناحِسٌ, as to its being a pl. of نَحْسٌ; but only from ignorance of their being any authority for its being so: it may, however, be pl. of مَنَحَسَةٌ, and not of نَحْسٌ.] In the Kur, [liv. 19,] some read, فِي يَوْمٍ نَحْسٍ [In a day of unprosperousness]: others read نَحَس as an epithet. (S.) See نَحَسٌ. — Also, *Difficulty, distress, trouble, or fatigue; harm, injury, or evil state or condition*; syn. جَهْدٌ and ضَرْبٌ pl. اُنْحُسُ. (TA.)

نَحَسَ (S, A, K) and نَحَسَ (S, A) and نَحَسَ (TA) and نَحُوسٌ and مَنْحُوسٌ (A, TA) *Unprosperous, unfortunate, inauspicious, or unlucky*. (S, A, K.) You say رَجُلٌ نَحْسٌ and نَحْسٌ (A) and مَنْحُوسٌ (A, TA) [An unprosperous man]: pl. of the last, مِناحِسٌ. (TA.) And يَوْمٌ نَحْسٌ (S, A, TA) [and نَحْسٌ] and نَحُوسٌ (A, TA) and نَحِسٌ and مَنْحُوسٌ (TA) [An unprosperous day]: and in the pl., أَيَّامٌ نَحْسٌ, [which seems to indicate that نَحْسٌ is originally an inf. n.,] (TA,) and نَحَسَةٌ, and نَحَسَاتٌ, which is pl. of نَحَسَةٌ, (Az, TA,) and نَحَسَةٌ, (K,) and [its pl.] نَحَسَاتٌ, (S, TA,) and نَحِسَةٌ, (K,) [and app. نَاحِسَةٌ,] and [its pl.] نَوَاحِسٌ. (TA.) In the Kur, [liv. 19,] some read, فِي يَوْمٍ نَحْسٍ, [In an unprosperous day], as well as فِي يَوْمٍ نَحَسٍ: (S, TA:) and AA reads [in the Kur, xli. 15,] فِي أَيَّامٍ نَحَسَاتٍ: and نَحَسَاتٌ is another reading. (TA.) You also say, غَامٌ نَاحِسٌ and نَحِسٌ, meaning, † A year of dearth or drought or sterility: (IDrd, K:) so they assert. (IDrd.) And نَحَسَانِ is an appellation of *The two planets Saturn and Mars*: (Ibn-'Abbád, K:) like as [the contr.] التَّعْدَانِ is applied to Venus and Mercury. (Ibn-'Abbád.)

نَحَاسٌ: see نُحَاسٌ = and نَحَاسٌ.

نَحَاسٌ (S, K, &c.) and نَحَاسٌ (Fr, K) and نَحَاسٌ (K,) the last, (TA,) or all, (K,) on the authority of Abu-l-'Abbás El-Kawáshee, (K,) a word of well-known meaning; (S;) *Copper*: and brass; syn. قَطْرٌ: (K:) or صُفْرٌ: (Ibn-Buzurj:) or a species of صُفْرٌ intensely red: (TA:) a chaste Arabic word. (TA.) = Also, *Fire*: (IF, K:) and the sparks that fall from brass (صُفْرٌ), or from iron, when it is beaten (AO, K) with the hammer: (TA:) or نَحَاسٌ signifies smoke: so in the Kur, lv. 35: (Fr, Az, Bd, and others; accord. to Az, all the interpreters of the Kur; and it is wonderful that the author of the K has omitted this signification: TA:) but some say that it is نَحَاسٌ signifies the smoke of صُفْرٌ; and نَحَاسٌ

signifies صُفْرٌ itself: (Ibn-Buzurj:) or the latter signifies smoke in which is no flame: (S, Jel:) or smoke that rises high, and of which the heat is weak, and which is free from flame: (AHn:) or molten صُفْرٌ: (Bd:) and some read نُحَسٌ, which is the pl. (Bd.) = See also نَحَاسٌ.

نَحَاسٌ (S, A, K) and نَحَاسٌ (S, K) and نَحَاسٌ (K, but excluded by the TA) *Nature; natural, or native, disposition or temper or other quality or property*: (S, A, K, TA:) and origin: (S, A, TA:) or that to which the origin of a thing reaches. (IAar, K.) You say, فَلَانٌ كَرِيمٌ, النِّحَاسِ (S, A,) and النِّحَاسِ (S,) *Such a one is generous of nature, &c., and origin*. (S, A.) = See also نَحَاسٌ, in two places.

نَحُوسٌ: } see نَحِسٌ, throughout.
نَحِسٌ: }

[نَحَاسٌ A worker of copper or brass: a copper-smith.]

نَاحِسٌ: see نَحِسٌ, in two places.

مَنْحُوسٌ A place of unprosperousness, unfortunateness, inauspiciousness, or unluckiness: pl. مِناحِسٌ. (Har, p. ٣٧٤.)

مَنَحَسَةٌ [A cause of unprosperousness, unfortunateness, inauspiciousness, or unluckiness: pl., accord. to rule, مِناحِسٌ]. (A, TA, art. تَعَس.)

مَنْحُوسٌ: see نَحِسٌ, in three places.

مَنَحَسَةٌ: see نَحَسٌ, مَنْحُوسٌ, and مَنَحَسَةٌ.

[نحص, &c.,

See Supplement.]

نخ

1. نَخَّ, [aor., accord. to analogy, ٢,] inf. n. نَخٌّ; (S, K;) and نَخَخَ; (IAar, K;) *He went, or journeyed, vehemently*. (IAar, S, K.) — نَخَّ, aor. ٢, (L,) inf. n. نَخٌّ, (S, L,) *He drove, and urged, and chid, camels*: (L:) *he drove vehemently*. (Th, S.) — نَخَّ بِالْإِبِلِ, (Lth,) [aor. ٢,] inf. n. نَخٌّ; (Lth, K;) and نَخَخَ بِهَا; (AM;) and نَخَخَهَا; (Lth;) *He chid the camels by the cry of إِنْخِ إِنْخِ* (or إِنْخِ إِنْخِ, as in the CK and a MS. copy of the K: in the L written once إِنْخِ, and twice إِنْخِ:) in order that they might lie down upon their breasts, with folded legs: (Lth, AM, L, K:) you say نَخَّ بِهَا شَدِيدًا, and نَخَّةً شَدِيدَةً, *he did so vehemently*. (Lth.) — Also, نَخَخَ, (inf. n. نَخَخَةٌ, Lth,) *He made a camel to lie down upon its breast, with folded legs*. (IAar, Lth, S, K.) — نَخَّ الْإِبِلَ, and نَخَّ بِهَا, [aor. ٢,] inf. n. نَخٌّ, *He made the camels to lie down near by the collector of the alms required by*

the law, called *صَدَقَة*, that he might take them in payment of those alms. (L.)

R. Q. 1: see 1.

R. Q. 2. *تَنَحَّجَ* It (a camel) lay down upon its breast, with its legs folded. (Lth, S, K.) — Also, *تَنَحَّجَتْ* She, (a camel,) lying upon her breast, with her legs folded, raised her breast from the ground. (L.)

نَحَج, [originally an inf. n., then used in the sense of a pass. part. n.,] Camels that are made to lie down near by the collector of the alms required by the law, called *صَدَقَة*, that he may take them in payment of those alms. (S, K.)

مُحَج (in the CK *نُحَاخَة*) i.q. *نُحَاخَة* and *نُحَج* (Marrow, &c.). (K.) — *هَذَا مِنْ نَحَجِ قَلْبِي*, and *مُحَجِّهِ*, q.v. *نُحَاخَة* قَلْبِي (TA.)

نَحَجَة or *نُحَجَة* or *نَحَجَة*, as occurring in the following words of a trad., *لَيْسَ فِي النَحَجَةِ صَدَقَة*, [No alms are required by the law in the case of . . .], is variously explained. (TA.) It is said that *نَحَجَة* signifies *Slaves*, (AO, Az, S, K,) *men and women*: (AO, Az:) also, a [single] *male slave*: (ISh:) also, *working bulls or cows*; (S, K;) and so *نَحَجَة*: (K:) Th says that this is the correct meaning, because it is from *نَحَج*, signifying the "act of driving vehemently;" and Ks says that this is its meaning, but that it is only *نَحَجَة*, with damm: (S:) also, *asses*, *حُمُر*, [in the CK, *حُمُر*,] (IAar, L, K,) collectively; (L;) and so *نَحَجَة* (L, K) and *نَحَجَة*: (K:) also, [animals] *reared in houses or tents*: (K:) also, *whatever are employed in labour, of camels, and bulls or cows, and asses, and slaves*; as also *نَحَجَة*: (Aboo-Sa'eed:) also, *pastors*; and so *نَحَجَة*: also, *drivers, leaders, or attendants, of camels*: (K:) also, the *taking of a decnár for himself by the collector of the alms required by the law, called صَدَقَة*, (S, K,) after he has finished receiving those alms: (S:) also, the *decnár itself so taken is thus called*. (K.) In all these senses the word *نَحَجَة* is explained in the above trad. (TA.)

نَحَجَة and *نُحَجَة*: see *نَحَجَة* throughout.

نُحَجَة: see *نُحَاخَة*.

نَحَب

1. *نَحَب*, (S, K,) aor. ٢, (S,) or ٢, (K,) inf. n. *نَحَب*; (S, K;) and *نَحَبَ*; (S;) *He drew, or took, out, or forth*: (S, K:) syn. of the latter verb *انْتَزَعَ*, (S,) in a trans. sense. (TA.) — *نَحَبَ الصَّيْدَ* *He (a hawk) tore out the heart of the game*. (TA.) — *نَحَبَ*, aor. ٢ and ٢, (K,) inf. n. *نَحَب*, (S, K,) *Inivit feminam*: (S, K:) so

accord. to some, in an absolute sense: (ISd:) or *inivit feminam peculiari quodam modo*. (ISd, K.) — *نَحَبَ*, aor. ٢, inf. n. *نَحَب*, *It (an ant, or a louse, TA) bit*. (K.) = *نَحَبَ* *He was cowardly, and his intellect quitted him*; syn. *هَبِيتَ*. (S, art. *هَبِيتَ*) — *كَلَّمْتُهُ فَنَحَبَ عَنِّي* *I spoke to him, and he was unable to reply to me*: syn. *كَلَّ عَنْ جَوَابِي*. (TA.)

4. *انحَب* (as also *انحَب*, TA) *He begot a cowardly son*: (K:) from *مُنْحَوِبٌ*. (TA.) — *انحَب* *He begot a brave, or courageous, son*: (K:) from *نُحْبَة*. (TA.) Thus the verb bears two contr. significations. (K.) See also *انحَب*.

5: see 8.

8. See 1. — *انتخبه* [and *تنخبه*, as is shown by a verse cited in art. *سَقَب*, conj. 4,] *He chose, selected, or preferred, him, or it*. (S, K.) Ex. *انتخب من القوم مائة رجل* *He chose, or selected, from the people a hundred men*. (TA, from a trad.)

10. *استنخبت* *Congressum viri concupivit femina*. (El-Umawee, S, K.)

نَحَب, (K,) or *نُحْبَة*, (L, confirmed by the citation of two examples in verse,) and *مُنْحَبَة* (K) and *يُنْحَوِبَة* (L) *The podex*: syn. *إِسْت*. (L, K.) — *نَحَبَ* *Foramen vulvae feræ*: syn. *خرق الثفر*. (TA.) — *نَحَبَ* *Foramen pudendi*: syn. *خرق الجلد*. (Nh.) = *نَحَبَ* *Cowardice; weakness of heart*. (TA.) See *نَحَبَ* = *نَحَبَ* *A large draught*; i.q. Pers. *دُوسْتَكَانِي* [dóst-kánee]. (K.)

نَحَبَ: see *نَحَبَ*.

نَحَبَ (S, K) and *نُحْبَة* (so accord. to the TA: in the CK *نُحْبَة*:) and *نُحْبَة* (in the CK *نُحْبَة*) and *نُحْبَ* and *نُحْبَ* (K) and *نُحْبَ* and *نُحْبَ* and *نُحْبَ* (S, K) and *نُحْبَ* (K,) to which the CK adds *نُحْبَ*, *A cowardly man; a coward*; as though his heart were drawn out; (S;) i.e., *having no heart*. (TA.) *نُحْبَ قَلْبَ نَحِيبَ* [A cowardly heart]: *نَحِيبَ* signifies a *coward, who has no heart*: or, accord. to some, one *who acts corruptly*. (TA.) Pl. (of *نُحْبَ*, TA,) *نُحْبَ*: (K:) of *نُحْبَ*, *مُنْحَوِبُونَ*, and sometimes, in poetry, accord. to IAth, *مُنْحَابَ*: and Aboo-Bekr mentions *نَحَابَات* as a pl. of *نُحْبَة*. (TA.)

نُحْبَة نَمْلَة = *نُحْبَ* and *نُحْبَ*: see *نُحْبَة*; and *نُحْبَة نَمْلَة*, q. v., *A bite of an ant*. Both these modes of writing the word are mentioned by IAth on the authority of Z.

نُحْبَة: see *نُحْبَ* and *نُحْبَة*.

نُحْبَة (As, S, K) and *نُحْبَة* (AM, K), the

former the more approved word, (TA,) *Chosen; choice; select; preferred; excellent; best*: or *what is chosen, &c.*: (K:) i.q. *نُجْبَة*, q. v.: (S:) pl. of the former *نُحْبَ*. (S.) Ex. *جاء في نُحْبِ أَصْحَابِهِ* *He came with the best of his companions*. (S.) *نُحْبَة المَتَاعِ* *The choice part of the goods, or utensils, &c.*; *what was drawn, or taken, out from them*. (TA.) — *A company, or troop, chosen, or selected, and drawn out, from the men*. Ex., from a trad., *خَرَجْنَا فِي النُّحْبَةِ* *We went forth with the chosen band*. (TA.) — See *نُحْبَ*.

نُحْبَ and *نُحْبَ* and *نُحْبَ*: see *نُحْبَ*.

نُحَابَ *The skin of the heart*. (TA.)

نُحْبَة: see *نُحْبَ*.

مُنْحَابَ syn. with *مُنْحَابَ*; (TA;) *A weak man, in whom is no good*: (K:) pl. *مُنْحَابِ*, and sometimes, in poetry, *مُنْحَابِ*. (TA.)

مُنْحَوِبَ *Lean; meagre; emaciated*. (K.) — See *نُحْبَ*.

مُنْحَبَ: see *نُحْبَ*.

يُنْحَوِبَ: see *نُحْبَ*.

يُنْحَوِبَة: see *نُحْبَ*.

نَحَت

1. *نَحَتَ*, inf. n. *نَحْتُ*, *He pecked, or picked up, and pulled off, or tore off, and snatched away, with his beak*; syn. *نَحَجَ* and *نَحَجَ*, (K,) formed by transposition. (TA.) — *نَحَتَ*, [aor. ٢,] inf. n. *نَحْتُ*, *He took a date, or two dates, from a bag or other receptacle for travelling-provisions &c.* (K.) — *نَحَتَ*, [aor. ٢,] inf. n. *نَحْتُ*, *He plucked out*; syn. *نَحَفَ*. (IAth, L.) = See 2.

2. *نَحَتَ لَهُ*, as also *نَحَتَ لِفُلَانٍ*, *He went to the utmost length (استقصى) in speaking to such a one*. So in the Nawádir. (Az, L.) [Accord. to the K, *نَحَتَ*, inf. n. *نَحْتُ*.]

نُحْبَة نَمْلَة *A bite of an ant*. So in a trad., accord. to one reading: accord. to another reading, it is *نُحْبَة* [q. v.]. (L.)

نَحَج

1. *نَحَجَ بِهَا*, (TA,) and *نَحَجَ الدَّلْوُ*, (S, K,) aor. ٢, inf. n. *نَحَجُ*, (K,) *He agitated, or moved about, the bucket*; (S, K;) a dial. form of *مَنَحَجَ*; (S;) or, accord. to Yaakoob, its ن is substituted for م: *he moved about the bucket in the well in order that it might fill*. (TA.) — *نَحَجَ*, (S, K,) aor. ٢ (K) and ٢, (L,) inf. n. *نَحَجُ*, (K,) *Inivit feminam*. (S, K.)

نَجِيحَةٌ, (ISk, S, K,) or, accord. to some, نَجِيحٌ, without ة, (TA,) or, as some say, نَجِيحَةٌ, and (says J) I know not which is right, (S,) *Thin butter which comes forth from the skin when it is carried on a camel, after the first butter has been taken forth.* (S, K.)

نخر

1. نَخَرَ, (S, A, Mgh, K,) aor. 2 (S, Mgh, K) and 3, (S, K,) inf. n. نَخِيرُ, (S, A, Mgh, K,) and نَخَرُ, (CK, but omitted in MS. copies of the K,) said of a horse, (Aq, TA,) and of an ass, (A, TA,) and of a man, (TA,) [*He snorted; and he snored;*] *he made a sound, or noise, with the nose;* (S;) *he made a sound, or noise, from his nose; he prolonged the breath from the خَيَاشِير [or air-passages of the nose];* (Mgh;) *he made a sound, or noise, from his خَيَاشِير, as though it were a musical note issuing convulsively;* (TA;) *he uttered a prolonged sound, or noise, from his خَيَاشِير:* (A, K:) *the sound which horses make, termed نَخِير, is from the nostrils; that termed شَخِير, from the mouth; and that termed كَرِير, from the chest.* (Aq, in TA, art. شخر.) You also say of a woman نَخَرَتْ, aor. 2 and 3, (L,) or 2, (so in the TA,) meaning, *She made the same noise, [i. e., she snorted,] in the act of concubitus, as though she were possessed.* (L, TA.) = نَخِرَ, (S, Mgh, K,) aor. 2, (Mgh, K,) inf. n. نَخِرُ, (Mgh,) *It (a thing, S, or a bone, Mgh, TA, and wood, TA) became old and wasted and crumbling;* (S, Mgh, K;) *it became old and wasted and soft, crumbling when touched.* (TA.)

نَخِرَ (S, Mgh, K) and نَخَرُ (Mgh, K) A bone, (S, Mgh,) and wood, (TA,) *old and wasted and crumbling;* (S, Mgh, K;) *old and wasted and soft, crumbling when touched:* (TA:) fem. of each with ة: (K:) or the former signifies a bone old and wasted: (K:) and the latter, a hollow bone, *having a hole passing through it,* (K, TA,) *whence comes, when the wind blows, a sound like that which is termed نَخِير;* [see نَخَرُ;] (TA;) *a bone into which the wind enters and whence it then issues with the sound so termed;* (S;) *a bone, and wood, in which the wind makes the sound so termed.* (A.) Of the two readings, in the K, [lxix. 11,] عِظَامًا نَخِرَةً and عِظَامًا نَخَرَةً, Fr prefers the former, as agreeable in form with the words ending the other verses; and he says that نَخِرَةً and نَخَرَةً are the same in meaning, like طَمِعَ and طَمِعَ. (TA.)

نُخْرَةٌ; *A vehement blowing of the wind.* (S, A, K.) = Also, (S, A, K,) and نُخْرَةٌ, (S,) *The fore part of the nose, (S, K,) i. e., the head thereof, [or the flexible part,] of a man, (TA,) and of a horse, and of an ass, and of a pig, (S,)*

and of a sheep or goat, and of a she-camel: (TA:) or the *hole* thereof; (K;) i. q. مُنْخَرٌ: (A:) or the *part between the two nostrils:* or the *end, or tip, of the nose:* (K:) or, as some say, the *nose* itself: (A, TA:) whence the saying, (TA,) هِشْمَرُ نُخْرَتِهِ *He broke his nose.* (S, TA.)

نُخْرَةٌ: see نُخْرَةٌ.

نَخِيرُ *Making the sound termed نَخِير:* see 1. (TA.) — مَا بِهَا نَخِيرٌ, (S, K,) i. e., بِالْدَّارِ, (A,) † *There is not any one in it,* (El-Báhlí, Yaakooob, S, K,) i. e., *in the house.* (A.) = See also نَخِرَ.

مُنْخَرٌ, and مُنْخَرٌ, and مُنْخَرٌ: see مُنْخَرٌ.

مُنْخَرٌ, [the most common form,] originally, *The place of the sound termed نَخِير.* See 1. (Mgh.) — And hence, (Mgh,) *The hole of the nose; the nostril;* (S, Mgh, K;) as also مُنْخَرٌ, (T, S, Mgh, K,) with kesr to the م to agree with the vowel of the خ, like as they say مُنْتِنَ [for مُنْتِنَ], (S, Mgh,) both of which words are extr., as مَفْعَلٌ is not one of the [regular] measures, (S,) and it is said that there is no word of this measure beside these two, (Mgh,) or مُنْخَرٌ is for مُنْخَرٌ, and in like manner مُنْتِنَ is for مُنْتِنَ, which is the original form, (T, TA,) and مُنْخَرٌ and مُنْخَرٌ (K) and مُنْخَرٌ, (S, Mgh, K,) like عُصْفُورٌ (Mgh) and مُنْمُولٌ (K, [in the CK, erroneously, مُنْمُولٌ]) which last is [said to be] of the dial. of Teiyi, (Mgh,) and said to occur in a verse of Gheylan, but IB says that the right reading is مُنْخَرٌ, with ح, syn. with نَخَرُ: (Sgh, in art. نحر; and L, in the present art.) pl. مَنَاحِرُ and مَنَاحِيرُ; (Mgh;) [the latter irreg., unless pl. of مُنْخَرٌ or مُنْخَرٌ.]

مُنْخَرٌ A man who makes the sound termed نَخِير [see نَخَرُ] in the act of concubitus: (TA:) and a woman who does so in that act, as though she were possessed. (K.)

مُنْخَرٌ: } see مُنْخَرٌ.
مُنْخَرٌ: }

نخر

Q. 1. نَخَرَبَ *It (a canker-worm) pierced holes in, or eroded, a tree.* (K.) IJ derives this verb from خَرَابٌ, (TA,) q. v.

نُخْرُوبٌ; (S, K;) mentioned in the K without description of its measure because there is no Arabic word of the measure فَعْلُولٌ; but some prefer it being written نُخْرُوبٌ, [as it is in the CK,] asserting its ن to be augmentative, so that its measure is نَفْعُولٌ, as IAAr holds, asserting it to be derived from خَرَابٌ; (TA;) *A fissure, or cleft, in a stone.* (S, K.) — Also, [so in the

TA: in the CK and a MS. copy, or,] *A hole, perforation, or bore, in anything.* (K.) Pl. نَخَارِبُ. (S.) — Also, the pl., *The holes, or cells, prepared with wax for the bees to deposit their honey therein:* (K:) *holes like the cells of wasps.* (L.)

نُخْرُوبٌ [i. q. نُخْرُوبٌ] An excellent, nimble, or agile, she-camel. Some say that its ن is augmentative, and its radical letters are خرب; but its derivation from خَرَابٌ is not apparent; therefore its ن should be considered as radical. (AHei.)

مُنْخَرِبَةٌ, and شَجَرَةٌ مُنْخَرِبَةٌ, *A tree that is old and pierced with holes.* (K.)

نخس

1. نَخَسَهُ, aor. 2, (S, A, Mgh, K,) and 3, (Lh, S, A, Mgh, K,) and 3, (Lh, TA,) inf. n. نَخْسُ, (S, Mgh, Mgh,) *He goaded, or pricked, him, namely, a beast, (A, Mgh, Mgh, K,) with a stick (S, Mgh, Mgh, K,) or the like, (A, Mgh, Mgh, K,) in the hinder part, or the side, (A, K,) so that he became excited.* (Mgh.) — نَخَسُوا بِهِ, (A, L, TA,) or نَخَسُوهُ, (K,) *They goaded his (a man's) beast, and drove him (the man) away;* (A, L, TA;) *they drove him away, goading his camel with him.* (K.) — And نَخَسَ بِالرَّجْلِ † *He excited, or roused, the man, and disquieted, or disturbed, him.* (L, TA.) — You say also, بِهِ, أَثْنَسَ, meaning, أَثْبَعَهُ † [*He put him, or sent him, away, or far away.*] (A, TA.) [Or perhaps the right reading is إِثْنَسَ بِهِ, meaning, أَثْبَعَهُ [*Put thou him, or send thou him, away, or far away:* as seems to be indicated by what immediately follows in those two works and here.] And تَكَلَّمَ فَنَخَسُوا بِهِ † [app. meaning, *He spoke, and they put him away.*] (A, TA.)

4: see 1.

نَخَاسَةٌ and نَخَاسَةٌ The trade of selling beasts: and the trade of selling slaves. (K.)

نَخَّاسٌ A goader of beasts. (Mgh.) — And hence, (S, *A, *Mgh,) A seller of beasts; (K;) one who acts as a broker for the sale of beasts (Mgh, Mgh) and the like: (Mgh:) and a seller of slaves; (K;) sometimes used in the latter sense: (TA:) a genuine Arabic word. (IDrd.)

[نخش, &c.]

See Supplement.]

ند

1. نَدَّدَ, aor. 2, inf. n. نَدِّدُ (S, M, A, &c.) and نَدَادٌ and نَدَوْدٌ (S, M, L, K) and نَدِيدٌ (M, L, Mgh, K;) and نَدَادٌ; (M, L;) *He (a camel) took fright, or shied, and fled, or ran away at random, or became refractory, and went away at random;*

or ran away, or broke loose, and went hither and thither by reason of his sprightliness. (S, M, A, L, Mṣb, K.) See also 6, below. — Also نَدَّ, contr., *It* (a people) assembled. ('Ináyeh, MF.) — نَدَّ *It* (a word) deviated from the constant course of speech; like شَدَّ; as some say; as mentioned by El-Fárisee: but it is not of good authority, nor agreeable with the usage of Sb. (M, L.)

2: see 4. — نَدَّدَ, inf. n. تَنْدِيدٌ, *He raised his voice.* (L.) — نَدَّدَ *He raised his voice in saying of another that which he (the latter) disliked.* (Lth, in L, art. شِيد.) See 4 in art. شِيد. — نَدَّدَ بِهِ, (inf. n. تَنْدِيدٌ, L.) *He declared, or exposed, his vices, or faults;* (M, L, K;) in verse or prose; (M, L;) *he rendered him notorious, or infamous.* (AZ, S, L.) — *He made him to hear what was bad, evil, abominable, or foul:* (AZ, T, M, L, K.) *he reviled him.* (AZ, T, L.)

3. نَادَهُ *He opposed him, oppugned him.* (L, K.)

4. نَدَّدَ and نَدَّدَ *He dispersed camels.* (M, L, K.)

6. تَنَادَوْا *They dispersed themselves, and betook themselves away.* (K.) [See also 1.] Hence, يَوْمَ التَّنَادِ (S, M, L, K,) [The day of men's dispersing themselves, and betaking themselves in different directions], applied to the day of resurrection: (M, L:) so in the Kur, [xl. 34.] accord. to the reading of some; (S, M, L, K;) namely El-Abbás and others: (K:) Az says, accord. to the reading of Ed-Ḍahhák only: (L:) others read التَّنَادِ; which may also be from نَدَّ; one of the dāls being changed into y, and being then elided: (T, L:) or this may be from التَّنَادِ: (M:) or يَوْمَ التَّنَادِ may mean the day of men's assembling themselves together, from نَدَّ signifying "it (a people) assembled." ('Ináyeh MF.)

نَدَّ (and نَدَّ, M, L,) A certain kind of perfume, (S, M, L, K,) well known, (K,) with which one fumigates: (Lth, M, L:) a certain wood with which one fumigates: (Mṣb:) or, as some say, i. q. غَالِيَةٌ or, as Z says, in the Rabeeā el-Abrār, a compound of aloes-wood aromatized with musk and ambergris and نان: (TA:) or (accord. to Abou-ʿAmr Ibn-El-Alà, T, L) ambergris, عَنَبَر: (T, L:) or عَنَبَر [i. e., either saffron, or a certain mixture of perfumes: so in the copy of the T used by the author of the TT, if correctly transcribed by him:] it is not Arabic: (S:) or is thought by IDrd to be not genuine Arabic: (M, L,) many of the lexicologists, however, hold it to be genuine Arabic; and it occurs in verses of old poets; (MF;) but this does not prove that it is not an arabicized word. (TA.) — نَدَّ A high hill; (K;) a hill rising high into the sky: (S, L:) of the dial. of El-Yemen: (L:) a great hill (أَكْبَهُ) of clay or loam. (K.)

نَدَّ and نَدِيدٌ and نَدِيدَةٌ A like (S, L, K) of a person or thing: (L:) or a like of a thing by participation of substance; a more special term than مِثْلٌ, which signifies "a like by participation of anything:" (the kádee Zekereeyā, MF:) or a thing which does, or may, supply, the place of another thing: (TA:) or a like that is contrary, or opposed, to another thing; (Mṣb;) that opposes it (يُخَالِفُهُ, i. e., يُخَالِفُهُ) in its circumstances; (L;) syn. with ضَدٌّ and شَيْءٌ: (Akh:) and hence the first is applied to an idol; a thing taken as an object of worship instead of the true God: (L:) pl. of the first, أَنْدَادٌ; (L, Mṣb, K;) and of the second, نَدَدَاءُ; and of the third, نَدَائِدُ. (K.) You say, هُوَ نَدٌّ فَلَانٍ, and نَدِيدُهُ, and نَدِيدَتُهُ, *He is the like of such a one:* (L:) and هِيَ نَدٌّ فَلَانَةٌ, (Ish, L, K,) *She is the like of such a female;* (Ish, L;) but not نَدٌّ فَلَانٍ. (Ish, L, K.) You also say هُوَ نَدِّي, and نَدِيدِي, meaning *He is my opponent with respect to the course that I would pursue, contending with me for a different course.* (AHeyth, T, L.) — See نَدَّ.

نَدَّوْهُ A she-camel went to take fright, or shy, and run away, at random; &c.: see 1. (M, L.)

نَدَّ and نَدِيدَةٌ: see نَدَّ.

نَادَّ, act. part. n. of نَدَّ, A camel taking fright, or shying, and running away, at random; &c.: pl. نَدَادٌ: (Mṣb, TA:) and quasi pl. n. نَدَدٌ; (L;) signifying camels in a state of dispersion. (L, K.) — نَدَّ نَدَّ نَدَّ *He has not any means of subsistence:* (K:) app. meaning live stock; from نَدَّ, said of a camel. (TA.) — [See also نَادَّ, and أَشَدَّهُ.]

نَدَّ and نَدِيدٌ, Birds in a state of dispersion: (M, L:) [like أَبَادِيدُ and أَبَادِيدُ or نَدَّ: see an ex. in art. بَد.] — نَدَّوْهُ أَنَادِيدُ, and نَدَّوْهُ, (L, and some copies of the K,) or نَدَّوْهُ, (as in other copies of the K,) *They* (a people, L) *became dispersed in every direction.* (L, K.)

نَدَّ A voice raised high in calling. (L.)

ندأ

1. نَدَّأ, aor. نَدَّأ, *He hated a thing:* or it is a mistake for نَدَّأ. (As, S, K.) — نَدَّأ, (S, K,) aor. نَدَّأ, inf. n. نَدَّأ (TA) *He cast flesh-meat into the fire:* (K:) or *he buried it,* (S, K,) or a cake of bread, (S,) *in hot ashes,* (S, K, TA,) that it might become thoroughly cooked, or baked. (S.) — نَدَّأ, (K,) inf. n. نَدَّأ, (TA,) *He frightened.* (K.) — نَدَّأ *He cast a person upon the ground.* (K.) — نَدَّأ عَلَيْهِمْ *He came*

forth upon them. (K.) — نَدَّأ النَّهْلَةَ *He made, or prepared, the kind of fire called نهْلَة.* (K.)

Q. Q. 1. نَوْدًا, inf. n. نَوْدَاةٌ, *He ran, with a slack pace:* syn. عَدَا. (K.)

نَدَّأ: see نَدَّأ.

نَدَّأ and نَدَّأ Abundance of wealth, or of camels, or sheep &c.: (S, K:) like نَدَّأ and نَدَّأ: (S:) by some explained as consisting of twenty sheep or goats. (MF.) — Also, both words, The rainbow: (S, K:) also called نَدِّي. (K.) — Also, both words, A redness in the clouds towards the setting or rising of the sun: (K:) or a redness by the side of the sun at its rising or setting: (TA:) or, by the side of the place of its rising or setting: (T:) also called نَدِّي. (K.) — Also, both words, A halo, or circle, round the sun or moon. (K.) — Also, the former word, نَدَّأ, A streak in flesh-meat, differing in colour from the rest: (K:) such a streak in the flesh of a slaughtered camel: (T:) and, in the dual, two streaks inside the two thighs, having over them a thin, white, sinewy substance, resembling a spider's web, divided, one from the other, by a single muscle, and thus appearing like two muscles: asserted by more than one to be tropical. (TA.) — What is above the navel, in a horse. (K.) — A woollen thing, (TA,) also called دُرْجَة, which is stuffed into the tuft of a she-camel, [and into her vulva, as explained voce دُرْجَة], and which is afterwards taken out when she has taken a liking for another camel's colt, (K,) or for the stuffed skin of a camel's colt prepared for her. (IAqr.) [See دُرْجَة for a more full explanation.] — One of several parts or portions of scattered herbage: (like نَفَاة: (TA:) also called نَدَّأ: pl. نَدَّأ. (K.)

نَدَّأ: see preceding sentence.

نَدِّي, a subst., like طَبِيخٌ, [or rather an epithet in which the quality of a substantive predominates,] *Flesh-meat, or bread, cooked, or baked, by being buried in hot ashes.* (IAth, S.) — نَحْرُ نَدِّي *Flesh-meat cooked, or baked, &c.* (TA.) — [See also نَدَّأ, in two places.]

ندب

1. نَدَّبَهُ لِلْأَمْرِ, (S,) or إِلَى الْأَمْرِ, aor. نَدَّبَ, (Mṣb, K,) inf. n. نَدَّبَ; (Mṣb, TA;) and انتدبه انتدبه; this latter verb being used transitively as well as intransitively; (Mṣb;) *He, or it, called, summoned, or invited, him to the thing;* (S, Mṣb, K;) and *instigated, incited, or urged, him to it:* (K.) i. e., to war, succour, &c. (TA.) — [You say,] مَا نَدَّبَنِي إِلَى مَا فَعَلْتُ إِلَّا التَّضَحُّ لَكَ *Nothing incited me to do what I have done but sincerity towards thee.* (TA.) — نَدَّبَهُ إِلَى الْأَمْرِ, [and لِأَمْرٍ; and نَدَّبَهُ; (see انتدبه)] *He sent him to do a thing.* (K.) — نَدَّبَ الْهَيْمَتَ, (aor. نَدَّبَ, inf. n. نَدَّبَ, S,) *He*

wailed for, wept for, or deplored the loss of, the dead man, and enumerated his good qualities and actions. (S, K.) نَدَبَتِ الْمَيِّتَ † She (a wailing woman) called upon the dead man, praising him, and saying وَأَهْلَاهُ and وَأَهْلَاتَهُ, Alas for such a one! and Alas for thee! (M) or she, as it were, called upon the dead man, enumerating his good qualities and actions, as though he heard her. (Msb.) It is said that the action is peculiarly that of women; and that the verb is derived from نَدَبَهُ, "he called him" to do a thing; or from نَدَبٌ, "a scar," because the wailer mentions the memorials of him who has gone; or perhaps from نَدَبٌ, "lightness, or activity." (MF.) = نَدَبٌ, aor. ٤, (inf. n. نَدَبٌ, TA;) and † اندب; It (a wound) had a hardened scar, such as is termed نَدَبَةٌ. (K.) — نَدَبٌ, aor. ٤, inf. n. نَدَبٌ [so accord. to the TA, agreeably with analogy; but in the CK and a MS. copy, نَدَبٌ; whence, and from the form of the latter of the two inf. ns. here following, it seems not improbable that the verb may be also written نَدَبٌ and نُدُوبَةٌ and نُدُوبٌ, It (the back) had upon it scars, such as are termed نُدُوبٌ. (K.) = نَدَبٌ, aor. ٤, inf. n. نَدَبَةٌ, TA,) He was light, or active, (and quick, TA,) in the accomplishment of affairs, or wants: he was clever, ingenious, or acute in mind; excellent. (K.)

2. نَدَبَ He took, got, or won, a bet, wager, or stake. (L.) — See 1.

4. اندبه It (a wound) made, or left, a scar upon him. (K.) — He made a scar upon his skin. (TA.) — See نَدَبٌ. — اندب بظهره, and اندب بظهره, He, or it, left scars (نُدُوبٌ) upon his back. (TA.) — أُنْدَبَتِ الْحَاجَةُ إِنْدَابًا شَدِيدًا † The thing, or want, made a severe impression upon him. (TA.) — اندب بنفسه, and بِنَفْسِهِ, He exposed himself to peril. (K.) = See 1.

8. انتدب له He answered, or complied with, or obeyed, his call, summons, or invitation, (S,) and hastened to him, when called to war, succour, &c. (TA.) — انتدب الله لِمَنْ خَرَجَ فِي سَبِيلِهِ (occurring in a trad., TA,) God answereth his prayer for forgiveness [who goeth forth to fight for the sake of his religion]: or is surety, or guarantee, for him: or hasteneth to grant him a good recompense: or graciously maketh his completion of that [recompense] to him necessary and sure. (K.) — انتدبوا إليه They hastened to him, either at his call, or summons, or of their own accord. (TA.) — خذ ما انتدب خذ ما انتدب Take thou what is easily attainable; what offers itself without difficulty: (AA, K:) as also ما انتدب انتدب He opposed him in his speech. (K.) = إياكم ورضاع السوء, فَإِنَّهُ لَا بُدَّ مِنْ أَنْ يَنْتَدِبَ Beware of giving your children to a bad nurse; for it [that is the evil

consequence, or the bad qualities that will be acquired,] will inevitably appear some day. Said by 'Omar. (TA.)

نَدَبٌ A man who is light, or active, (and quick, TA,) in the accomplishment of an affair, or a want; (S, K;) as also † مَنْدَبِي (K) and † مَنْدَبِي (TA:) a man who, when he is sent to accomplish a great, or an important, affair, finds it light to him: (A:) clever, ingenious, or acute in mind; excellent: pl. نُدُوبٌ and نَدَبَاءُ; (K:) the former agreeable with analogy; the latter formed from the imaginary sing. نَدَبِي; like نَدَبِي, pl. of نَدَبٌ. (TA.) — نَدَبٌ, as applied to a horse, Sharp-spirited; (Lth, S;) contr. of بَلِيدٌ (Lth) excellent. (TA.) — نَدَبٌ Lightness, or activity. (MF.) — أَرَاكَ نَدَبًا فِي الْحَوَائِجِ [I see thee to be clever in accomplishing affairs, or wants. (A.) = See نَدَبٌ.

نَدَبٌ (S, K,) and, by poetical licence, † نَدَبٌ, (MF,) The scar, (S,) or scars, (K,) of a wound, (S, K,) not rising above the surrounding skin: (S:) accord. to the K, pl. نَدَبَةٌ [which is written in several MS. copies of the K: and so in the CK; but this, accord. to the TA, is incorrect;] but it is a coll. gen. n., of which the n. un. is نَدَبَةٌ, like as شَجَرَةٌ is that of شَجَرٌ: (MF:) pl. أُنْدَابٌ and نُدُوبٌ: (K:) the former of نَدَبٌ agreeably with analogy: the latter dev. with respect to analogy; or pl. of نَدَبٌ. (MF.) — نَدَبٌ is also applied, in a trad., to the † Marks made by Moses' smiting the stone [from which, thereupon, water flowed forth]; these marks being thus likened to the scars of wounds. (TA.) — نَدَبٌ is also employed to signify † Scars upon men's reputation. A poet says,

• قَوْمٌ سَأَلْتُكَ فِي أَعْرَاضِهِمْ نَدَبًا •

A people upon whose reputation I will leave scars, the effects of my satires. (TA.) = نَدَبٌ The direction in which one shoots an arrow or arrows: syn. رَشَقٌ. (So in the S and the CK and several MS. copies of the K: in other copies, رَشَقٌ The act of shooting an arrow or arrows. Both these readings are correct accord. to the TA. See below.) إِرْتَمَى نَدَبًا أَوْ نَدَبَيْنِ He shot an arrow or arrows in one direction or in two directions: syn. وَجْهًا أَوْ وَجْهَيْنِ. (TA.) — نَدَبًا يَوْمَ كَذَا (said by those who are to contend at a shooting-match, TA,) The day of our commencing shooting shall be such a day. (K.) This confirms the assertion in the TA, that نَدَبٌ is syn. with رَشَقٌ, as well as with رَشَقٌ. In the Turk. K, in the place of آيَتِدَائِنَا, we find يَوْمَ آيَتِدَائِنَا; and Freytag adopts the latter reading; but I find no other authority for it.] — نَدَبٌ A bet, wager, stake, or thing wagered;

what is staked at a shooting match, or a race, and taken by the winner: (S, * K, * L:) pl. أُنْدَابٌ. (Msb.) So in the following phrases. — بَيْنَهُمْ نَدَبٌ [Between them is a bet, or wager]. — أَقَامَ فُلَانٌ عَلَى نَدَبٍ [Such a one stood to a bet, wager, or stake]. (TA.) — 'Orweh says,

• أَيْهَلِكُ مُعْتَمَرٌ وَزَيْدٌ وَلَمْ أَقِم •
• عَلَى نَدَبٍ يَوْمًا وَلِي نَفْسٍ مُخْطِر •

[Shall Moqtemm and Zeyd perish, and I not stand to a stake, some day, when I have the soul of one who makes his life a stake to his adversary and sallies forth against him?] These two were his ancestors. (S.) Or, accord. to Az, who reads أَتَهْلِكُ, they were two tribes. (TA.)

نَدَبِي: see نَدَبٌ.

نَدَبَةٌ [a fem. epithet] Any camel's foot, or hoof, [meaning any camel, or hoofed beast,] that does not remain in one state. (K.)

نَدَبَةٌ, a subst., A call; a summons; an invitation to do a thing. (Msb.) — نَدَبَةٌ: a subst., † The act of wailing for, weeping for, lamenting, or deploring the loss of, one who is dead, as described in the explanations of نَدَبَ الْمَيِّتِ, and نَدَبَتِ. (S, K, M, Msb.) — هَا هِيَ النَّدَبَةُ [The of lamentation]. = عَرَبِيٌّ نَدَبٌ An Arabian of chaste speech; (K;) eloquent. (TA.)

نَدَبٌ (K,) or † نَدَبٌ (L,) A back having upon it scars, such as are termed نُدُوبٌ (L, K:) the former epithet is also applied in the same sense to a wound: and, so applied, is also explained by the word مَنْدُوبٌ (TA:) [app. meaning that will be wailed for, or deplored; i.e., fatal].

نَادِبَةٌ † A wailing woman; or one wailing for, weeping for, or deploring the loss of, one who is dead, as described in the explanations of نَدَبَ الْمَيِّتِ, and نَدَبَتِ. (M, Msb:) pl. نَوَادِبٌ. (Msb.)

النَّدَابَتَانِ a name given to Two bad marks in horses. (TA.)

مَنْدَبٌ A place to which one is called, summoned, or invited. Hence بَابُ الْمَنْدَبِ [The Strait Bāb el-Mendeḥ, or The Strait of the Place of Summons:] so called because a certain king summoned a number of men to break through the mountain there, which originally opposed a barrier to the sea, in order to drown his enemy; and this they did, thus overwhelming with the waters many cities and towns with their inhabitants, and forming the sea which intervenes between El-Yemen and Abyssinia, and which extends to 'Eydhāb and Kuṣeyr [&c.]. (Yaqoot.) This king was Alexander the Greek! (TA.) [It is probable that the appearance of the Strait gave

rise to this story, and thus to its name: but it is also probable that the name may signify *The Strait of the Place of Wailing for the Dead*; as many perish who go forth from it.]

نَدَبٌ: see مَنَدَبِي and مَنَدَبِي.

مَنَدُوبٌ: see مَنَدُوبٌ.

مَنَدُوبٌ One sent to do a thing; a messenger; an envoy; an ambassador. (TA.) — مَنَدُوبٌ لِمَا عَظِيمٍ, and فَلَانٌ مَنَدُوبٌ لِمَا عَظِيمٍ, and فَلَانٌ مَنَدُوبٌ لِمَا عَظِيمٍ, Such a one is sent to do a great thing; or to perform an important affair. (A.) — مَنَدُوبَةٌ an appellation, given by the people of Mekkeh to their Envoys, or ambassadors, to the palace of the Khaleefeh. (TA.) — مَنَدُوبٌ Desired; sought; sought after; as the name of a certain horse it is thus explained: from نَدَبٌ, as signifying "a pledge that is given on the occasion of a race." (L.) — مَنَدُوبٌ: see نَدَبٌ الْهَيْتِ: A thing bewailed, [or complained of as painful,] with the exclamation of يَا or وَآ. O! or Alas! (KT.) [The name of the thing thus bewailed, or complained of, has always an l of prolongation and a annexed to it, or the l only.] — مَنَدُوبٌ إِلَيْهِ, originally مَنَدُوبٌ إِلَيْهِ, A thing to the performance of which one is called, summoned, or invited: (Msb.) [hence,] approved: (K:) a signification verified by the doctors of practical law: (TA:) a thing the doing of which is more excellent than the leaving it undone, in the eye of the prescriber of the law, but which it is allowable to leave undone. (KT.) [Freytag, in quoting the original words, omits فَعَلَهُ before رَاجِعًا.]

ندح

1. نَدَحَهُ, aor. ٤, (A, K,) inf. n. نَدَحٌ; and نَدَحَهُ, (A,) inf. n. تَنَدِيحٌ; (TA;) He made it (a place, A) spacious, roomy, wide, or ample. (A, K.) — Hence the saying of Umm-Selemeh to 'A'ishah, (when she desired to go forth to El-Baqrah, TA,) قَدْ جَمَعَ الْقُرْآنَ ذِيكَ فَلَا تَنَدِيحِهِ, i.e., [The Qur-án hath drawn together, or contracted, thy skirt; therefore] do not widen it, (S, L, K,) or do not spread it abroad, (L,) by thy going forth to El-Baqrah: (S, L, K:) the pronoun هـ refers to the word ذِيلٌ: the speaker alluded to the words of the Qur-án, وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ. [xxxiii. 33.] (L.) Accord. to one relation, the last words are لَا تَنَدِيحِهِ, i.e., do not open it. (S.) — نَدَحَتْ النِّعَامَةُ أُنْدُوحَةً The ostrich excavated and made wide a hollow place for her eggs. (A.) — أَتَرَبَّ قَنْدَحٌ He became possessed of wealth like the dust, and enlarged his mode of life, and scattered his property. A proverb. (MF, from Meyd.)

2: see 1.

3. نَدَحَهُ He ried with him, or contended with him for superiority, in multitude, or abundance. (R.)

5. تَنَدَحَتْ الْغَنَمُ مِنْ مَرَابِضِهَا (S, K,) or

انتدحت, (TA,) and فِي مَرَابِضِهَا (A, L, &c.,) and انتدحت, (TA,) The sheep, or goats, became dispersed from, (S, K,) or in, (A, L, &c.,) their nightly resting-places, and became distended by repletion. (S, A, L, K.)

8: see 5.

9. اِنْدَحَ بَطْنُهُ, inf. n. اِنْدِحَاحٌ, His belly became distended by reason of repletion. (S.) This, says IB, is its proper art., not art. دَح. (TA, art. دَح, in which J also mentions it.) F says, that J is in error in mentioning this verb, as also in mentioning اِنْدِحَاحٌ, inf. n. اِنْدِحَاحٌ, in the present art.; the proper place of the former being in art. دَح; and that of the latter, in art. دَوَح. but MF says, that J has merely mentioned them here because of the resemblance of their radical letters and significations to the radical letters and significations belonging to this art. (TA.)

مُنْتَدِحٌ and مُنْدُوْحَةٌ and نَدَحٌ and نَدَحٌ (S) Spaciousness; roominess; width; ampleness (L, K.) = Also, نَدَحٌ (S, K) and نَدَحٌ and مُنْتَدِحٌ and مُنْدُوْحَةٌ and نَدَحَةٌ and نَدَحَةٌ (K) A spacious, roomy, wide, or ample, tract of land; (S, K;) as also اَرْضٌ مُنْدُوْحَةٌ (L:) and مُنْتَدِحٌ a spacious, roomy, wide, or ample, place: (S:) pl. (of the first and second words, TA) اِنْدِحَاحٌ (S, K;) and pl. of مُنْدُوْحَةٌ, and by poetic licence مُنَادِيحٌ; (TA;) which is allowable also in other cases than those of poetical licence: (MF;) and it (مُنَادِيحٌ) also signifies deserts; or waterless deserts. (S.) — Also وَادٍ نَادِيحٌ. (L.) — اِنَّكَ فِي هَذِهِ الدَّارِ مُنْتَدِحٌ Thou hast ample space, or room, in this house. (A.) — اِنِّى عَنِ هَذَا الْاَمْرِ مُنْدُوْحَةٌ I have ample scope, freedom, or liberty, to avoid this thing, or affair: (S, L:) or I have that which renders me in no need of this thing, or affair. (L.) — اِنَّ فِي الْمَغَارِضِ لَمُنْدُوْحَةً عَنِ الْكَذِبِ [a trad.,] Verily, in oblique, indirect, ambiguous, or equivocal, modes of speech, is ample scope, freedom, or liberty, to avoid lying: (S, L:) or, that which renders one in no need of lying: (L:) one should not say مُنْدُوْحَةٌ, (TA,) nor مُنْدُوْحَةٌ. (S.) — نَدَحٌ and نَدَحٌ also signify Multitude; copiousness; abundance. (L, K.) — Also, The face of a mountain, or part which faces the spectator, above its foot, or base; (K;) its side, or extremity, which inclines to width: (TA:) pl. اِنْدِحَاحٌ. (K.)

نَدَحٌ A heavy thing; syn. ثِقْلٌ. (K.) — Also, A thing that one sees from afar. (K.)

نَدَحٌ: see مُنْتَدِحٌ, مُنْدُوْحَةٌ, نَادِيحٌ, نَدَحَةٌ, نَدَحَةٌ, نَدَحٌ.

اُنْدُوْحَةٌ A wide hollow place excavated by an ostrich for her eggs. (A.)

ندر

1. نَدَرَ, (T, S, M, &c.,) aor. ٤, (S, M, Msb,) inf. n. نَدَرٌ, (S,) or نَدُورٌ, (M, Msb, K,) [which latter is the more common, if not the only right, form,] It fell, (T, M, Msb, K,) or went, or came, out, or forth, from another thing, or from other things, (Msb,) or from amid a thing, (T,) or from the inside of a thing, (T, M, K,) or from among things, so as to be apparent, or standing out to view; (M, K;) it fell, and became apart, fell off, fell out, or went, or came, out, or forth, from the generality of things, or the general assemblage, main body, bulk, or common mass, to which it pertained, or from other things: (S, TA:) or, [in some cases,] simply, it fell, or dropped. (TA.) — نَدَرَ مِنْ قَوْمِهِ He went forth [and became separated] from his people. (Msb.) And نَدَرَ مِنْ بَيْتِهِ He went forth from his house or tent. (A.) I heard one say to his wife, اُنْدِرِي [Go thou forth and be separate: app. meaning, be thou divorced]. (Z, in the A, immediately following what here immediately precedes.) — نَدَرَ الْعَظْمُ, (A,) or نَدَرَ مِنْ مَوْضِعِهِ, (Msb,) The bone became dislocated or displaced. (A, Msb.) It is said of a man, in a trad., عَضَّ يَدَ آخَرَ قَدَرٍ تَبَيَّنَتْ [or, accord. to another relation, نَدَرَتْ, meaning, He bit the arm, or hand, of another, and his central incisor dropped out]. (TA.) — نَدَرَ طَائِرٌ عَنْ شَجَرَةٍ A bird dropped and alighted from a tree. (TA.) — نَدَرَ نَادِرٌ مِنَ الْجَبَلِ A prominence projected, or jutted out, from the mountain. (A.) — أَصَابَ نَدَرَ الرُّطْبِ The rain fell upon the dry herbage and the fresh herbage came forth. (A.) And نَدَرَ الثَّبَاتُ The plant put forth its leaves (M, K) from its uppermost branches. (M.) And نَدَرَتِ الشَّجَرَةُ The tree produced its خُوصَةٌ [q. v.]; (M, K;) which is the case when the camels are able to pasture upon them: (M:) or became green. (Sgh, K.) — نَدَرَ فِي عِلْمٍ, or فَضْلٍ, (Msb,) and فِي فَضْلِهِ, (IKtt,) and in knowledge or science, or in excellence, (IKtt,) and in his excellence. (Msb.) — نَدَرَ الْكَلَامُ, inf. n. نَدَرَةٌ, (Msb, TA,) The speech, or language, was extraordinary or strange, [with respect to usage or analogy or both]: (TA:) it was the contr. of chaste: (Mz, 13th نوع:) [but this explanation requires restriction; for what is extraordinary with respect to usage is the contr. of chaste; but many a word that is extraordinary with respect to analogy is more chaste than a cognate word agreeable with analogy: hence the above phrase is also explained as signifying] the speech, or language, was chaste and good. (Msb.)

4. اَنْدَرَهُ, trans. of نَدَرَ, He made it to fall, or to go, or come, out, or forth, from another thing,

or from other things; [&c.: see 1:] (Msb.) he made it to fall. (S, K.) You say, ضَرَبَ يَدَهُ بِالسَّيْفِ فَأَنْدَرَهَا [He struck his arm, or hand, with the sword, and made it to fall.] (S.) And أَنْدَرَ أَنْدَرًا [He made such a thing to fall out, he threw it out, from the reckoning]. (S.) And أَنْدَرَ الْبِكَارَةَ فِي الدِّيَةِ [He threw out, or rejected, the young camels in the mullet for homicide. (A.) [See also 6.] And أَنْدَرَ عَنْهُ مِنْ [He took forth (أَخْرَجَ) from him, of his property, such a thing. (M, K, TA.) And أَنْدَرْتُ يَدَ فُلَانٍ عَنْ مَالِي [I caused [the hand of] such a one to cease from freely disposing of my property. (A.) — اندر He said, or did, something extraordinary, or strange. (IKtt.)]

6. تَنَادَرُوا [They mutually threw out, or rejected, a thing from a reckoning]. A poet (namely Aboo-Kebeer El-Iudhalee, TA) says,

• وَإِذَا الثَّمَاءُ تَنَادَرُوا طَعَنَ الْكَلَى
• نَذَرَ الْبِكَارَةَ فِي الْجَزَاءِ الْمُضْعَفِ

[When the courageous men covered with arms mutually throw out from the reckoning the piercing of the kidneys, as the young camels fall out from the reckoning in the doubled compensation]: he says, that their blood is suffered to be shed unrevenge, like as the young camels are thrown out from the account in the mullet for homicide: (S, TA:) meaning, that the pierced kidneys are thrown out from the reckoning, like as the young camel is thrown out, and not reckoned, in the mullet for homicide that is doubled time after time. (IB, TA.) — فُلَانٌ يَتَنَادَرُ عَلَيْنَا (A, TA) † Such a one comes to us [rarely, or] sometimes. (TA.)

10. اسْتَنْدَرَتِ الْإِبِلُ The camels sought after the leaves that had come forth upon the uppermost branches of the plants, to eat them, and applied themselves diligently to them: (M:) [or you say,] اسْتَنْدَرَتِ الثَّبَاتِ they sought after the plants, to eat them, and applied themselves diligently to them. (TA.) And الْمَالُ يَسْتَنْدِرُ الرُّطْبَ [The camels seek after the fresh herbage leisurely, and by degrees, or repeatedly. (A.) [The original signification of استندر seems to be He desired to find a thing or things in a separate or scattered state; or to single out.] — اسْتَنْدَرُوا أَثَرَهُ † They tracked his footsteps. (A.)

نَذْرَةٌ and نَذْرَةٌ, with fet-h and damm, are subst. from نَذَرَ, [signifying The state of being apart from, or out of, the generality, or main body; &c.: — and hence, † Extraordinariness; rareness.] (Msb.) You say, لَا يَكُونُ ذَلِكَ إِلَّا فِي, (Msb.) and النَّذْرَةُ, or فِي النَّذْرَةِ, and نَذْرًا, (Msb.) and لَا يَكُونُ ذَلِكَ إِلَّا فِي النَّذْرَةِ, (A.) † That will not be, (Msb.) and that will not happen, (A.) save [extraordinarily; or rarely; or once] in, or during, the

space of [several] days; syn. بَيْنَ الْيَّامِ. (Msb.) And النَّذْرَةُ بَعْدَ النَّذْرَةِ (Msb.) † That is, or will be, only once in whiles. (TA.) And لَقِيَهُ نَذْرَةٌ, (M, K,) and فِي النَّذْرَةِ, (S, M, K,) and فِي النَّذْرَةِ, (S, TA,) and فِي النَّذْرَةِ, (TA,) and نَذَرِي (M, K,) and فِي النَّذَرِي, (S, M, K,) and فِي النَّذَرِي, (M, K,) and النَّذَرِي, (S, M, K,) † He met him [once] in, or during, the space of [several] days; syn. بَيْنَ الْيَّامِ. (M, K,) or فِيمَا بَيْنَ الْيَّامِ. (S.) — Also نَذْرَةٌ 'A piece of gold, (K,) and of silver, (TA,) found in the mine. (K.) See also نَذْرٌ.

نَذْرَةٌ }
نَذْرَةٌ } see نَذْرَةٌ.

نَعْدَهُ مِائَةَ نَذَرِي — نَذْرَةٌ: see نَذَرِي. He produced [or payed] to him a hundred out of his property. (M, K.)

نَذْرَةٌ: see نَذَرِي.

نَادِرٌ [act. part. n. of نَذَرَ; Falling, or going, or coming, out, or forth, from another thing; &c.: see 1]. — A wild ass going, or coming, forth from the mountain. (TA.) — A prominence, or projecting part, of a mountain. (A,* Msb.) — [What remains here and there upon the ground, of rain, i.e., of rain-water: n. un. with ة: pl. of the latter, نَوَادِرُ.] You say, شَرِبَتِ الْإِبِلُ مِنْ نَادِرِ, نَوَادِرِهِ and الْمَطَرِ, [The camels drank of what remained here and there upon the ground, of the water of the rain.] (A.) — † Extraordinary; strange; rare; unusual; applied to speech or language [and to a word and any other thing: fem. and n. un. with ة: pl. of the latter as above: see نَذَرَ, and نَذَرٌ]: (A:) or very extraordinary, strange, rare, or unusual, applied to speech or language; and in like manner نَادِرَةٌ [as an epithet in which the quality of a subst. predominates] applied to a word: pl. of the latter as above: (Mz, 13th نوع:) [see مَطَرٌ:] or نَوَادِرُ الْكَلَامِ signifies what deviate from the generality of words or speech or language. (S,* M, K.) You say also, فُلَانٌ نَادِرَةُ الرَّمَانِ, meaning, † Such a one is the unequalled of the age. (K,* TA.) [And نَادِرَةٌ, used in this manner as a subst., signifies † Any extraordinary, strange, rare, or unusual, thing, or saying: pl. as above.] See مُضْجِكَاتُ. — نَذْرَةٌ: see لَا يَكُونُ ذَلِكَ إِلَّا نَادِرًا.

أَنْدَرُ i. q. أَنْدَرَ [A place in which wheat or grain is trodden out]; (S, M, K;) in the dial. of the people of Syria: (S, M:) or, (M, K,) accord. to Kr, (M,) reaped wheat collected together; or wheat collected together in the place where it is trodden out: (M, K:) pl. أَنْدَارُ. (S, K.)

[&c., ندس]

See Supplement.]

1. نَذَرَ عَلَى نَفْسِهِ. (Yoo, Akh, T, S, M, A,* K,) aor. نَذَرَ and نَذَرَ, (M, K,) inf. n. نَذَرٌ (Yoo, Akh, S, M, K,) and نَذَرٌ, (M, K,) [He made a vow; imposed upon himself a vow; أَنْ يَفْعَلَ كَذَا that he would do such a thing; either absolutely, or conditionally, as will be explained below;] he made [a future action] binding, or obligatory, on himself; (T, M, A, K;) as also أَنْتَذِرُ. (K.) And أَنْتَذِرُ signifies the same as نَذَرَ [He vowed a vow]. (Sgh.) You say also نَذَرْتُ مَالِي, aor. نَذَرْتُ [and نَذَرَ as implied in the K] inf. n. نَذَرٌ, [I vowed my property; made a vow to give it.] (Yoo, Akh, S, K,*.) And نَذَرْتُ لِلَّهِ كَذَا (S, Msb, K,) aor. نَذَرْتُ and نَذَرْتُ, (S, Msb,) inf. n. نَذَرٌ, (Msb,) I made it binding, or obligatory, on myself, [i. e., I vowed,] of my own free will, to do or to give such a thing to God; namely, some religious service, or an alms, &c.: (TA:) or نَذَرٌ signifies the promising conditionally; as when one says, "Such a thing shall be obligatory on me if God restore to health my sick [son or other]:" this is termed نَذَرٌ: but the saying "I impose upon myself the giving a deenár as alms," is not so termed. (K.) The doing this is repeatedly forbidden in traditions: but what is meant thereby is, one's doing so in the belief that he may attain by it something which God has not decreed to betide him, or that he may divert from himself something decreed to befall him: yet if he do so, fulfilment is obligatory on him. (IAth.) You say also, نَذَرَ الْوَلَدَ, (M, K,) and نَذَرْتَهُ, (M,) He (the father, M, K) and she (the mother, M) appointed the child [by a vow] to be a minister or servant to the church, (M, K,) or to a place appropriated to religious services or exercises, or acts of devotion: (TA:) so in the Kur, iii. 31. (M.) = نَذَرَ بِالشَّيْءِ, aor. نَذَرَ, (M, IKtt, Msb, K,) inf. n. نَذَرٌ (M, IKtt) and نَذَارَةٌ and نَذَارَةٌ, (IKtt,) or, as some assert, it has no inf. n., like عَسَى &c., the Arabs being content to use in its stead أَنْ followed by the verb, as is said in the 'Ināyeh, on the Kur, chap. xiv., (MF,) He knew of the thing: (Msb:) or he knew of the thing and was cautious of it or on his guard against it or in fear of it. (M, K.) You say also نَذَرَ الْقَوْمَ بِالْعَدُوِّ (S, A) The people knew of the enemy: (S:) or knew of the enemy and prepared themselves for them: (A:) or knew of the enemy and were cautious of them or on their guard against them or in fear of them. (TA.) And it is said in a trad., إِنَّذِرِ الْقَوْمَ Have thou knowledge of the people and be cautious of them or on thy guard against them or in fear of them. (TA.)

4. أَنْذَرْتَهُ بِالْأَمْرِ, (M, K,) and أَنْذَرْتُ, (Msb,) inf. n. أَنْذَارٌ (T, S, M, Msb, K) and نَذَرٌ (M, K) the latter accord. to Kr, but correctly it is a simple subst., (M,) and نَذَرٌ, (T, K,) or this is pl. of نَذِيرٌ, (T,) and نَذَرٌ, (K,) accord. to Lh

and Kr, (TA,) [but this is properly a simple subst.,] and نَذِيرٌ, (M, K,) accord. to Zj, (M,) or Ez-Zejjājee, (TA,) but this should rather be regarded as a simple subst., (T, M,) *I informed him, or advised him, of the thing*: (M, K, TA:) this is the primary signification: (TA:) and [I warned him of the thing;] *I cautioned him, or put him on his guard, against the thing, and put him in fear, (M, K,) in my communication or announcement*: (K:) in this sense the verb is used in the Kur, xl. 18: (M, TA:) or *I announced to him the thing, (S, M, K,) generally in a case of putting in fear the person addressed, or frightening him, (M, K,) or never otherwise than in such a case*: (S:) and thus the verb is used in the Kur, ubi supra, وَأَنْذَرَهُمْ يَوْمَ الْآزِمَةِ [And warn them and put them in fear of the day of the approaching event, the day of resurrection] meaning, put them in fear of its punishment: (M, K,) and أَنْذَرْتُهُ بِكَذَابِهِ *I informed him, or advised him, of such a thing. (M, K.)* أَنْذَرُهُ also signifies *He (a spy) informed him, or advised him, of the state of the enemy*: in the copies of the K, نَذَرَهُ; but this is a mistake. (TA.) And you say, أَنْذَرْتُ الْقَوْمَ فَسِيرَ الْعَدُوِّ *I informed the people of the march of the enemy towards them, to put them on their guard. (T.)* And أَنْذَرْتُ الْقَوْمَ بِالْعَدُوِّ, and أَنْذَرْتَهُمُ الْعَدُوَّ, signify the same. (A.) It is said in a proverb, قَدْ أَعْذَرَ مِنْ أَنْذَرٍ, meaning, *He hath become excused, and averted from himself the blame of men, who hath warned thee that he will punish thee for a future evil deed proceeding from thee, if thou then do the evil deed and he punish thee. (T.)* See also أَعْذَرَ, in two places: and see عَذَرَ.

6. تَنَادَرُ الْقَوْمُ *The people warned, or cautioned, one another, or put one another in fear, (M, K,) of a terrifying evil. (TA.)* You say تَنَادَرُ الْقَوْمُ كَذَا *The people warned one another, (S,) and put one another in fear, of such a thing. (S, A.)* A poet says, (S,) namely, En-Nābighah, (T, TA,) describing a serpent, (T,) and his being threatened by En-Noqman so that he passed the night as though he had been stung, turning over and over upon his bed, (TA,)

- تَنَادَرُوا الرَّاقُونَ مِنْ سَوْءِ سَيْهَا
- تَطَلَّفَهُ طَوْرًا وَطَوْرًا تَرَايَعُ

[Of which the charmers have warned one another, and put one another in fear, on account of the evil nature of its poison, which it discharges one time and one time draws back]. (T, S, TA.)

8: see نَذَرَ, in two places.

10. اسْتَنْذَرَ إِلَيْهِ *He offered warning to him (A, TA, art. عَذَرَ.)* See اسْتَعْذَرَ.

نَذْرٌ *A vow, which a man makes to be binding, or obligatory, on himself; (T, M, K, TA;) [either absolutely, or conditionally: (see نَذَرَ:)]* pl. نَذُورٌ: (S, M, K:) and in the following

verse of Ibn-Ahmar, some say that نَذْرٌ is pl. of نَذَرٌ, like as زَهْنٌ is pl. of زَهَنٌ; but others say that it is pl. of نَذِيرٌ in the sense of مَنذُورٌ:

- كَمْ دُونَ لَيْلَى مِنْ تَوَفِيَةٍ
- لَمَاعَةٍ تُنْذِرُ فِيهَا النُّذُرُ

[How many a waterless desert glistening with the mirage, in which vows, or things vowed, are vowed, lie in the way to Laylā!]. (S.) — Also, † *The mulct for an intentional wound; used in this sense by Esh-Shāfi'ee, (T, TA,) and of the dial. of El-Hijāz; (TA;) i. q. أَرَشَ, (T, A, K, TA,) which is of the dial. of the people of El-'Irāq: (T, TA:) pl. نَذُورٌ: (T, A, K:) said by Abou-Nahshal to be only for wounds, small and great. (T, K.)* You say, عِنْدَ فُلَانٍ نَذْرٌ, (T, TS, L,) or فُلَانٌ نَذْرٌ, (K.) † *A mulct for a wound is owed to me. (T, K, &c.)* And أَعْطَيْتُهُ نَذْرَ جُرْحِهِ † *I gave him the mulct for his wound. (A.)* Abou-Sa'eed Ed-Darceer says that it is thus called نَذْرٌ فِيهِ, i. e., because it is made binding, or obligatory, for it; [namely, for the wound;] from the phrase نَذَرْتُ عَلَى نَفْسِي. (T, TA.) — [A votive offering]. = See also نَذَرَ.

نَذَرَ (M) and نَذَرَ (T, S, K) [and نَذَرَ (see 4)] and نَذِيرٌ (S, M) and نَذِيرَةٌ (M) and نَذَرَةٌ (Esh-Shāfi'ee, K) and نَذَرِي (K) are substs. in the sense of إِنْذَارٌ [meaning *An informing, or advising, of a thing: and a warning, or cautioning, and putting one on his guard, against a thing, and putting one in fear of a thing; &c.: (see 4:)]* (T, S, M, K:) or *a putting one in fear in announcing a thing. (TA.)* عَذَرًا عَذَرًا and عَذَرًا أَوْ نَذَرًا, accord. to different readings, in the Kur, lxxvii. 6, put in the accus. case as causal complements, signify *إِلَّا عَذَرًا* [For excusing and warning]. (Zj, T.) [See also art. عَذَرَ.] And in like manner, نَذَرَ, in the Kur, liv. 16, &c., signifies *إِنْذَارِي*. (S, K.) And so نَذِيرٌ, in the Kur, lxvii. 17. (T, M.) Hence also the saying of the Arabs, لَا عَذْرَاكَ, meaning, *أَعْذِرْ وَلَا تُنْذِرْ* [i. e. *Do thou that for which thou wilt be excused, by inflicting punishment when it is deserved, and do not merely warn and put in fear*]. (TA.)

- نَذَرَ: } see نَذَرَ.
- نَذَرِي: }

نَذِيرٌ i. q. مَنذِرٌ, (T, S, M, A, M, K,) as also نَذِيرَةٌ; (M;) i. e. [One who gives information, or advice, of a thing, or things: and one who warns;] one who cautions; (M, TA;) and who puts in fear: (TA:) one who gives notice to a people of an enemy, or other thing, that has come upon them; (TA;) a spy who gives notice, to a people, of an enemy, to put them on their guard; (A;) and in like manner نَذِيرَةٌ, a spy

who informs an army of the state of the enemy: (T, K:) نَذِيرٌ is of the measure فَعِيلٌ in the sense of the measure مَفْعِلٌ: (M, L:) or its verb was نَذَرَ, but this has become obsolete: (T:) its pl. is نَذُورٌ; (M, M, K;) occurring in the Kur, liv. 23, [&c.]. (TA.) — [Hence,] أَبُو مَنذِرٍ *The cock (Har. p. 644).* — [And also,] التَّنْذِيرُ *The apostle: (M, K:) so in the Kur, xxxv. 34, accord. to Th: (M:) the prophet Moḥammad: (T, K:) so, accord. to most of the expositors, in that verse of the Kur. (T.)* — *Hoariness, or whiteness of the hair: (T, M, K:) so, accord. to some, in the verse of the Kur, last referred to: (T, M:) but the explanation immediately preceding is more probable. (T.)* — *The sound of a bow: (AHn, M, K:) because it warns, or frightens, (يُنْذِرُ,) that which is shot at. (AHn, M.)* = *I. q. مَنذُورٌ* [i. e. *Vowed*]: pl. نَذُورٌ. (S.) See نَذَرَ. = See also نَذَرَ.

نَذَرَةٌ: see نَذَرَ.

نَذِيرَةٌ [A votive gift;] that which he gives who makes a vow. (M, K.) — *A child appointed by the father (M, K) and mother (M) [by a vow] to be a minister, or servant to the church, (M, K,) or to a place appropriated to religious services, or exercises, or acts of devotion: (T:) pl. نَذَائِرٌ. (T.)* = See also نَذِيرٌ, in two places. = And see نَذَرَ.

نَذِيرٌ: see مَنذِرٌ.

- مَنذِرٌ: }
- مَنذُورٌ: }

نَذَرَ إِلَى بَعْضِهِ, and نَذَرَ, *Such a one is looking at me hard or intently, and making his eye prominent. (T, in TA, art. زَنَرَ.)*

مَنْذَارٌ [A thing of which people warn or caution one another, or of which they put one another in fear]: applied to a disease [&c.]. (TA, art. خَبَرَ voce خَبَرِي.) — [Hence,] الْمَنْذَارُ † *The lion. (Sgh, K.)*

نذل

1. نَذَلْتُ, inf. n. نَذَالَةٌ, *He was, or became, low, base, vile, ignoble, mean, sordid, or contemptible, (S, K,) in all his circumstances. (K.)*

نَذُلٌ *A man vile, or mean, and despised in all his circumstances. (K.)*

نرب

Q. Q. 1. الرِّيحُ تُنِيرِبُ التُّرَابَ قَوْفَهُ, or عَلَى التُّرَابِ, (TA,) inf. n. نِيرِبَةٌ, (TA,) *The wind lays the dust upon it, or upon the ground, in cross, wavy lines: syn. تَنْسِجُهُ. (K.)* Hence تَنْبِيرِبُ التُّرَابِ. (TA.) — It has been asserted that ن and ر do not come together in any [pure] Arabic word; and F has said the same in art. نرش; [or rather he has there said that ر does not occur in an Arabic word with ن before it;

(meaning a radical ن;) yet he has here mentioned this word as though it were pure Arabic. So says MF. To this it may be replied, that ي is inserted to separate the ن and ر, as remarked in the L. (TA.) — *He forged* [speech, or language]: syn. نَسَجَ. (K.) You say *هو يَنْسَجُ* (TA.) — *He mixed, or confounded, speech, [introducing what was false with that which was true].* (K.) — *He uttered a malicious and mischievous misrepresentation, a calumny, or slander.* (K.)

نَيْرَبٌ (S, K) and *نَيْرَبَةٌ* (as in several copies of the K, [and I am inclined to think that this is the correct reading, as it may certainly be correctly used in the sense here given, being properly an inf. n., agreeably with analogy,] or *نَيْرَبَةٌ* (as in others, which is said in the TA to be the correct word, and to be given on the authority of AA, [but it exhibits an incongruity of letters: see 1:])) *Mischief; malicious and mischievous misrepresentation, calumny, or slander.* (S, K.) — *نَيْرَبٌ*, fem. with ة; and *نَيْرَبٌ*; A mischievous man; (K;) one who utters malicious and mischievous misrepresentations, calumnies, or slanders. (TA.) — *نَيْرَبٌ* A strong man. (K.)

نَيْرَبِي A calamity; a misfortune. (K.)

نَيْرَبَةٌ and *نَيْرَبَةٌ*: see *نَيْرَبٌ*.

نَرَجَسَ

1. *نَرَجَسَ* (L, K) and *نَرَجَسَ*, the last of the dial. of El-Yemen, and a word of which there is not the like in Arabic, (L.) A thrashing-instrument, or that with which heaps of wheat, or corn, are thrashed, whether of wood or of iron; (L, K;) or, of iron and wood; (Sifr es-Sa'adeh;) [a kind of drag, used, in Egypt and Arabia and some other countries of Western Asia, for the purpose of separating the grain of wheat and barley &c. and cutting the straw, which serves as fodder; it is a machine in the form of a chair fixed upon a sledge, which moves upon small iron wheels, or thin circular plates, generally eleven, fixed to three thick axle-trees, four to the foremost, the same number to the hindmost, and three to the intermediate axle-tree: this machine is drawn, in a circle, by a pair of camels or bulls, their driver being seated upon it, over the corn: pl. [of the first and last words] *نَوَارِجَ*. (TA.) — Also, the first and second, A ploughshare. (K.)

نَرَجَسَ (L, K) and *نَرَجَسَ*, the last of the dial. of El-Yemen, and a word of which there is not the like in Arabic, (L.) A thrashing-instrument, or that with which heaps of wheat, or corn, are thrashed, whether of wood or of iron; (L, K;) or, of iron and wood; (Sifr es-Sa'adeh;) [a kind of drag, used, in Egypt and Arabia and some other countries of Western Asia, for the purpose of separating the grain of wheat and barley &c. and cutting the straw, which serves as fodder; it is a machine in the form of a chair fixed upon a sledge, which moves upon small iron wheels, or thin circular plates, generally eleven, fixed to three thick axle-trees, four to the foremost, the same number to the hindmost, and three to the intermediate axle-tree: this machine is drawn, in a circle, by a pair of camels or bulls, their driver being seated upon it, over the corn: pl. [of the first and last words] *نَوَارِجَ*. (TA.) — Also, the first and second, A ploughshare. (K.)

نَرَجَسَ and *نَرَجَسَ*: see *نَرَجَسَ*.

نَارَنْجٌ A well-known fruit; [the orange; citrus aurantium; of which there are two species common in the gardens of the East, one sweet, and the other bitter:] an arabicized word, from [the Persian] *نَارَنْجَ* [also called *نَارَنْجَ*]. (K.)

نَرَجَسَ

نَرَجَسَ and *نَرَجَسَ* [The Narcissus]: see art. رَجَسَ. The former is mentioned by ISd in art. رَجَسَ: the latter, in the present art. (TA.)

نَرَدٌ

نَرَدٌ [The game of tricktrach, backgammon, or tables: and, app., a pair of tables and other apparatus with which that game is played:] a certain thing with which one plays; (M, L;) well known: (M, L, K;) a Persian word, (M, L,) arabicized: (M, L;) also called *نَرْدَشِيرٌ*, (M, L, K,) because invented (as some say, TA) by Ardasheer the son of Bábak, (K,) a Persian king. (TA.) It is said in a trad., that he who plays at this game is as though he plunged his hand into the flesh and blood of the pig. (L.)

نَرَزٌ

نَرَزٌ: see what follows.

نَرَزٌ, an arabicized word, (S, A, Msh,) from *نَرَزٌ*, (A, K,) which in Persian; meaning "new day;" (TA;) and *نَرَزٌ*; but the former, which is of the measure *فِعْعُولٌ*, is the better in repute, because *فَوَعُولٌ* is not the measure of an Arabic word; (Msh;) The first day of the year; New-year's-day: (A, Msh, K;) with the Persians, when the sun enters Aries: and with the Copts, the first of [the month] *Toot* [the ancient *Thoth*, or the tenth of September, N.S., excepting when immediately following their leap-year, which is when our next ensuing year is a leap-year]. (Msh, TA.) The word *نَرَزٌ* is said to have been first used in the time of the Abbássee Khalifehs; but it is related to have been used in the time of Alee. (TA.)

نَرَزٌ

1. *نَرَزْتُ* (A, Msh, K,) aor. -, inf. n. *نَرَزْتُ*; (Msh;) and *نَرَزْتُ*, (S, A, Msh,) The ground, or land, had water exuding, or oozing, from it: (S, K;) or had much flowing moisture: (Msh;) or became [abundant in] *مَنَابِعُ* [or places welling forth water], as in the TS and the K, or *مَنَابِعُ* [or places of stagnant water] by reason of the *نَرَزْتُ*. (TA.) — *نَرَزْتُ* *بِهِ* *الْبِطْنَةُ*: see *بِطْنَةُ*.] = *نَرَزْتُ*, aor. -, inf. n. *نَرَزْتُ*, He (an antelope, S,) ran: (S, K;) or he (an ostrich, and an antelope,) leaped, jumped, sprang, or bounded. (A.) — He (an antelope, S,) uttered a cry, or cries. (Ibn-El-Jarráh, Ks, S, K.)

4: see 1, first signification.

نَرَزٌ and *نَرَزٌ* Water that exudes, or oozes, from the ground: (S, K;) or flowing moisture: (Msh;) the latter is the better word; and is [said to be] Persian, arabicized: (TA.) the

former is an inf. n. used as a subst. (Msh.) — [The pl. is *نَرَزٌ*, occurring in the TA in art. *عَذُو*.] — [The former is also used as an epithet: fem. with ة. You say,] *أَرْضٌ نَرَزَةٌ* Ground, or land, having water exuding, or oozing, from it; syn. *ذَاتُ نَرَزٍ*; as also *نَارَزَةٌ*. (Lh, TA.) = [Hence, perhaps,] *نَرَزٌ* also signifies + liberal, bountiful, or munificent. (Sgh, K.) = Also, *نَرَزٌ* Much, or many. (K.) = A man (A'Obeyd, S) light, or active, (A'Obeyd, S, K,) or light in spirit, (TA,) sharp in mind, (A'Obeyd, S, K,) clever, or ingenious, (A'Obeyd, K,) and intelligent. (A'Obeyd, TA.) — Light, inconstant, fickle, or unsteady: (K;) an epithet of dispraise. (TA.) — A man (TA) much, or often, in motion; as also *مَنْزَرٌ*: (K;) a man, (A,) and an ostrich, (S, K, TA,) that does not remain still in one place: (S, A, K;) or that is quick, or swift, and does not remain still in one place: (TA;) or an ostrich, and an antelope, that leaps, jumps, springs, or bounds: (A;) and a light, or an active, camel; (TA;) and so *نَرَزَةٌ*, applied to a she-camel. (S, TA.) — Light dust. (TA.) — *نَرَزٌ*, and *نَرَزَةٌ*, i. q. *نَرَزٌ* and *نَرَزَةٌ*. (TA, art. *لَرَزٌ*.)

نَرَزٌ: see *نَرَزٌ*.

نَرَزٌ: see *نَرَزٌ*, last sentence.

نَرَزٌ: fem. with ة: see *نَرَزٌ*.

نَرَزٌ A child's cradle: (A, K;) because of its frequent motion. (TA.) — See also *نَرَزٌ*.

نَرَزٌ

1. *نَرَزْتُ* (S, K,) aor. -, inf. n. *نَرَزْتُ* and *نَرَزْتُ*, (S,) He excited discord between them: (AZ, S, K;) like *نَرَزْتُ*. (TA.) — *نَرَزْتُ* *عَلَى صَاحِبِهِ* He incited, or urged, him against his companion. (K, TA.) — *مَا نَرَزْتُكَ عَلَى هَذَا* What incited, urged, or induced, thee to this? (Ks, S.) — *نَرَزْتُ* *عَلَيْهِ*, (S, K,) inf. n. *نَرَزْتُ*, (S,) He made an attack, or assault, upon him; syn. *حَمَلَ*. (Ks, S, K.) — *نَرَزْتُ* *عَنْ قَوْلِهِ* He turned him back from what he had said. (K, TA.) — *نَرَزْتُ* *بِهِ*, like *عَبَى*, [i.e., pass. in form, but neut. in signification,] He was addicted, or devoted, to it; desirous of it. (TA.) — *نَرَزْتُ* *عَلَامَ يُنْزَا* (S, K,) thus thou sayest, addressing thyself, when a man has been pursuing a good or an evil way, and turned from it to another way, or accord. to some copies of the S, *بِمَ* instead of *عَلَامَ*, [which is for *مَا* عَلَى]; (TA;) Verily thou knowest not to what thing thy mind will become addicted, or devoted: (ISk, S, K;) i. e., to what thy state will come. (K.) In one copy of the K, *نَرَزْتُ* *هَرَمُكَ* thine old age, is put instead of *هَرَمُكَ*. (TA.)

نَزَى. *An inciter, instigator, or exciter.* (TA.)

رَجُلٌ نَزَا: [A man much addicted, or devoted, to a thing; very desirous of it]. (TA.) [See نَزَى.]

مَنْزُورٌ بِهِ. *Addicted, or devoted, to it; desirous of it.* (S, K.)

نَزَبَ

1. نَزَبَ, aor. ٢, inf. n. نَزَيْبُ (S, K) and نَزَبَ and نَزَابُ (K) *He (an antelope) uttered a cry, or sound, (S, K,) at rutting-time.* (S.) Used with reference to the buck and the doe; (K;) or the buck only. (S, K.)

6. تَنَازَبُوا i.q. تَنَازَبُوا. (K.) Accord. to IHsh and others, this verb has not been heard [from the Arabs of the classical ages], but only the subst. نَزَبٌ, which is therefore decided to be a transp. form of نَزَى. (TA.)

نَزَبٌ *A surname; a nickname; a name of reproach; an opprobrious appellation: syn. نَقَبٌ:* (K:) i.q. نَزَبٌ. (TA.) See 6.

نَزَبٌ *A buck-antelope; and a bull.* (K.) [By the latter is probably meant the kind of antelope called بَقَرُ الْوَحْشِ.]

نَزَحَ

1. نَزَحَ, aor. ٢ and ٣, inf. n. نَزُوحٌ and نَزُوحٌ; (K;) and نَزَحَ; (TA;) *He, or it, (a thing, TA,) became distant, or remote.* (K.) — نَزَحَتِ الدَّارُ, inf. n. نَزُوحٌ, *The house, or dwelling, became distant, or remote.* (S.) — نَزَحَ بَغْلَانٌ, (S, K,) a verb like نَزَى, [pass. in form, but neut. in signification,] (K,) *Such a one became far removed from his dwelling-place.* (S, K.) = نَزَحَ الْبَيْتُ, (S, Mṣb, K,) aor. ٢ (Mṣb) and ٣, (TA,) inf. n. نَزُوحٌ (S, Mṣb) and نَزُوحٌ; (Mṣb;) and نَزَحَهَا; (K;) *He drew forth all the water of the well; exhausted it entirely: (S, Mṣb, K:) or he drew from it until little water remained in it; nearly exhausted it.* (K.) — نَزَحَتِ الْبَيْتُ, (A, Mṣb, K,) aor. ٢, (TA,) inf. n. نَزُوحٌ (K) and نَزُوحٌ, (TA,) *The well became entirely exhausted: (A, Mṣb, K:) or, became nearly exhausted.* (K.) See 4. — قَدْ نَزَحْتَنِي + *Thou hast exhausted me of what I had, or possessed.* (L, from a trad.)

4. أَنْزَحَ الْقَوْمَ, (L, and so in some copies of the K, [agreeable with analogy,]) or نَزَحَ, (so in other copies of the K,) *The people had the water of their wells entirely, or nearly, exhausted.* (L, K.) See 1.

8: see 1.

نَزَحَ: see نَزَحَ. — Also, *Turbid water.* (K.)

نَزَحَ: see نَزَحَ and نَزُوحٌ and نَزُوحٌ. — Also, *Turbid water.* (K.)

نَزَحَ and نَزُوحٌ and نَزُوحٌ and نَزُوحٌ *A thing, (K,) or dwelling, (TA,) distant, or remote.* (K.) — بَلَدٌ نَزَحٌ *A distant, or remote, town, or country:* (S:) and دَارٌ نَزَحَةٌ *a distant, or remote, house, or dwelling.* (Mṣb.) — قَوْمٌ مَنَازِيحٌ *A distant, or remote, people.* (S, K.) And إِبِلٌ مَنَازِيحٌ *Camels from distant regions.* (A.) ISd says, that it is pl. of نَزَحَ, meaning *That comes to the water from a distant place.* (L.) = نَزَحَ and نَزُوحٌ and نَزُوحٌ *A well entirely exhausted: or nearly exhausted: (K:) or نَزُوحٌ بِئْرٌ signifies a well containing little water: pl. نَزُوحٌ: (S:) and نَزُوحٌ being of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, a well containing no water; and it is allowable to say مَنَزُوحَةٌ: (Mṣb:) or a well of which the water has been exhausted: (so in some copies of the S, and the like in the Nh:) or a well of which most of the water has been drawn forth. (So in other copies of the S, and in the K.) See an ex., voce مَدَارَةٌ, art. دَوَّرَ.*

مَنَزُوحَةٌ *A bucket (K) with which water is drawn; (TA;) and the like thereof.* (K.)

نَزَحَ and مَنَازِيحٌ: see نَزَحَ.

أَنْتَ بَمَنْتَزَجٍ مِنْ كَذَا *Thou art far removed from such a thing; (S, K*;) and, by poetic licence, بَمَنْتَزَجٍ, with إِشْبَاعِ.* (S.) Ex. أَنْتَ مِنَ الدَّيْرِ بَمَنْتَزَجٍ *Thou art far removed from blame.* (A.)

نَزَرَ

1. نَزَرَ, aor. ٢, inf. n. نَزَارَةٌ (S, A, Mṣb, K) and نَزَرٌ (Mṣb, K) and نَزَرَةٌ, (K,) or نَزَرَةٌ, as in the M and L, and perhaps one of these last two forms is a mistake for the other, (TA,) *It was, or became, little, or small, in quantity or number; (S, A, Mṣb, K;) paltry, mean, contemptible, or inconsiderable.* (S, TA.) See also 5. — Also, inf. n. نَزَارَةٌ, *He (a man) was, or became, possessed of little good, or little wealth.* (AZ.) — نَزَرَتْ, inf. n. نَزَرٌ, *She (a camel) had little milk.* (TA.) = نَزَرَةٌ, aor. ٢, (TA,) inf. n. نَزَرٌ, (K,) *He despised, and deemed little, him, or it.* (K* TA.) See also 2. — *He smote him with the [evil] eye.* (Fr, in TA, art. شَرَّ) = نَزَرَةٌ, (Aṣ, A,) aor. ٢, (Aṣ,) inf. n. نَزَرٌ, (Aṣ, K,) *He drew forth, or got out, what he had, by little and little: (Aṣ:) he importuned him, or pressed him, in asking (A, K) a matter of science or a gift.* (A.) You say also,

فُلَانٌ لَا يُعْطَى حَتَّى يَنْزَرَ, (A, K,) or يَنْزَرُ, (so in two copies of the S,) *Such a one will not give until he is importuned, or pressed, (A, K,) and despised.* (S, K, TA.)

2. نَزَرَهُ, inf. n. نَزَرٌ; (K;) or نَزَرَهُ, aor. ٢, inf. n. نَزَرٌ; (Mṣb;) *He made it little, or small, in quantity; (Mṣb, K;) namely, a gift; as also نَزَرَهُ.* (K.) — Also نَزَرَهُ *He gave him a little, small, paltry, mean, contemptible, or inconsiderable, gift.* (TA.) [It seems to be implied in the TA, that نَزَرَهُ also has this signification.] = See also 1, last signification.

4. أَنْزَرَهُ: see 2, in two places. — Also, *He (God) caused him to be possessed of little good, or little wealth.* (AZ.)

5. تَنَزَّرَ i.q. تَنَقَّلَ, (K,) i.e., *It became diminished, or rendered little or small in quantity.* (TK.) See also نَزَرَ. — *He asserted himself to be related to the tribe of Nizār: (K:) or he made himself like that tribe: or he introduced himself among them, (S, K,) not being one of them.* (TA.)

نَزَرَ, applied to anything, (TA,) *little, or small, in quantity or number; (S, A, Mṣb;) paltry, mean, contemptible, or inconsiderable: (S, TA:) as also نَزِيرٌ (Mṣb, K) and نَزِيرٌ (Mṣb) and مَنَزُورٌ: (K:) or the last signifies little, or small, in quantity, applied to a gift, (S, TA,) and to food; (TA;) or a gift made little, or small, in quantity: (Mṣb:) and نَزَرَ and مَنَزُورٌ a gift obtained by importunity or pressing: and غَيْرُ مَنَزُورٍ a gift given without its being asked for; without importunity or pressing. (TA.) It is also applied to speech: thus the speech of Moḥammad is described as فَصْلٌ لَا نَزَرَ وَلَا هَذَرَ [Distinct;] not little, or scanty, so as to indicate impotence, nor much and corrupt: (K:) or not little nor much. (TA, art. هَذَرَ.) — A man possessing little, or no, good, or goodness; little, or no, wealth; and so قَرَرٌ; as also مَنَزُورٌ. (AZ.) = مَا جِئْتَ إِلَّا نَزَرًا *Thou hast not come otherwise than slowly, tardily, or late.* (K.)*

نَزَرَهُ: see نَزَرَ.

نَزَارَ *The quality, in a she-camel, of scarcely ever conceiving except against her will.* (TA.)

نَزَرٌ *Any thing little, or small, in quantity or number.* (K.) See also نَزَرَ. — *A woman having few children; (S, K;) and in like manner applied to a bird; (S, TA;) as also نَزَرَةٌ, with kesr to the z, applied to a woman: (K:) pl. of the former, نَزَرٌ: (TA:) or the former epithet signifies having little milk; (K;) applied in this sense to a she-camel. (TA.) A she-camel having wide orifices to her teats. (L, voce فَتُوح.) — *Of little speech; that speaks not until importuned, or pressed.* (En-Nadr.) — *A she-camel whose young one has died and that affects the young one of another, (K**

TA,) but whose milk comes not save scantily. (TA.) — A she-camel (TA) that scarcely ever conceives except against her will: (K:) a mare slow to conceive. (L.)

نَزِيرٌ : } see نَزَرٌ; the latter, in five places.
مَنْزُورٌ :

[نَزَعَ, &c.

See Supplement.]

نس

نَسْنَسٌ (S, M, Mṣb, K) and نَسْنَسٌ (K) A kind of creatures (خَلْقٌ [an appellation often applied particularly to human beings]) whereof [every] one jumps, or hops, upon one leg: (S, Mṣb, K:) it is related in a trad., that a tribe of 'Ad disobeyed their apostle, and that God thereupon transformed them into نَسْنَسٌ, every man of them having a [single] arm and a [single] leg, [consisting] of one half [of a human being], hopping like as the bird hops, and pasturing like as beasts pasture; (K:) and these are found in the islands of China: (TA:) or, as some say, these have become extinct; (K:) for a transformed being lives not more than three days, as the learned have established; (TA:) and what exist now, of this make, are a distinct class of creatures: (K:) or they are of three kinds; نَسْنَسٌ and نَسْنَسٌ and نَسْنَسٌ; (K:) and the second of these are the baser sort; (TA:) or the نَسْنَسٌ are the females of them, (K,) as Aboo-Sa'eed Ed-Darceer says; (TA:) or they are of higher rank than the نَسْنَسٌ, (K,) as is said in the O: (TA:) or the نَسْنَسٌ are [the peoples called] Yájuj and Májuj: (IAḡr, Mṣb, K:) or a certain people of the sons of Adam: (K:) or certain creatures in the form of men, (M, K,) so called because of the weakness of their make, from نَسْنَسٌ, which signifies weakness, (M,) differing from men in some things, and not of them: (K:) or, accord. to what is said [by some], a certain beast, reckoned among wild animals, that is hunted and eaten, having the form of a man with one eye and leg and arm, and that speaks like man: (Kr, M:) or a species of marine animal: (Mṣb:) or, accord. to El-Mes'oodde, an animal like a man having one eye, that comes forth from the water, and speaks, and, when it gets a man within its power, kills him: or, as is related in the مَجَالَة, on the authority of Ibn-Is-hák, certain creatures (خَلْقٌ) in El-Yemen: ابن الرقيس says, that they are of the sons of Sám the son of Nám, brothers of 'Ad and Thamood, not possessing reason, living in the salt-water (الاجاج) on the coast of the Sea of India: the Arabs hunt them, and speak to them, and they speak the Arabic language, and propagate one with another, and poetize, or versify, and name themselves by the names of the Arabs: (TA:) [in the present day, this appellation is applied to a pigmy: and also, to an ape:] Es-Suyootee says, in the Deewán el-Hayawán, as to the animal which the vulgar call نَسْنَسٌ, it is a species of

apes or monkeys, not living in water, and the eating of which is unlawful: but as to the marine animal, some hold it to be lawful; whereas the sheykh Aboo-Hámid holds the eating of the نَسْنَسٌ [of any kind] to be unlawful, because it has the form of the sons of Adam. (TA.) It is said in a trad. of Aboo-Hureyreh, ذَهَبَ النَّاسُ وَبَقِيَ النَّسْنَسُ [The men have gone, and the نَسْنَسٌ remain]. Being asked who were the نَسْنَسٌ, he answered, Those who affect to be like men but are not men. (TA.)

[For the verb نَسَى, &c.: see Supplement.]

نَسَا

1. نَسَا, aor. نَسَا, (S, K,) inf. n. نَسَى; (S;) and نَسَا, (S, K,) inf. n. نَسَى, (S,) He chid (S, K) a camel (S) &c. (L) he urged, or drove, it. (S, K.) — نَسَا, aor. نَسَا, inf. n. نَسَى (S, K) and نَسَا, (K) [and نَسَا, mentioned in the TA, art. وَضَا;] and نَسَا; (S, K;) He postponed, or delayed, a thing. (S, K.) Explained in the S, K by أَخَّرَ, and in the K by كَلَّا, also, both of which words, accord. to the TA, are syn.) [See an ex. of the use of نَسَا, without a final ء, in art. عَقَبَ, voce عَقَبَةٌ.] — نَسَا اللهُ فِي أَجَلِهِ, and نَسَا اللهُ أَجَلَهُ, God postponed the end of his life; i. e., prolonged his life: (so in the Fṣ:) accord. to IKṭṭ, نَسَا اللهُ أَجَلَهُ, and نَسَا اللهُ فِي أَجَلِهِ. (TA.) All of these four modes of expression are allowable: (MF:) as also نَسَا اللهُ نَسَاً, and نَسَاً اللهُ فِي أَجَلِهِ, and نَسَاً اللهُ أَجَلَهُ, His life was prolonged. (TA, from a trad.) — نَسَاَ الإِبِلَ, inf. n. نَسَى, He delayed or deferred the watering of the camels; or kept them from water beyond the accustomed time. (L.) — نَسَاَ فِي نَسَاَ الإِبِلَ, (S, K,) inf. n. نَسَى, (S,) He increased the time between the two drinkings, or waterings, of the camels, by a day: (A:) or by a day, or two days, or more. (A, L, K.) — نَسَاَ الإِبِلَ عَنِ الْحَوْضِ He kept back, or put back, or drove back, the camels from the tank, or cistern. (S, L, K.) — مَا لَكَ نَسَاَ اللهُ What aileth him! May God render him ignominious! (Kr, L,) or put him backward! (L.) Whom he puts backward, He renders ignominious. (L.) — نَسَاَ, inf. n. نَسَى, He sold a thing with postponement of the payment; he sold it upon credit. (TA.) — نَسَاَ الْبَيْعَ, and نَسَاَ الْبَيْعَ, He made the sale to him to be on credit. (S, K.) — نَسَاَ الْبَيْعَ He postponed for him the period of the payment of the price of the thing sold. (A.) — نَسَاَ عَنَّهُ دَيْنَهُ, inf. n. نَسَى; (Akh, S;) and نَسَاَ دَيْنَهُ (S, * K.) and نَسَاَ الدَّيْنَ (Akh, S;) He postponed for him the period of the payment of his debt. (S, TA.) — نَسَيْتُ, a verb like عَنِ, [i. e., pass. in form,

but neut. in sense,] sor. نَسَاَ, inf. n. نَسَى, Her menstrual discharge was later than its usual time, and it was therefore hoped that she was pregnant: (Kh, S, K:) or her menstrual discharge was later than its usual time, and her pregnancy commenced: (TA:) or she began to be pregnant: (Aḡ, S:) or she conceived. (Aḡ.) — نَسَاَ اللَّبَنَ (S, K, *) inf. n. نَسَى, (TA,) He mixed the milk with water. (S, K, *) — نَسَاَ اللَّبَنَ, and نَسَاَ اللَّبَنَ, He mixed the milk with water for him. (TA.) — نَسَاَ He gave him to drink نَسَى, q. v.; (K;) i. e. wine, or milk. (TA.) — نَسَاَ She (an antelope) licked her young one just after its birth. (K.) — نَسَاَ, (S, K,) inf. n. نَسَى, (S,) It (a camel, sheep, &c.,) became fat: (TA:) or began to grow fat; when its soft hair (وَبَرٌ), after falling off, began to grow again. (S, K.)

2: see 1.

4: see 1. — نَسَاَ He granted him a delay of payment, or granted him credit, in a sale, or in the case of a debt. (A.) — أَنَسَاْتُ سُرَّتِي I made my way to lead me far off. (S.) [See art. سَرَب.]

5: see 8.

8. نَسَاَ It was postponed, or delayed; syn. نَسَاَ. (A.) — نَسَاَ He (a camel, S,) went far off in the pasture. (S, K.) — It (a party of people) went far off. (TA.) — نَسَاَ عَنْهُ He retired, or withdrew far off, from him or it. (S.) نَسَاَ and نَسَاَ occur in two readings of a trad., for أَنَسَاَ, (which is the correct reading,) in this sense. (TA.) [Hence it appears that نَسَاَ, accord. to some, also signifies he retired, &c.]

10. نَسَاَ He asked him to postpone or to grant him a delay in, the payment of his debt. (S, K.) [See also 1.] — نَسَاَ He asked him to make the sale to be on credit, or for payment at a future period. (A.) — نَسَاَ He asked his creditor to grant him a delay in the payment of his debt. (A.)

نَسَاَ and نَسَاَ and نَسَاَ A woman who is supposed to be pregnant; (K;) as also نَسَاَ (A, K) and نَسَاَ (A:) or in whom pregnancy has appeared: (K:) or, نَسَاَ (K) and نَسَاَ, (TA,) as also نَسَاَ, accord. to J and IM, but this is rejected by F, (TA,) a woman whose menstrual discharge is later than its usual time, and who is therefore hoped to be pregnant: (S, K:) pl. [of نَسَاَ] نَسَاَ and نَسَاَ, (S, K:) is also said; and sometimes the sing. (نَسَاَ), being originally an inf. n., is used as a pl. (TA.) — نَسَاَ and نَسَاَ Thin, watery, milk: (K:) or milk mixed with water. (T, S.) [See 1.] — Also, both words, (TA,) or the former only; (K, MF;) but نَسَاَ is quoted in this sense, from IAḡr, who is said to have pronounced it thus, erroneously, for نَسَاَ; (TA;) Wine;

(IAar;) *drink that dispels the reason.* (K.) = *Fatness: or its commencement;* (K;) its completeness, (consequent upon eating dry food, being called *إِقْتِرَارُ* (S.) — *جَرَى النَّسْبُ فِي* (S.) or *مَارَ* (TA.) [*Fatness, or its commencement, ran through the beasts of carriage*].

نَسَبَ One who mixes, or converses, with others: ex. *هُوَ نَسَبٌ نِسَاءً* He is one who mixes, or converses, with women. (K.) — See *نَسَبَ*.

نِسِيٌّ and *نِسِيٌّ* and *نُسُوٌّ* and *نُسُوٌّ* and *نَسِيٌّ*: see *نَسَبَ*.

نَسَاءٌ Length of life. (Akh, S, K.) — The Fakēh of the Arabs [El-Hārith Ibn-Keledeh, as said in the Mz, close of 39th نوع, where the following is quoted,] says, *مَنْ سَرَهُ النَّسَاءُ وَلَا نَسَاءً فَلْيَحْقِفِ الرِّدَاءَ وَلْيُبَاكِرِ الْعَدَاءَ وَلْيُوَجِّرِ الْعَشَاءَ* [Let him whom length of life rejoiceth (but there is no long endurance in life) lighten his debts, and make his morning-meal early, and delay his evening-meal, and take little enjoyment in women]: (S, TA:) *الرداء* here means debt. (T, M, TA, in art. *ردى*, where this saying is cited with some variations.)

نَسِيٌّ, of the measure *فَعِيلٌ* in the sense of the measure *مَفْعُولٌ* (S,) A month which the Arabs, in the time of paganism, postponed: (K:) the doing of which is forbidden in the *Kur*, ix. 37. (S.) — Also, as an inf. n. of *نَسَأَ*, (which it is also said to be in the L,) The postponing of a month: i. e., the postponing of the sacredness of a month; transferring it to another month. When the Arabs returned from Mina, [after the accomplishment of the pilgrimage,] it was customary for a man of the tribe of Kināneh to arise and say, *أَنَا الَّذِي لَا يَرُدُّ لِي قَضَاءٌ* ["I am he whose decree is not to be rejected"]; (S;) or *لَا يَرُدُّ*, *إِنِّي لَا أَحَابُ وَلَا أَعَابُ وَلَا يَرُدُّ قَوْلِي* ["Verily I am not to be accused of a sin, nor am I to be charged with a fault, nor is my saying, (or decree,) to be rejected;"] (TA;) whereupon they would say, *أَنْتُمْ شَهْرًا* ["Postpone for us a month"]; i. e., "Postpone for us the sacredness of El-Moharram, and transfer it to Safar:" for they disliked that three months during which they might not make predatory expeditions should come upon them consecutively, as their subsistence was obtained by such expeditions: so he made El-Moharram free from restriction to them. (S.) [But this, as appears from what is said in the *Kur*, ix. 37, was not done every year.] The tribes of Teiyi and Khath'am did not observe the sacred months; therefore the *نَاسِيٌّ* (or postponer) proclaimed it lawful to slay them therein, when they were aggressors. (TA.) — [The term *نَسِيٌّ* appears also to have been applied to The postponement of the time of the pilgrimage; which

was another custom of the Pagan Arabs, mentioned under this word in the TA.] The Arabs, liking that the day of their return from pilgrimage should always be at one season of the year, postponed it every year eleven days; at the same time keeping sacred the two months in which the pilgrimage took place, and the month next after those two, and also the month of Rejeb, at whatever season this fell. (TA.) [For the same purpose, at one time, they used to intercalate a month in the third and sixth and eighth of every eight years. See *Kur*, ix. 36, where the prohibition of this custom is implied; and Sale's Prel. Disc., § vii.] — See *نَسَبَ*. — *نَسَاءٌ* (S, TA) and *نَسِيَّةٌ* and *نَسِيَّةٌ* (K, TA) like *كَلَاءَةٌ* (S,) A postponement, or delay, as to the time of the payment of a debt, or of the price of a thing sold, &c. (S, K, TA.) The first is a subst.; (K;) and also an inf. n.; (L;) [and each of the others seems to be sometimes used as such]. — *بَاعَهُ بِنَسِيَّةٍ*, and *بَنَسَاءٍ*, (as also *بِكَلَاءَةٍ*, S,) He sold it on credit; for payment to be made at a future period. (S, K, TA.)

نَسِيَّةٌ: see *نَسِيٌّ*. — Also, A debt of which the payment is deferred by the creditor to a future period. (TA.) — A sale upon credit, in which the payment is deferred to a certain, or definite, period. (TA.)

نَاسِيٌّ, pl. *نَسَاءٌ* (S) and *نَاسِيُونَ* (TA,) One whose office it was to perform the act called *نَسِيٌّ*; i. e., the postponing of a month: (S, TA:) he was also called *قَلَامِسٌ*, pl. *قَلَامِسٌ*. (TA.) = Anything fat: or beginning to grow fat: in the K it is said, *كُلُّ نَاسِيٍّ سَمِينٌ*: in the L, *كُلُّ سَمِينٍ نَاسِيٌّ*, which is more proper. (TA.)

صِلَةُ الرَّحِمِ مَثْرَاءٌ فِي الْمَالِ — see 1. — *مَنْسَاءٌ* [Union with kindred is a means of multiplying wealth, a means of prolonging one's memorial]. (TA, from a trad.) = See *مَنْسَاءٌ*.

مَنْسَاءٌ (S, K) and *مَنْسَاءَةٌ* (K,) and also without *ء*, (S, K,) A staff, or stick: so called because a beast is urged or driven with it: (K:) a pastor's great staff. (TA.) For *مَنْسَاءَتُهُ*, in the *Kur*, xxxiv. 13, some read *مِنْ سَائِهِ*; i. e. "from, or of, the end of his staff;" *سَاءٌ* originally signifying the "bent part at each end of a bow;" (Fr, TA, &c. ;) and being here used tropically. (TA.) This reading is disapproved by the author of the K. but is supported by good authorities. (TA.)

مَنْسَاءٌ An interval; a distance; a space. (S.) *إِنَّ لِي عَنْكَ مَنَسَاءً* Verily I am far from thee. (S.)

نسب

1. *نَسَبَ*, aor. 2, (S, K,) inf. n. *نَسَبَ* and *نَسَبَ*; (S;) and aor. 2, inf. n. *نَسَبَ* and *نَسَبَ*; (K, TA;) He mentioned his [i. e. another's] relationship, [lineage, or genealogy]; (S, K;) saying, *He is such a one, the son of such a one; or He is of such a tribe, or city; or of such an art, or such a trade; and the like.* (Lb. T.) — *نَسَبَ*, aor. 2, inf. n. *نَسَبَ*, He traced up his [i. e. another's] lineage to his greatest ancestor. (TA.) — *نَسَبَ*, [aor. 2 ?], He asked him to mention, or tell him, his relationship, [lineage, or genealogy]. (K.) *جَلَسْتُ إِلَيْهِ فَتَنَسَبَ قَائِلًا لِي* [I sat by him, and he asked me to tell him my lineage; so I mentioned my lineage to him]. (A.) *نَسَبْنَا قَائِلِينَ لَهَا* [She asked us to tell her our lineage; so we mentioned our lineage to her]. (IAar, from a trad.) — *نَسَبَ إِلَى فُلَانٍ* He asserted him to be related to such a one: and he referred his lineage, or origin, to such a one. — He referred the origin or derivation of his name to such a one. — He attributed, or ascribed, it to such a one. See, for ex. *كَذَبَ* and *صَدَّقَ* in the Māb. — *نَسَبَ إِلَى كَذَا* He referred its origin, or the origin or derivation of its name, to such a thing. — He attributed, or ascribed, it to such a thing. — *نَسَبَ إِلَى فُلَانٍ* He named him, or called him, in relation, or reference, to such a one; meaning an ancestor: and in like manner, in relation, or reference, to a tribe, a town or district, an art or trade, &c. See *نَسَبَ*. — *نَسَبَ إِلَى كَذَا* He named it, or called it, in relation, or reference, to such a thing. — *نَسَبَ إِلَى كَذَا*, and, by inversion, *نَسَبَ إِلَيْهِ كَذَا*, (see S and K, in art. *جمل*, &c.) He attributed or imputed to him, or charged him with, or accused him of, such a thing; namely, a fault &c. Both phrases are often used as signifying thus by classical writers, and in the present day. — *نَسَبَ بِأَمْرَةٍ* (S, K,) aor. 2, (S,) and 2, (L,) inf. n. *نَسَبَ* (S, K) and *نَسَبَ* and *نَسَبَ* (K,) i. q. *شَبَّ بِهَا*; q. v.; (S, K;) He mentioned the woman in an amatory manner, in the beginning [or prelude] of a poem: (TA, voce *شَبَّ*;) he mentioned the woman in amatory language, in the beginning of a *قَصِيدَةٌ*, and then turned to the object of praise: [for it is a general rule to commence a *قصيدة* in praise of a king, or hero, or the like, with *نَسَبَ*; the transition from this is termed *التَّخَلُّصُ*: see also *اِفْتَضَبَ*] (IKh:) he mentioned the woman in his poem, describing her as characterized by beauty and youth &c.: (Lb:) or describing her as characterized by good qualities, whether truly or falsely. (Z.) This phrase and *نَسَبَ الرَّجُلَ* both signify description; the latter signifying "he described the man with relation to his father, or his city or country, or

the like;" and the former phrase, *he described the woman as characterized by beauty and youth and love or affection &c.* (IDrst.) نَسِبَ is also employed to signify the *describing of the places where the objects of love have taken up their abode in the season of the ربيع and at other times, and the lover's longing to meet them and be united with them, and what else is comprised in the signification of the words تَشْيِب and غَزَل*. (MF.) [See غَزَل, and غَزَل.]

3. *He shared with him in relationship.* (TA.) — فَلَانٌ يُنَاسِبُ فَلَانًا Such a one is related to, or a relation of, such a one. (S.) — نَاسِبُهُ, inf. n. مُنَاسِبَةٌ, † *He, or it, bore relation to, resembled, was similar to, conformable to, analogous to, correspondent to, suitable to, befitted, him or it.* (S, K, Mshb.) See also نَسَبَةٌ.

4. *The wind was violent, and drove along the dust and pebbles:* (K:) [as also انشبت].

5. *He asserted himself to be a relation, or kinsman, or to be related, [إِلَيْكَ] to thee.* Hence the proverb, الْقَرِيبُ مَنْ تَقَرَّبَ لَا مَنْ تَنَسَّبَ (S, K:) i. e. *He is [indeed] an ally who allies himself by affection and friendship: not he who asserts himself to be a kinsman.* (TA.)

6. *They were mutually, or reciprocally, related; resembled one another; were similar, conformable, analogous, correspondent, or suitable, one to another; befitted one another.* (TA.) See also نَسَبَةٌ. — [And تَنَاسَبَ It was suitable in its parts, proportionate, symmetrical, or uniform.]

8. See 10 and 1. — *He asserted his relationship to his father, whether truly or falsely;* (S:) [saying, *I am the son of such a one:* as was generally done by a champion when he sallied forth to challenge]. — *انتسب إليه* It (a voice) was attributed, or ascribed, to him. (TA, art. غنث.)

10. *He mentioned his [i. e. his own] relationship, [lineage, or genealogy].* (K.) One says to a man, in asking him respecting his relationship, &c., *إِسْتَنْسِبْ لَنَا أَيْ إِنْتَسِبْ لَنَا حَتَّى نَعْرِفَكَ* [Mention thy relationship, or lineage, to us, that we may know thee]. (AZ.)

Q. Q. 1. *He went to and fro between them two with malicious and mischievous misrepresentations, calumnies, or slanders, &c.* (L, K.)

نَسَبَ: see نَسَبَ.

نسب and نَسَبَةٌ and نَسَبَةٌ (S, K) *Relationship; relation; kindred; consanguinity; [family; race; lineage; parentage; pedigree; genealogy;*

origin; reputed relationship or lineage or origin; (K:) *with respect to father and mother;* (ISk:) *or with respect to fathers only:* (K:) pl. of the first, أَنْسَاب; (S:) of the † second, نَسَب; and of the † third, نَسَب. (Mshb.) The first, by poetical license, is contracted into نَسَب. (T.) [You say,] *بَيْنَهُمَا نَسَبٌ Between them is relationship; said whether they may lawfully marry one another, or not.* (Mshb.) See نَسَب.

نَسَبَةٌ † *Relation; proportion; comparison; with respect to quantity, or measure, and the like.* See نَسَب. — *بِنَسَبَةٍ كَذَا In proportion to such a thing.* — *نَسَبَةُ الْعَشْرَةِ إِلَى الْمِائَةِ The proportion of ten to a hundred is [that of a tenth].* (Mshb.) — [You also say *كَذَا بِالنَّسَبَةِ إِلَى كَذَا In relation to, or in comparison with, such a thing.*] — *نَسَبَةٌ A name of relation to a father, mother, tribe, town or district, art or trade, &c.:* [as *جَوْهَرِيٌّ, مَكِّيٌّ, قُرَشِيٌّ, فَاطِمِيٌّ, عَلَوِيٌّ*] ending with ي. A more general name of this kind should precede a more particular one: thus you say *الْقُرَشِيُّ الْهَاشِمِيُّ* and it is better that a name of relation to a tribe should precede one of relation to a town or the like: thus you say *الْقُرَشِيُّ الْمَكِّيُّ*. It is said that the Arabs originally called themselves by such names only in relation to tribes; and that, when they took up their abodes in cultivated lands and in cities, they borrowed names of relation to towns and the like from the Persians and Copts. (Mshb.) — *نَسَبَةٌ (TA) and مُنَاسِبَةٌ (S, K) and تَنَاسَبَ (TA) † Resemblance; similarity; conformity; analogy; correspondence; suitableness; fitness.* (S, K, TA.) Ex. *بَيْنَ الشَّيْئَيْنِ نَسَبَةٌ*, and *تَنَاسَبَ*, and *مُنَاسِبَةٌ*, *Between the two things is a resemblance, &c.* *بَيْنَهُمَا نَسَبَةٌ قَرِيبَةٌ Between them two is a near resemblance, &c.* (TA.) — *نَسَبَةُ حَكِيمَةٍ The relation of a predicate to its subject (in books on logic).*

نَسَبَ: see نَسَبَ.

نَسَبَ i. q. مُنَاسِبَ, [A sharer in relationship; one who becomes a sharer in relationship by marriage]: (K:) pl. أَنْسَاب and نَسَبَاء. (TA.) — *نَسَبَ (S, K) and مُنَسَّبٌ (K) One related; a relation; a kinsman.* (S, K, TA.) You say *فُلَانٌ نَسَبِيٌّ [Such a one is my relation]:* and *هُمْ أَنْسَابِيٌّ [They are my relations].* (TA.) — *نَسَبَ*, also, is used for *نَسَبَ* [A relation, or kinsman]; and means a male, or female, relation; (Jel, xxv. 56;) and for *نَسَبَ* [relations, or kinsmen]. (Bd, ibid.) [See also صَهْرَ] — *نَسَبَ* and *مُنَسَّبٌ* A man of rank, or quality, or the like, and of family, or lineage. (TA.) — *نَسَبَ نَاسِبٌ [An elegant amatory mentioning of*

a woman, or of women, in the beginning of a poem] is a phrase like *شِعْرٌ شَاعِرٌ*. (K.) See أَنْسَبَ.

نَسَبَ (K) and نَسَبَةٌ (S, K) *Skilful in genealogy:* (K:) [or rather, the former signifies *very skilful in genealogies; or a great genealogist:* the latter, *possessing the utmost knowledge in genealogies; or a most skilful genealogist:* [this being of a doubly intensive form;] the ة being annexed to render the epithet one of excessive praise: (S:) pl. of the former نَسَابُونَ, and of the latter نَسَابَات (TA:) you say *عِنْدِي ثَلَاثَةُ نَسَابَاتٍ*, meaning *ثلاثة رجالٍ نَسَابَاتٍ*, (S.)

نَسَبَ: see نَسَبَ.

نَسَبَ: see نَسَبَ.

نَسَبَ A straight, or direct, and conspicuous, or open, road, or way: (K:) or narrow road, or way: (TA:) as also نَسَبَانٌ (K:) some say *نَسَبٌ*, which is a dial. form: (TA:) or *نَسَبٌ* signifies the *traces of a road, or way.* (K.) — Also *نَسَبٌ* *Ants that appear like a road;* (S:) *ants following one another uninterruptedly.* (K.) Dukeyn Ibn-Rejā says,

عَيْنًا تَرَى النَّاسَ إِلَيْهَا نَسَبًا

[A source to which thou seest the people (repairing like) ants proceeding in uninterrupted succession]. (S.) — Also, the track of ants, (ISd, K,) and of a serpent, and of wild asses going to their watering-places. (TA.)

نَسَبَ: see نَسَبَ.

نَسَبَ هَذَا الشَّعْرُ أَنْسَبَ This poetry is more, or most, elegant in what is termed نَسَب. see 2: (K:) as though they had said *نَسَبَ نَاسِبٌ*, like *شِعْرٌ شَاعِرٌ*, to give intensiveness to the signification, and thence formed the word أَنْسَبَ. (TA.)

نَسَبَ [A regular [hand-writing]: syn. دُو قَاعِدَةٍ (TA:) [properly, named in relation to its author &c.] — *شِعْرٌ مَنْسُوبٌ Poetry, or a poem, in which is نَسَب, [or an amatory mention of a woman, or women, in its beginning]:* pl. مَنْسَابٍ. (K.) See نَسَبَ.

نَسَبَ: see نَسَبَ.

نَسَبَ and تَنَاسَبَ: see نَسَبَ.

نسج

1. نَسَجَ, aor. =, inf. n. نَسِجَ, *He, or it, drew, collected, or gathered, together a thing: drew and joined, or adjoined, one thing to another.* This is the primary signification. (L.) — نَسَجَتِ

The wind gathered together the leaves and the dry fragments of plants. Hence, accord. to some, نَسَجَ التَّوْبَ, because the weaver adjoins the warp to the woof. (TA.) — نَسَجَتِ الرِّيحُ التُّرَابَ *The wind drew the dust together.* (TA.) — نَسَجَتِ الرِّيحُ الْمَاءَ, and الرَّمْلَ, and التُّرَابَ, and رَسَمَ الدَّارَ, *The wind made rippling lines, in cross directions, upon the water, and the sand, and the dust, and [with dust] upon the traces of the dwelling.* (A.) [And so] رِجْلُكَ طَرَأَتْكَ كَالْحَبْدِ *Rippling lines were made, in cross directions, by the wind, upon the water, (S, * A,) and the sand, and the dust, and the traces of the dwelling.* (A.) — نَسَجَتِ الرِّيحُ *The wind, blowing in cross directions, obliterated the traces of the place where persons had alighted, (S, K,) [by covering it with dust or sand in such a manner as that it might be likened to a web].* — نَسَجَ *It (a spider) wove, or spun, its web.* (A.) — نَسَجَ التَّوْبَ, aor. ٧, and ٤, (S, K,) inf. n. نَسَجَ, (S,) *He wove the piece of cloth, or the garment.* (TA, &c.) And نَسَجَ سِتْرًا *He plaited a thong.* (TA, in art. نَسَجَ) — نَسَجَ الشَّعْرَ *He wove, or composed verses.* (TA.) — نَسَجَ الْكَلَامَ *He (a liar, TA,) forged speech.* (K.) — Also, *He explained, or expounded, language; syn. نَسَجَهُ.* (K.) — نَسَجَتِ السَّاقَةُ فِي سَيْرِهَا *The she-camel moved her legs quickly in going along.* (TA.)

8. انْتَسَجَ *It became drawn, collected, or gathered, together: became drawn and joined, or adjoined, to another thing.* (L.) See 1. — انْتَسَجَ *It (a piece of cloth, or a garment,) became woven.* (TA.)

نَسَجَ الْعَنْكَبُوتِ *The spider's web.* (A.) — See نَسِجَ.

نَسَجَ *Prayer-carpet; carpets upon which prayer is performed; syn. سَجَادَات.* (IAqr, Th, K.)

نَسُوجٌ *A she-camel that moves her legs quickly in going along: (TA:) or a she-camel whose load that she carries does not shake about: (K:) so in all the copies of the K; but accord. to more than one of the leading lexicologists, a she-camel whose load, and saddle, are unsteady upon her, and shaking about: (TA:) and a she-camel that makes her load to shift forward to her كَاهِل, [or the part of the back next the neck,] by reason of the vehemence of her pace. (ISH, K.)*

نَسِجٌ and نَسِجٌ [the latter originally an inf. n.] i. q. مَنُوجٌ, *Woven.* (Msb, TA.) [And hence both, as substs., signify *A web.*] So نَسِجَةٌ

a web, a thing woven. (S, K, art. طرق.) — هُوَ نَسِجٌ وَحْدَهُ (an indeterminate expression, Hishām and Fr, in L, art. وحد, q. v.,) *He is unequalled, unique, or an only one of his kind, in knowledge &c.: for when a garment, or piece of cloth, is of a high quality, no other is woven of exactly the same kind.* (S, K, &c.) It is only said in praise of a person. (TA.) [Opposed to غَيْرُ وَحْدِهِ] — ثَوْبٌ نَسِجٌ *A garment, or piece of cloth, the texture of El-Yemen.* (Msb.) — نَسِجٌ الغَيْثِ *[The texture of the rain]; meaning the plants, or herbage.* (TA.)

نَسَاجَةٌ *A kind of مَلْحَفَةٌ, with which a person envelops himself. App. thus called by what is originally an inf. n. (L, from a trad.)*

نَسَاجَةٌ *The art of weaving.* (S, K.)

نَسِجَةٌ: see نَسِجَ.

نَسَاجٌ [in some copies of the K, نَسِجٌ, the act. part. n. of نَسَجَ,] *A weaver.* (K.) — نَسَاجٌ also, *A manufacturer of coats of mail.* (K.) — نَسَاجٌ also, *A liar; (K;) a forger of lies.* (TA.)

نَسَاجٌ: see نَسِجَ.

مَنْسَجٌ and مَنْسَجٌ *A place where the art of weaving is practised.* (S, K.) — See مَنْسَجَ.

مَنْسَجٌ (S, K) and مَنْسَجٌ (TA) [A weaver's loom;] the apparatus upon which the web is stretched to be woven; (S, K;) the wood and apparatus used in the art of weaving, upon which the web is stretched to be woven: (M:) or, specially, the حَقَف; (TA;) i. e. the stay of a weaver's loom; syn. حَقَف: (TK:) [in the present day, applied to a frame for weaving: and to one for embroidering]. — مَنْسَجٌ (S, K,) and مَنْسَجٌ (TA) [The withers of a horse: or the lower part thereof: or the part below the withers:] the prominent part from the branches of the shoulder-blades to the lower part of the neck and to the even part of the back; as also حَارِكٌ: behind it is the كَاهِل: (A'Obeyd:) or in a horse, the same as the كَاهِل in a man, and the حَارِك in a camel: (TA:) or the part of a horse below the حَارِك [which latter is the withers, or the upper part thereof]: (S, K:) or the swelling part of the كَائِبَةٌ [or withers] of a beast, at the place where the mane terminates, beneath the pommel of the saddle: (T:) said to be so called because the sinews of the neck extend towards the back, and those of the back towards the neck, and are woven together upon the shoulder-blades: (TA:) or the extremity of the

mane: (A:) or the part between the mane and the place where the shoulder-blades unite: pl. مَنَاسِجُ. (TA.)

نَسَجَ

1. نَسَجَ, aor. ٤, (inf. n. نَسَجَ, S,) *He dispersed and removed dust; syn. أَذْرَى.* (K, and some copies of the S.) = نَسِجَ, aor. ٤, (inf. n. نَسِجَ, S,) *He coveted; syn. طَمِعَ.* (K, and some copies of the S.)

مَنْسَاجٌ *A thing with which dust is dispersed and removed.* (K.)

نَسَجَ

1. نَسَجَ, aor. ٤, (L, K,) inf. n. نَسَجَ; and نَسِجَ; (L;) *He, or it, annulled, superseded, obliterated, effaced, or cancelled, (L, K,) a thing, or superseded, a thing, and took the place of it.* (L.) Ex. نَسَجَتِ الشَّمْسُ الظِّلَّ, and نَسِجَتْهُ, *The sun annulled, or superseded, the shade, (S, L,) and took the place of it.* (L.) نَسَجَ *Hoariness took the place of youth.* (A, Msb.) Also, نَسَجَ *He annulled, superseded, abolished, or made void, a thing, substituting for it another thing.* (K.) Ex. نَسَجَ آيَةً *He (God) abrogated, annulled, or superseded, the verse of the Kur-án, (Lth, Fr, S, L,) substituting for it another; (Lth, Fr, L;) by the [i. e. another] verse: (S:) or he changed it, by substituting for it another: نَسَجَ signifying he changed a thing by substituting for it another thing.* (IAqr, L.) [See also 4.] Legal نَسَجَ, or abrogation, may respect the letter and the force of command, or one of these; whether the command have been performed, as is generally the case, or have not been performed, as in the case of the sacrifice of Ishmael, [or, as some of the Muslims say, agreeably with the Bible narrative, Isaac,] for Abraham was commanded to sacrifice him, and then the command was abrogated before its execution. (Msb.) — Also, نَسَجَ *He, or it, changed, or altered, a thing.* (K.) Ex. نَسَجَتِ الرِّيحُ آثَارَ الدَّارِ *The wind changed, or altered, [or, it may also be rendered, obliterated, or effaced,] the traces of the dwelling.* (S.) — نَسَجَهُ *He transformed him, or metamorphosed him, into a worse, or more foul, or more ugly, shape; i. q. مَسَحَهُ: (K:) ex. نَسَجَهُ اللَّهُ قَرْدًا *God transformed him into an ape.* (Fr, Aboosaeed.) — [Also, as used in post-classical, and perhaps in classical, times, *He (God) caused his soul to pass into the body of another man.*] The connexion of the soul of a human being, after its departure from the body, with the body of another human being, is termed نَسَجَ; with the body of*

a beast, **مَنْخ**; with a plant, **فَنْخ**; and with an inanimate and not-increasing body, **رَنْخ**. (Marginal note in a copy of the KT.) [But see 1 (last sentence) in art. **فَنْخ**. See also 6.]

— **نَخَّ** *He transferred a thing from one place to another, it remaining the same: (TA:) he transferred what was in a bee-hive to another [hive or place]. (K.)* — **نَخَّ الْكِتَابَ**, (S, Mṣb, K,) aor. **نَخَّ**, inf. n. **نَخِّ**; (Mṣb;) and **نَخَّ** (S, Mṣb, K,) and **نَخَّ** (S, K;) are syn., (S,) signifying *He copied, or transcribed, the writing, or book, (T, Mṣb, K,) letter for letter. (T.)* — **مَا نَخَّه وَإِنَّمَا مَسَّه** [*He has not copied it, but only corrupted it by changing the diacritical points and altering the meanings*]. (A.) — **نَتْنِخْ**, in the Kur, xlv. 28, signifies *We set down, or register, and preserve: (Jel:) or We command to be transcribed and to be set down, or registered. (T.)*

3: see 6.

4. **انسخ** *He (God) made a verse of the Kur-án to be abrogated, annulled, or superseded, by another verse: (Z, MF:) or found it to be so; like أَحْمَدَهُ "he found him, or it, to be praised, or praiseworthy."* (AAF.) In the Kur, ii. 100, Ibn-ʿAmir reads **مَا نَنْسَخْ** for **مَا نَنْسَخْ**. (TA.) [See also 1.]

6. **تناسخت الأشياء** *The things succeeded one another, one taking the place of another. (L.)* — **تناسخت القرون**, (A, Mṣb,) and **الْأَزْمَنَةُ**, (Mṣb, K,) **↑** *The times succeeded, one in the place of another; (Mṣb, K;) one passing away after another. (K.)* — **تناسخت الورثة**, **↑** [*The heirs died, one after another, and so cancelled their rights to inheritance*]. (A.) **تَنَاسَخَ** (S, K) and **مَنَاسَخَ** (K) in the case of an inheritance, (S, K,) or with respect to the fixed primary portions of an inheritance assigned by the Kur-án, is *The dying of heirs after other heirs while the original inheritance remains undivided. (S, K.)* — **تناسخ** *It became changed from one state to another. (L.)* — **↑ تناسخت الأرواح** [*The souls transmigrated*]. (MF.) **تَنَاسَخَ**, [The transmigration of the soul from one human body to another, is thus explained;] the connexion of the soul with the body after its separation from another body, without the intervention (تَحَلُّل) of any time between the two connexions, by reason of the essential love subsisting between the soul and the body. (KT; in some copies of which تَحَلُّل is put for تَحَلُّل.) [See also 1.]

نُسْخَة *A copy, or transcript: (S, L, Mṣb, K:) so called because it supplies the place of the original: (L:) pl. نُسَخ. (Mṣb.)* — Also, *A copy, or an original, from which a transcript is made: (L:) [pl. as above].*

نُسْخَة: see **نُسْخَة**.

بَلْدَة نُسْخَة, and **نُسْخَة**, *A distant town, or district, or country. (K.)* — [*A transverse or cross wind. See نُسْخَة in art. نوح.*]

نَاسِخ and **مُنْتَسِخ** *A copier, or transcriber, of a writing or writings, or of a book or books. (L.)* — **آيَة نَاسِخَة** *A verse of the Kur-án that abrogates, annuls, or supersedes, another verse. (S.)* [See 1.] [And so,] **آيَة مُنْوَخَة** *A verse of the Kur-án that is abrogated, annulled, or superseded, by another verse. (S.)* — **نَاسِخ** *An epithet applied to a particle, (namely, إِنَّ and the like, and مَا and لَا,) or a verb, (namely, the abstract كَانَ and the like, and كَادَ and the like, and ظَنَّ and the like,) which effects a change of the grammatical form, or of the meaning, in a nominal proposition before which it is placed. (S.)* — **الْخُرُوفُ النَّاسِخَة لِلْإِبْتِدَاءِ** *The particles which annul the quality of the inchoative.*

التَّنَاسُخِيَّة (K) **↑** *The sect which holds the doctrine of تَنَاسُخِ الْأَرْوَاحِ [or the transmigration of souls], and denies the resurrection. (MF.)*

مَنْسُوح and **مُنْتَسَخ** *A writing, or book, copied, or transcribed. (Mṣb.)* — See **نَاسِخ**.

مَنْسُوح: see **مُنْتَسَخ**.

نَاسِخ: see **مُنْتَسَخ**.

نر

1. **نَرَّ**, aor. **نَرَّ** (S, M, K) and **نَرَّ**, (M, K,) inf. n. **نَرِّ**, (S, M, K,) *He (a bird, M, K, or a hawk or falcon, S, [or other bird, see نَرَّ below,]) plucked flesh (S, M, K) with his beak. (S, TA.)* You say also, **نَرَّه بِمَنْسَرِهِ**, meaning, *He (a hawk or falcon [or other bird]) plucked his flesh with his beak. (A.)* — [Hence,] **نَرَّه** **↑** *He blamed him; found fault with him; spoke evil of him behind his back, or in his absence, saying of him what would grieve him if he heard it. (A.)*

10. **استنر** *He (the بَغَاث [or ignoble bird, or most ignoble of birds,] S, M) became a نَر [or vulture]: (M:) or became like the نَر (S, K) in strength. (K.)* Hence the proverb, **إِنَّ الْبَغَاثَ بِأَرْضِنَا يَنْتَسِرُ** [*Verily the most ignoble bird, or most ignoble birds, in our land becomes like the vulture, or become like vultures*]: (S, M:) meaning, the weak among us becomes strong. (S.) See also art. **بَغَتْ**.

نَرَّ (S, M, Mṣb, K, &c.) and sometimes **نَرَّ** [agreeably with the modern general pronunciation] and **نَرَّ**, (Sheykh-el-Islám Zekereyyà, in his Comm. on the Expos. of Bḍ,) but this is very strange, (MF,) [The vulture; app. any vulture,

whatever be its species or variety, known to the Arabs, except the رَحْم, or aquiline vulture; and said to be applied by some of the Arabs to the eagle; (see also نَارِيَّة;) agreeing with the Hebrew נָשָׂר, which is plainly applied to the former bird in Micah, i. 16, and probably in other instances;] *a certain bird, (S, M, A, Mṣb, K,) well known; (A, Mṣb;) so called because it plucks (يَنْسِرُ) a thing, and swallows it, (A, and so in some copies of the K,) or, and pulls it out (so in some copies of the K,) or, and chases and captures it; (so in some copies of the K; the various readings being وَيَنْتَلِعُهُ and وَيَقْتَلِعُهُ and وَيَقْتَنِصُهُ;) it is said that it has no مَخْلَب [or talon], but only the ظُفْر [or nail], like that of the domestic cock and hen, and of the crow and the like, and of the رَحْمَة [or aquiline vulture]: (S:) the bird called in Persian كَرَكُش, which eats carcasses until it is unable to fly, and is said to live a thousand years: (Kzw:) AHn asserts, that the نَر is a bird of the description called عِنَاق; [which is a term applied to birds of prey, and to noble birds, (in a sense wider than that in which this appellation is used in English falconry,) and especially to eagles;] but [ISd says] I know not how that is: (M:) pl. (of pauc., S) **أَنْسَر** and (of mult., S) **نُؤَر**. (S, M, Mṣb, K.) — **النَّسْرُ الْوَاقِعُ** + [The Felling, or Alighting, Vulture,] and **النَّسْرُ الطَّائِرُ** + [The Flying Vulture,] are two stars or asterisms, (S, M, A, Mṣb, K,) well-known, (M,) which together are called التَّسْرَانِ [the Two Vultures], (M, A,) and each of which alone is called النَّسْر (M, Mṣb, K) and نَسْر; (M;) being likened to the bird so named: (M:) the former is the bright star [α] in the constellation الشَّلِّيَانِي [or Lyra] likened by the Arabs to a vulture (نَر) that has contracted its wings to itself, as though it had alighted upon something: and the latter consists of the three well-known stars [α and β and γ] in the constellation الْعُقَاب [or Aquila]: (Kzw:) [The former rose heliacally, about the epoch of the Flight, in central Arabia, on the 25th of November, O.S., with the Eighteenth Mansion of the Moon, which is α of Scorpio; and the latter, on the 28th of December, O.S.: and both set, together, anti-heliacally, at that period and in that part, on the 24th of July, O.S. See نَوْ, and دَبُور.] **نَرَّ** (S, M, Mṣb) and **النَّسْر**, (S, M, K,) the latter occurring in a verse cited in art. عَز, (S.) *A certain idol, (S, M, Mṣb, K,) belonging to Dhu-l-Kelāq, (S, Mṣb, K,) in the land of Ifimyer, (S, K,) as يَغُوثُ did to Medhij, and يَغُوثُ to Hemdān, of the idols of the people of Noah, (S,) all of which are mentioned in the Kur, lxxii. 22 and 23: (S, M:) or a certain good man, who lived between Adam and Noah, and of whom, after his death, was made an image, which, after a long time, became an object of worship; like وَدَّ and سَوَاع and يَغُوث, and يَغُوث, mentioned therewith in the Kur,**

ubi supra. (Bd.) = Also, نَسْر [The frog, or frush, of the hoof of a horse or ass or mule; thus called in the present day;] a portion of tough flesh, [or rather a horny substance,] in the بَطْن [or sole] of the solid hoof, as though it were a date-stone, [which it resembles in substance,] or a pebble: (S:) or the flesh of the solid hoof, which the poets liken to date-stones: (T:) or a portion of flesh, (K:) or of hard flesh, (M,) in the بَاطِن [or sole, or inner part,] of the solid hoof, (M, K, TA,) as though it were a pebble, or a date-stone, (TA:) or what rises in the بَاطِن of the hoof of the horse, from, or of, the upper part thereof: (M, K:) or the بَاطِن itself of the solid hoof: (M:) pl. نُسُور, (M, K,) which Aboo-Sa'eed explains as signifying the prominences in the بَطْن [or sole] of the solid hoof, which are likened to date-stones because of their hardness, and which do not touch the ground. (TA.) Hence the saying, حَافِرٌ صُلْبٌ الثُّور [A solid hoof hard in the frog: the sing. and pl. being used indiscriminately]. (TA.)

نَسْر: } see نَسْر, first signification.
نَسْر:

نَسْرِين [The wild rose, dog-rose, eglantine, or sweet brier: so in the present day: and, accord. to Spreng., Hist. Rei Herb., cited by Freytag, the jonquil:] a well-known rose; (K:) a well-known sweet-smelling flower; (Mgh:) a species of sweet-smelling flower; (M;) a Persian word, (M, Mgh,) arabicized: (Mgh:) of the measure فَعْلِيل; and, if so, the [final] ن is radical: or of the measure فَعْلِيل; and if so, that letter is augmentative: Az says, I know not whether it be Arabic or not. (Mgh.)

نَسْرِيَّة The eagle; syn. عَقَاب: (IAqr, K:) likened to the نَسْر. (IAqr, TA.) [Hence it appears that, accord. to IAqr, the نَسْر is not the eagle.]

نَاسُور (also written with ص, S, Mgh,) A certain disease that happens in the inner angles of the eyes, (S, Mgh, K,) with an incessant defluxion therefrom: (S, TA:) and sometimes it happens also in the part around the anus: and in the gum: (S, Mgh:) or it signifies also a certain disease in the part around the anus: and a certain disease in the gum: (K:) and is an arabicized word [from the Persian]: (S, Mgh:) نَوَاصِير, pl. of نَاصُور, accord. to certain of the physicians, is a term applied to deep ulcers in the anus, at the extremity of the gut. (Mgh, art. نصر.) — Also, A vein constantly becoming recrudescant, (عَرَقٌ غَيْرٌ) with an incessant defluxion; (S, K:) corrupt within; whenever its upper part heals, breaking forth again with corruption. (TA.) See also غَرَب.

مَنْسَر (S, A, Mgh, K) and مَنْسَر (Mgh, K,) or the former only, (AZ,) The beak of a bird (S, A, Mgh, K) of prey; (S, Mgh;) or of a hawk or falcon; (A;) that of any other bird being called مَنَقَار. (S, Mgh.) = [Hence,] † both words also signify † A portion of an army that goes before the main army: (S, K:) [likened to the beak of a bird of prey; as the side bodies are likened to the wings:] and a troop of horse or horsemen in number from thirty to forty: or from forty to fifty: or from forty to sixty: (M, K:) or from a hundred to two hundred: (M, Mgh, K:) or a troop of horse or horsemen: (El-Farabee, Mgh:) or an army that does not pass by anything without snatching it away. (Mgh.)

مَنْسَر: see مَنْسَر, throughout.

[نط, &c.]

See Supplement.]

نش

1. نَشَّ, aor. -, (A, TA,) inf. n. نَشِيش (S, A, Mgh, Mgh, K) and نَشَّ, (TA,) It (said of water, S, Mgh, Mgh, K, and of other things, S, K, such as wine, and flesh-meat, TA) made a sound in boiling, estuating, or fermenting: (S, Mgh, Mgh, K:) and it (anything) made a sound like that of boiling, estuating, or fermenting; or of beginning to do so: and it (water) made a sound in pouring forth. (TA.) You say also, نَشَّتِ الْقَدْرُ, (TA,) inf. n. نَشِيش; (IDrd, K;) and نَشْنَشَتْ, (TA,) inf. n. نَشْنَشَة; (IDrd, K;) The cooking-pot made a sound in boiling: (IDrd, K:) or began to boil, and so made a sound. (TA.) And نَشَّ الْمَاءُ فِي كُوزٍ جَدِيدٍ [The water made a sound in a new earthen mug]: (A:) or نَشَّ الْكُوزُ الْجَدِيدُ فِي الْمَاءِ [The new [earthen] mug made a sound in the water. (Mgh.) And نَشْنَشَ الدَّرْعُ The coat of mail made a sound, (K,) or clinking. (Fr.) — Also, It (wine, A, Mgh, or the beverage called نَبِيد, TA,) estuated, or fermented: (A, Mgh, TA:) or نَشِيش signifies the beginning to estuate, or ferment, of the first of expressed juice [of grapes or dates &c.]. (TA.) — نَشَّتِ اللَّحْمَةُ, inf. n. نَشَّ, The piece of flesh-meat dripped. (Sh, from certain of the Kilábees.) = Also نَشَّ, aor. -, inf. n. نَشِيش (S, K) and نَشَّ, (TA,) said of a pool of water left by a torrent, Its water began to sink into the earth: (S, K:) or its water dried up, and sank into the earth. (TA.) It (water upon the surface of the ground) dried up. (TA.) It (a full-grown unripe date) lost its moisture. (TA.) = نَشَّ الدُّهْنُ نَشَّ بِالزَّيْتَانِ [aor., app., -], He infused the oil, or other ointment, with perfume, by boiling it with

boiling. (TA.) [See also سَلِيخَة.] = نَشَّ الذَّبَابُ [aor., accord. to analogy, -, but vulgarly, in the present day, -], He drove [or whisked] away the flies. (TA.)

R. Q. 1. نَشْنَشَ, see 1. in two places. See also نَشْنَشَة.

نَشَّ The half of an أَوْقِيَة [or ounce]; (S, A, Mgh, Mgh, K;) i. e., twenty dirhems; (S, Mgh, K;) the أَوْقِيَة being forty dirhems; (S, Mgh;) and five dirhems being called نَوَاقَة: (S:) or the weight of a date-stone (نَوَاقَة) of gold: or the weight of five dirhems: or the quarter of an أَوْقِيَة: (TA:) and the half of anything; (IAqr, Sh, Az, Mgh, Mgh;) as, for instance, of a dirhem, and of a cake of bread. (IAqr, Sh, Az, Mgh.)

نَشَاة: see نَشَاة.

نَشَاة and نَشَاة † Salt land that produces no herbage. (IDrd, K.)

نَشَاة, (S, A, K,) and نَشَاة † (Az, TA,) A tract of salt land of which the moisture [or, as in a copy of the A, the earth,] does not dry up, nor its pasture, or herbage, grow: (A, K:) or what appears of the water of salt lands, and begins to sink therein, so that it becomes salt. (S.)

نَشَاة: see نَشَاة.

مَنْشُ السَّاحِلِ The part of the shore of a sea or great river from which the water has retired. (A.)

مِنْشَة [A fly-whisk;] a thing with which the flies are driven away. (TA.)

دُهْنٌ مَنْشُوش Oil, or other ointment, infused with perfume, (K, TA,) by boiling it with sweet-smelling plants until it makes a sound in boiling. (TA.) [See also سَلِيخَة.]

نشأ

1. نَشَأَ, aor. -; and نَشُوْ, aor. -; inf. n. نَشِئ: نَشَأَ and نَشُوْ and نَشَأَ and نَشَأَ; He lived; (K;) and (accord. to Sh) he rose, or became elevated, or high. (TA.) — [It rose.] — النِّشَاءُ, or النِّشَاءُ, [Kur, liii. 48,] The resurrection: [lit., the other life]. (TA.) — النِّشَاءُ, or النِّشَاءُ, [Kur, xxix. 19, the same: lit., the latter life]. (TA.) [See also نَشَأَ below.] — نَشَأَ, (S, K,) inf. n. نَشِئ and نَشَأَ (TA) and نَشُوْ; (S;) He grew up, (K,) and became a youth, or young man. (S, K.) [See نَشِئ.] — نَشَأَتْ فِي بَنِي فَلَانٍ, (TA.) I grew up, and became a young man, among the sons of such a one. (S, TA.) — نَشَأَ, (S, K,) inf. n. نَشِئ and نَشُوْ; (TA,) It (a cloud) rose, (S, K,) and appeared: said of its first begin-

ning. (TA.) — **نَشَأَ** He arose. (TA.) — [It became produced; it originated; **عَنْ** from another thing. See 4.] — It happened, occurred, or came to pass. (TA.) — **نَشَأَ لَهُ رَأْيٌ** [An opinion occurred to him, or arose in his mind]. (S, K, art. **بَدُو**.)

2. **نَشَأَ** and **أَنْشَأَ** are syn., (S, K,) [signifying He was reared, made to grow, or grow up, and to become a young man.] See 4.

4. **أَنْشَأَ** He (i.e. God) raised the clouds. (S, K.) — **أَنْشَأَ عَلَمًا** He set up a beacon, or sign of the way, in a desert or highway: (TA:) and so **أَنْشَأَ** **أَعْلَمًا** He set up a beacon, or sign of the way. (A.) — **أَنْشَأَهُ** inf. n. **أَنْشَأَ**, He (i.e. God) caused him to attain the age of manhood, or nearly that age. (TA.) See 2. — **أَنْشَأَ** and **نَشَأَ** [so TA: app. **نَشَأَ**:] He (i.e. God) created; produced; originated. (S.) **أَنْشَأَ اللَّهُ الْخَلْقَ** God originated the creation. (TA.) — **أَنْشَأْتُهُ** I originated it; brought it into being or existence; made it, or produced it, for the first time, it not having been before. (Msb.) — **أَنْشَأَ** He founded or began to build, a house [&c.]. (K.) — He framed or constructed, a proverb, or phrase. (TA.) — He composed language [such as an ode or the like]. (TA.) — He recited poetry, or a **خُطْبَةٌ**, well. (IAqr.) — He forged a tradition, (S, K,) and attributed it [to the Prophet]. (Lth.) — **أَنْشَأَ**, followed by an aor., He began (S, K) to relate, (K,) or say, (TA,) or do. (S.) — **أَنْشَأَ مِنْهُ** He went forth from it. (K.) Ex. **أَنْشَأَتْ مِنْ أَيْنَ أَتَيْتَ** Whence hast thou come forth? (TA.) — **أَنْشَأَتْ النَّاقَةُ** The she-camel conceived: (K:) of the dial. of Hudheyl. (TA.) — **أَنْشَأَ عَلَيْهِ** He came to, advanced to, or approached him or it. (TA.)

5. **تَنْشَأَ** He rose and went to accomplish his affair, or business. (AA, K.) — **تَنْشَأَ** **عَادِيًا** He arose and went running to accomplish his affair. (AA.)

10: see 4. — **يَنْشِئُ الرِّيحَ** He scents the wind: said of a wolf: (ISK, S:) and **أَسْتَنْشَأَ** **الْأَخْبَارَ** He sought, or searched after, news: (K, TA:) in both instances, with and without **نَ**; (S, * L;) being derived from **نَشِئْتُ** (S, L) and **رَجُلٌ نَشِئَانٌ** [see also **مُسْتَنْشِئٌ**.] (L.) — **أَسْتَنْشَأْتُهُ قَصِيدَةً** [I requested him to compose, or, perhaps, to recite an ode, or the like]. (A.)

نَشِئَتْ and **نَشِئَتْ** **السُّحُبُ** Risen clouds: (K:) or the first that rises of them: (S, K:) or their first appearance: (ex. **هَذِهِ السُّحُبُ نَشِئَتْ حَسَنًا** These clouds have a good first appearance:) or clouds when they appear like a piece of drapery (**مَلَاةٌ**) spread out. (TA.) — **نَشِئَتْ** The exhalation, or

odour, of wine. (IAqr.) [See 10.] — See **نَاشِي**. — Also, The young ones of camels: (Kr, K:) pl. [or rather quasi-pl. n.] **نَشَاءٌ**. (K.)

نَشَاءٌ and **نَشَاءَةٌ** A creation; an original production. (Abou-'Amr Ibn-El-'Ala, S) [See also 1.] — See **نَشِئَتْ**.

نَشَاءَةٌ: see what precedes.

نَشِئَتْ: see **نَشِئَتْ**.

نَشِئَتْ The first part that is made of a tank, or cistern. (ISK, S, K.) — **بَادِي النَّشِئَةِ** A tank, or cistern, of which the water is dried up, and the bottom apparent. (S.) — Also, **نَشِئَةٌ** The stone that is placed in the bottom of a tank, or cistern. (A'Obeid, S, K.) — The earth that is behind the **نَصَابِ**, (K,) which are the stones that are set up around the tank, the interstices between which stones are filled up with kneaded clay: (TA:) or it is said to signify what is constructed round the tank; also called **أَعْضَادٌ**. (TA.) — **نَشِئَةُ الْبُئْرِ** The earth that is taken forth from the well. (TA.) — **نَشِئَةٌ** What is fresh and green of the plant which is called, when dry, **طَرِيفَةٌ**. (K, * TA.) — And (which is nearly as above, L,) The plants **نَصِي** and **صِلَان**: (L, K:) or accord. to AHn, the plant called **تَفَرَّةٌ**, when it has become a little thick, and high, and is yet fresh and green: (TA:) or, (as he says on another occasion, TA,) what has sprung, or sprouted up, of any plant, and not yet become thick; as also **نَشَاءَةٌ**. (K.) See **نَاشِي**, at the end.

نَاشِي A young person past the age of puberty: (TA:) or a boy or girl past the age of childhood: (S, K:) or a comely young man: (IAqr:) or a youth who has attained the stature of a man: (AHeyth:) a girl, as well as a boy, is called thus; (TA:) and they also say, **جَارِيَةٌ نَاشِيَةٌ**. (AA.) Pl. **نَشَاءٌ** and **نَشَاءٌ** (S, K [or these two are rather quasi-pl. ns.], or the **نَاشِي** former is an inf. n. used as an epithet, Abou-Moosa,) and **نَاشِيُونَ** (AHeyth) and **نَاشِيَةٌ**: (TA:) or the last is a pl. of **نَاشِي** as applied to a girl. (MF.) Lth says that **نَشِئَتْ** signifies Young people; or youths; and is used in the sing. also: ex. **هُوَ نَشِئٌ سَوِيٌّ** He is a bad youth: and he says that he had never heard **نَاشِي** used as an epithet for a girl. Fr says that the **نَ** of the pl. **نَشِئَتْ** is sometimes suppressed, and they say, in the nom. **نَشِئَتْ** **صَدَقَ** [Excellent youths]; acc. **نَشِئَتْ** **صَدَقَ**; gen. **نَشِئَتْ**. (TA.) — **نَاشِي** Clouds not completely collected together. Hence, it is said, is derived the expression **نَشِئَتْ الصَّبِي**; which is therefore tropical. (TA.) — **نَاشِي** Whatever happens (and,

perhaps, appears TA,) in the night: pl. **نَاشِيَةٌ**; (K;) a strange form of pl. of a word of the measure **فَاعِلٌ**: (M, F:) or **نَاشِيَةٌ** [see Kur, lxxiii. 6,] is an inf. n. (K) in the sense of **قِيَامٌ**: (TA:) AM says, that **نَاشِيَةُ اللَّيْلِ** signifies **قِيَامُ** **الليْلِ** the rising in the night: (TA:) or **نَاشِيَةٌ** signifies the first part of the night, and of the day: or the first of the hours of the night: (S, K:) or a pious act of the night; i.e., performed in the night: (S:) or every hour of the night in which one rises: (K:) or every hour of the night: (Zj:) or a rising after a sleeping, (K,) in the first part of the night; (TA:) as also **نَشِئَةٌ**. (K.)

مَنْشَأٌ The place of origination of anything, properly and tropically; its source.]

مَنْشَأٌ and **مَنْشَأَةٌ** A beacon, or sign of the way, raised and pointed. (K.) [See the verbs.] — Also, the former, An elevated hill. — **الْمَنْشَأَاتُ** [Kur, lv. 24,] The ships with elevated sails: (Mujáhid, S, K:) or, accord. to one reading, **الْمَنْشَأَاتُ**, The ships elevating their sails: (TA:) or, advancing and retiring; or coming and going: (Fr:) or, commencing their courses. (TA.)

نَاقَةٌ مَنُشِي A she-camel that has conceived: (K:) of the dial. of Hudheyl. (TA.) — See **مَنْشَأٌ**.

مَنْشَأٌ: see **مَنْشَأٌ**.

مَنْشِئَةٌ, (K,) also without **نَ**, (TA,) A female diviner: (K:) so called because she seeks, or searches after, news: see the verb: or from **أَنْشَأَ** "he originated:" (TA:) or **مُسْتَنْشِئَةٌ**, without **نَ**, is the proper name of a certain female diviner, (T,) one of the **Muwalledes** (**مَوْلِدَاتُ**) of Kureysh, in the time of Mohámmad. (TA.)

نش

1. **نَشِبَ** **الشَّيْءُ** **فِي الشَّيْءِ**, aor. **نَشَبَ**, inf. n. **نَشُوبٌ** (S) and **نَشَبَ** (K, accord. to TA, &c: in the CK **نَشِبَ**) and **نَشَبَ** (K;) and **نَشِبَ** (S, K) [and **نَشِبَ**, q. v.]; The thing stuck fast in the thing. (S.) **نَشِبَ الْعَظْمُ فِيهِ** The bone stuck fast in him, or it; (TA:) would not pass through. (K.) — **نَشِبَ**, aor. **نَشَبَ**, inf. n. **نَشُوبٌ**, It became caught, or entangled, **فِي شَيْءٍ** in a thing; as game in a net, or snare. (Lth.) — **أَشْتَرَيْتُ سِمًا فَنَشِبَ فِيهِ رَجُلٌ** [I bought some sesame, and a man seized it, or laid hold upon it, for himself]. (TA.) — **نَشِبَتِ الْحَرْبُ بَيْنَهُمَا** (S, A,) inf. n. **نَشُوبٌ**, (A,) The war, or fight, became intricate and entangled (**اِشْتَبَكَ**), between them. (TA.) — **مَا نَشِبْتُ أَفْعَلَ كَذَا** I ceased not

to do so. (K.) — مَا عَلِقْتُ مَا نَشَبْتُ أَقُولُهُ like I did not cease saying it. (A.) — لَمْ يَنْشَبْ أَنْ He did not delay to do so; [he did so without delay]. (A.) — لَمْ يَنْشَبْ وَرَقَةً أَنْ مَاتَ Warakah delayed not to die; [died without delay, or immediately;] lit., did not cling to anything else. Occurring in a trad. (IAth.) — لَمْ يَنْشَبْ The thing was incumbent upon him: syn. لَزِمَهُ. (K.)

2. نَشَبُوا فِي قَتْلِ عُثْمَانَ [They set about, or commenced, the slaughter of 'Othmán]. (TA, from a trad.) — نَشَبَ فِي الشَّيْءِ: q. نَشَرَ: (K:) mentioned by Lh, but as being of weak authority. (TA.) — See 4.

3. نَاشِبَ الْحَرْبِ † He waged open war with him; contended with him therein; [app., with pertinacity]. (S.) — نَاشِبَ عَدُوَّهُ, inf. n. مُنَاشِبَةٌ, † [He contended with his enemy with pertinacity]. (A.)

4. اُنْشَبَتْ فِيهِ (S, K,) and نَشَبَتْهُ (K,) I made it to stick fast in it, (S,) so that it would not pass through. (K.) — اُنْشَبَ He (a fowler or the like) had game caught, or entangled, in his snare, or net. (S, K.) — He (a hawk) fixed his talons into his prey. (TA.) — اُنْشَبَتِ الرِّيحُ i. q. اُنْشَبَتْ, The wind was violent, and drove along the dust and pebbles. (K.)

5. اُنْشَبَ الشُّوكُ بِالتُّوبِ The thorns caught in, or to, or laid hold upon, the garment. (Msb, art. علق.) — اُنْشَبَ فِي قَلْبِهِ حُبًّا [Love of her took fast hold upon, or became fixed in, his heart]. (A.) — See 1.

6. اُنْشَبُوا حَوْلَهُ They drem themselves together, cleaving one to another, around him. (K, TA.)

8. See 1. — Also, He collected fire-wood. (K.) — اُنْشَبَ طَعَامًا He collected together corn, and made for himself property (نَشَب) thereof. (K.)

نَشَبٌ (S, K) and نَشَبَةٌ and مُنَشَبَةٌ Moveable and immoveable property; syn. مَالٌ and عَقَارٌ: (A'Obeyd, S, Msb:) or the latter only: (Msb:) or fixed property, consisting of animate and inanimate things; [or live stock and land &c.; or land &c. with its live stock;] lit. vocal and mute, نَاطِقٌ and صَامِتٌ: (K:) or نَشَبٌ is a term mostly applied to immoveable property, such as houses and land; whereas مَالٌ is a term mostly applied to moveable property, such as silver and gold coin, &c.: but this latter term is sometimes applied to all that a man possesses; and sometimes especially, or particularly, to camels. (TA.) See also 8. [You say,] لَكُمْ نَشَبٌ وَمَا لَكُمْ نَشَبٌ [Ye have (good) lineage; but ye have not fixed property: ye are nothing but logs of wood]. (A, and in a MS. copy of the K: in the CK, with the pron. of the third pers., and

with اِنْ in place of the latter مَا.) — نَشَبٌ A certain tree, of which boxes are made, (K,) one of the trees of the desert. (TA.)

كُنْتُ مَرَّةً نَشَبَةً فَصَرْتُ الْيَوْمَ عَقِبَةً I was once such that, when I clung to a man, he experienced evil from me; but now I have reverted from being such through weakness. (IAqr, K.) [See also art. عقب.] A proverb. Said by El-Hārith Ibn-Bedr El-Ghudānee. Applied in the case of him who has become abased after having been great or powerful. MF observes, that نَشَبَةٌ as syn. with عَلِقٌ is properly written نَشَبَةٌ; and that it is altered here to assimilate it to عَقِبَةٌ: but it will be seen that نَشَبَةٌ is explained in the K, in another instance in this art. in a sense suitable to it in this proverb. (TA.) — نَشَبَةٌ [A holdfast. And hence,] † A man who, when he is involved, or engaged, in an affair, can scarcely be extricated, or disengaged, from it; (A, K;) or who is unable to accomplish it: (TA:) one who, when charged with, or accused of, a vice, or fault, or the like, will scarcely forsake it. (L.) [See an explanation of a verse cited voce عُصْبُ.] — نَشَبَةٌ a proper name of The wolf. (K.) Imperfectly declinable. (TA.)

نَشَبَةٌ: see نَشَبٌ, and نَشَبَةٌ.

نَاشِبٌ A maker of arrows. (K.) See نَاشِبٌ.

نَاشِبٌ coll. gen. n., Arrows: syn. سِهَامٌ, (S,) or نَاشِيبٌ: (K:) n. un. with ة: (S, K:) pl. نَاشِيبٌ: (TA:) from نَشَبٌ “it stuck fast” in a thing. (Msb.)

نَاشِبٌ Sticking fast in a thing. (Msb.) — Possessing arrows. (S, K.) A word of the same kind as لَابِنٌ and تَامِرٌ: (Msb:) after the manner of a relative noun; having no corresponding verb from which to be formed. (TA.) قَوْمٌ نَاشِبَةٌ [A people, or party, possessing arrows]. (S.) — Also, قَوْمٌ نَاشِبَةٌ, (TA,) and نَاشِبَةٌ (K,) A people shooting, or who shoot, arrows. (K, TA.) — نَاشِبَةُ الْمَحَالِ The pulley that sticks fast, or will not run. A poet says,

• وَتِلْكَ بَنُو عَدِيٍّ قَدْ تَأَلَّوْا

• فَيَا عَجَبًا لِنَاشِبَةِ الْمَحَالِ

[And those, the sons of 'Adce, fell short of what they should do, or delayed: and I wonder at the pulley that sticks fast, and will not run!] He compares them, in their holding back from aiding them, [see art. الو], to the pulley that will not run. So explained by IAqr, and the L. In the K explained imperfectly. (TA.)

مُنَشَبٌ A place whence one cannot extricate himself. Ex. نَشَبَ مُنَشَبٌ سَوْءٌ He fell into an evil, or a misfortune, from which he could not deliver, or extricate himself. (A, K.)

مُنَشَبٌ [An instrument by which a thing is made to catch, or stick fast: pl. مَنَاشِبُ]. [Hence,] مَنَاشِبُ قُفْلِ [The catches of a lock]. (A'Obeyd, in TA, voce قَرَّاش, q. v.) — مَنَشَبٌ Tough, or dry, bad, unripe dates; syn. بُسْرُ الْخَنُو: pl. مَنَاشِبُ. (K.) — اَتَوْنَا بِخَنُوٍ مَنَشَبٍ يَأْخُذُ بِالْحَلْقِ [They brought us tough, or dry, bad, unripe dates, that choked, or stuck in the throat]. (IAqr.)

مَنَشَبَةٌ: see نَشَبٌ.

مُنَشَبٌ A garment of the kind called بُرْدٌ figured with the forms of arrows: (K:) or figured with a pattern resembling the notches of arrows. (A.)

نشج

1. نَشَجَ, aor. َ, inf. n. نَشِيجٌ and نُشُوجٌ It (water) made a sound [in running] upon the ground. (L.) — نَشَجَ, aor. َ, inf. n. نَشِيجٌ (S, K) and نَشَجَ (S,) He sobbed: (L:) he became choked with weeping, without raising, or prolonging, his voice therein: (S, K:) he wept like a child when he is beaten, when his weeping does not find egress, but is reciprocated in his chest: (A'Obeyd:) he became choked with weeping, on an occasion of fright, or fear. (T.) — نَشَجَ, (K,) or نَشَجَ بِصَوْتِهِ, inf. n. نَشِيجٌ (S:) † He (an ass) made his voice to reciprocate (S, K) in his chest: (S:) he brayed, (A'Obeyd,) on an occasion of fright, or fear. (TA.) — نَشَجَ † It (a cooking-pot, and a skin, S, K, and a jar, or earthen pot, S) made a gurgling noise by the motion of its contents, as in boiling. (S, K.) — نَشَجَ, (aor. َ, inf. n. نَشِيجٌ, TA.) He (a singer) made a distinction, or an interval, (فَصْلٌ,) between two sounds, and prolonged [the same]. (K.) — نَشَجَ † It (a frog) made a reciprocating croaking. (K.) — نَشَجَتِ الطَّعْنَةُ † The stab made a [gurgling] sound within, on the coming forth of the blood. (TA.) — نَشَجَ, aor. َ, inf. n. نَشِيجٌ, He, or it, uttered, or made, a sound, or noise. (L.)

اُنْشَاجٌ A channel in which water flows: pl. اُنْشَاجٌ (S, K.)

عَبْرَةٌ نُشَجٌ A weeping that reciprocates in the throat, with sobbing. (L.)

اُنْشَاجٌ The channel of a torrent: pl. اُنْشَاجٌ. (L.)

نشع

1. نَشَعَ, aor. َ, inf. n. نَشِعٌ and نُشُوعٌ He drank a little, (L,) less than what would satisfy him: (S, L, K:) or, contr., he drank until he was full: (L, K:) as also † اُنْشَعَ. (L.) — نَشَعَ He gave his camel a little water to drink: (L:) he watered horses so as to allay the vehemence of their thirst. (T, L, K.)

8: see 1.

نشوح *A little water.* (S, K.) Abu-n-Nejm says, describing asses,

• حَتَّى إِذَا مَا غَبَبَتْ نَشُوحًا •

(S, L,) meaning *Until, when they had taken into their bellies a little water*: or نشوح signifies *a drink less than suffices to satisfy.* (L.)

نش

1. نَشَدَ, (S, K, &c.,) aor. ٢, (S, Mgh. &c.,) inf. n. نَشْدُ (L, Mgh, K) and نَشْدَةٌ and نَشْدَانُ (S, M, L, K,) or these two are simple subst., (Mgh,) *He raised his voice in seeking for, or after, a stray-beast, or beast that had been lost; he called out and inquired respecting it; he cried it*: (L:) or *he sought for, or after, it*: (Lh, A'Obeyd, S, M, L, Mgh, K:) and [in like manner] † انشد he asked, or desired, to be directed to it. (M, L, K.) — Also, *He made known, or gave information of, a stray-beast, or beast that had been lost*; (Lh, A'Obeyd, M, L, Mgh K;) and so † انشد: (Lh, S, M, IKtt, L, Mgh, K:) thus the latter verb [as well as the former] bears two contr. significations. (M, K.) See also نَشَدُ. — نَشَدُ † *He sought, sought for or after, or desired, a thing.* (L.) — نَشَدُهُ † *He asked, begged, or besought, him.* (L.) — نَشَدَ † *He was asked, begged, or besought.* (S, L.) See 6: and 4. — نَشَدُهُ (aor. ٢, L,) inf. n. نَشْدَةٌ [and نَشْدَةٌ (see below)] and نَشْدَانُ; (L;) and † نَشَدُهُ, inf. n. نَشْدَةٌ and نَشَادُ; (M, L, K;) † *He adjured him.* (M, L, K.) — نَشَدَهُ بِاللَّهِ; *He adjured him by God*; (L, K;*) accord. to most of the grammarians and lexicologists, *with a desire of conciliating him.* (MF.) — نَشَدَهُ (aor. ٢, T, S,) inf. n. نَشْدُ, † *He said to him* نَشْدُكَ اللَّهُ (S, L, K,) which signifies *I conjure, beg, or beseech, thee by God*; (S, A, Mgh, L, Mgh, K;) as though thou remindedst him of God, and he remembered; (S, L;) as also † انشدكَ اللَّهُ, and بِاللَّهِ (L,) and نَشَدْتُكَ بِاللَّهِ (A, Mgh, L,) and بِاللَّهِ: (Mgh, L, Mgh:) originally, *I conjure thee by God, raising my voice*: (Et-Towsheef:) or it signifies *I remind thee of God, conjuring*; and originally, *I beseech of thee by God*; the thing for which one conjures being preceded by † or what is syn. therewith, [as نَشَدُ] or by an interrogative or imperative or prohibitive: (MF:) or it signifies *I remind thee of God, desiring to conciliate thee*; as also نَشَدْتُكَ بِاللَّهِ (Mgh:) or نَشْدَانُ and نَشْدَةٌ and نَشْدَةُ, inf. n. نَشْدَةُ, signifies *I adjure thee by God*; as also † انشدكَ اللَّهُ; (M, L,) or this latter is erroneous: (Mgh, L:) and so signifies نَشَدْتُكَ بِاللَّهِ; (M, L, K;) in

which نَشْدُ is said to be originally نَشْدَةٌ, an inf. n. put in the place of the verb, or نَشْدُكَ اللَّهُ is a phrase of unpremeditated formation, like عَمَرَكَ اللَّهُ and قَعَدَكَ اللَّهُ; or this phrase, which occurs in a trad., may be incorrectly transmitted, and should perhaps be انشدكَ اللَّهُ: (IAth, L:) or نَشَدْتُكَ بِاللَّهِ signifies *he said to him* نَشَدْتُكَ بِاللَّهِ [I conjure thee, or adjure thee, by God and relationship; &c.]: (Lth, T, L:) *I beg, or beseech, thee by God, and by relationship, raising my voice.* (L.) — نَشَدَ † *He remembered God.* (S, L.) — *He knew, or was acquainted with, a person.* (L, K.) — نَشَدَهُ عَهْدُهُ, aor. ٢, *He reminded him of his compact, covenant, engagement, or promise.* (Mgh.)

3. نَشَدَهُ الْأَمْرُ, and فِي الْأَمْرِ † *He desired and asked of him the thing.* (L.) — See 1.

4. انشده, and انشد له, † *He answered him; gave him his assent, or consent, to that which he asked, begged, or besought.* The † in this case is called اَلْفُ الْإِزَالَةِ: as though the verb meant he caused his raising of his voice (نَشِيدُهُ) to cease. (L.) See also 6: and 1. — انشد, (inf. n. انشاد, A, Mgh,) † *He recited poetry*; (S, A, L, Mgh, K;) properly, [he chanted it,] with a high voice; (L;) for the reciter [usually] raises his voice in reciting: (A:) he raised it in fame; as also نَشَدَ. (L.) — انشدني شعرة † *He recited to me his poetry.* (S, A.) — انشد † [He cited, or quoted, a verse, or verses. (The lexicons, &c., passim.)] — انشد بهم † *He satirized them.* (L, K.) — انشد † *He gave.* (S, L.) See 6.

5. تنشد الأخبار † *He sought to learn news* (A, K) without others knowing the same. (A.)

6. تنشدوا † *They recited [poetry] one to another.* (L, Mgh, K.) — El-Aqshā, in the following verse,

• رَبِّي كَرِيمٌ لَا يُكَدِّرُ نِعْمَةً •

• وَإِذَا تَوَشَّدَ فِي الْمَهَارِقِ انشدا •

[My lord is generous; he does not sully a favour: and when he is asked, or begged, or besought, in papers, he gives], means, accord. to AO, that En-Noamán Ibn-El-Mundhir, when asked, or begged, or besought, to write grants to poets (جَوَائِز), gave: توشد is here for نَشَدَ, meaning سَبَّلَ. (S, L.)

10. استنشده الشعر † *He asked or desired him to recite the poetry.* (K.)

نَشْدَةٌ and نَشْدَانُ † *Search for, or after, a stray-beast.* See also 1. (Mgh.) Also, *A making known, or informing respecting, a stray beast.* See also 1. (Mgh.) — نَشْدَةٌ † *A voice; a cry; a sound.* (K.)

نَشْدَانُ: see نَشْدَةٌ.

نَشِيدُ † *Elevation of the voice*: (L, K:) or the voice itself. (L.) — † *Poetry recited* (S, A, L, Mgh, K) by people, one to another: (S, A, L, K:) as also † انشودة: (K:) pl. of the former, نَشَائِدُ; (TA;) and of the latter, اَنَاشِيدُ. (A, K.)

نَاشِدُ [act. part. n. of نَشَدَ] in the following verse of Abou-Du-ád,

• وَتَصْبِخُ أحيانًا كَمَا آتَ •

• تَمَعَ الْبَصِلُ لَصَوْتِ نَاشِدِ •

[And she listens sometimes like as he who has lost a beast gives ear to the voice of a ناشد], signifies a man making known, or giving information of, a stray-beast: or, as some say, one seeking for, or after, a stray-beast; for he who has lost a beast desires to find one who, like himself, has lost one, that he may be consoled thereby. (S, M, L.) See art. صَوخ. — نَاشِدُونَ † *Men who seek after stray-camels, and take them, and confine them from their owners.* (L.)

نَشِيدُ: see انشودة.

مَنَاشِدُ † *Poetry recited by people, one to another.* (S, L, K.)

نشر

1. نَشَرَ, (S, A, Mgh,) aor. ٢, (S, TA,) inf. n. نَشْرُ (S, A, Mgh, K,) *He spread, spread out, or open, expanded, or unfolded*, (S, TA,) a garment or piece of cloth (A, Mgh, TA) or the like, (TA,) goods, &c., (S,) and a writing; (A;) contr. of تَشِيرُ; (A, K;) as also † نَشَرَ, inf. n. نَشْرُ; (K, TA:) [or the latter is with tesheed to denote muchness, or frequency, or repetition, of the action, or its application to many objects, as is shown by an explanation of its act. part. n., which see below. Hence نَشَرَ وَنَشْرَ: see art. لَف.] — [He spread out, or, as we say, pricked up, his ears: and hence the saying,] نَشَرَ لَذَلِكَ الْأَمْرَ أَذْنَيْهِ, lit., *He spread out his ears at that thing*: meaning, † *he was covetous of that thing, or eager for it.* (Har. p. 206.) [See نَاشِرُ, below.] — نَشَرَ الْخَبَرَ (S, A, K,) aor. ٢ and ٣, (S, K,) inf. n. نَشْرُ (K,) † *He spread, or published, the news.* (S, A, K.) — Also نَشَرَ, aor. ٢, (Mgh,) inf. n. نَشْرُ; (Mgh, K;) [and † نَشَرَ, or this is with tesheed for the purpose mentioned above;] *He scattered, or dispersed*, (Mgh, K, TA,) [people, &c.; or] sheep or goats, (Mgh, TA,) and camels, (TA,) after confining them in the nightly resting-place. (Mgh.) — *He sprinkled water.* (A.) — نَشَرَتِ الرِّيحُ † *The wind blew in a misty or cloudy day [so as to disperse the mist or clouds].* (IAqr, K.) — نَشَرَ عَنْهُ (A, K,) inf. n. نَشْرُ; (A;) and نَشَرَ عَنْهُ (A, L, TA,) inf. n. تَشِيرُ; (S, A, L, TA;) and in like manner † نَشَرُهُ; (S, TA;) † *He charmed away*

from him sickness, (S, * A, L, K, *) and diabolical possession, or madness, (L, K,) by a نُشْرَة, i. e., a charm, or an amulet; (S, A, L, K;) as though he dispersed it from him: (A:) and in like manner نُشْرَهُ he wrote for him a نُشْرَة. (S.) El-Kilábee says, فَإِذَا نُشِرَ الْمَسْفُوعُ كَانَ كَأَنَّهُ أَتَشَطَّ [And when he who is smitten by the evil eye is charmed by a نُشْرَة, he is as though he were loosed from a bond]: i. e., it [the effect of the eye] departs from him speedily. (S [in two copies of which I find نُشِرَ, as above; but in the TA, نُشِرَ.]) And in a trad. it is said, نُشْرَهُ بِقُلِّ أَعُوذُ بِرَبِّ النَّاسِ نُشْرَهُ † He charmed away the effect of enchantment from him [by the words "Say I seek refuge in the Lord of men:"] the commencement of the last chap. of the Kur-án. (S.) = نُشِرَ, (El-Hasan, Zj, A, K.) aor. ٢, (TA,) inf. n. نُشِرَ and نُشُورُ; (K, TA;) or نُشِرَ; (IAb, Fr, S, A, Mgh, Msh;) or both; (A, K;) † He (God, S, A, &c.) raised the dead to life; quickened them; revived, or revived, them. (Zj, S, A, Mgh, Msh, K, &c.) IAb reads [in the Kur, ii. 261,] كَيْفَ نُشِرْهُمْ [How we will raise them to life], and adduces in his favour the words [in the Kur. lxxx. 22,] ثُمَّ إِذَا شَاءَ أَنشَرَهُ † [Then, when He pleaseth, He raiseth him to life]: El-Hasan reads نُشِرْهُمْ: [and others read نُشِرْهُمْ, with záy:] but Fr says, that El-Hasan holds it to refer to unfolding and folding, and that the proper way is to use انشر [in this sense,] transitively, and نُشِرَ intransitively. (S, TA.) [See also طَوَّى, which has the contr. meaning.] — Hence, انشر الرضاع العظم: i. q. انشر, with záy: (Msh;) or † The suckling strengthened the bone. (Mgh.) = نُشِرَ, (S, A, Msh, K,) aor. ٢, (S,) inf. n. نُشِرَ (S, A, Msh, TA) and نُشِرَ, (Msh,) agreeably with what Fr says, (S,) signifies † He (a dead person) lived after death; came to life again; revived; (S, TA;) or lived; came to life; (A, Msh;) as also انشر. (A.) Hence يَوْمَ النُّشُورِ †; The day of resurrection. (S.) — نُشِرَ, (TA,) inf. n. نُشِرَ, (K, TA,) † It (herbage, or pasturage,) became green in consequence of rain in the end of summer after it had dried up. (TA.) — † It (a plant) began to grow forth in the ground. (K, * TA.) You say, مَا أَحْسَنَ نُشْرَهَا † How good is its first growth! (TA.) — † It (a tree) put forth its leaves. (K.) — † It (foliage) spread. (K.) — نُشِرَتِ الْأَرْضُ, (S, A, K,) aor. ٢, (TA,) inf. n. نُشُورُ, (K,) † The land being rained upon in the end of summer, its herbage, or pasturage, became green after it had dried up: (S, TA;) or the land, being watered by the rain called الربيع, put forth its herbage. (A, K.) See نُشِرَ. = نُشِرَ, (S, A, Msh,) aor. ٢, (S,) inf. n. نُشِرَ, (K,) † [He sawed wood;] he cut (قَطَعَ, S, or نَحَتَ, K) wood, (S, A, Msh, K,) with a مُنْشَار. (S, A, Msh.)

2: see 1, in five places, throughout the former half of the paragraph.

3. نَاشِرُهُ الْقِيَابَ [He spread, or unfolded, with him the garments or pieces of cloth]. (A.)

4: see 1, after the middle of the paragraph.

5: see 8, in two places.

6. تَنَاشَرُوا الْقِيَابَ [They spread, or unfolded, one with another, the garments, or pieces of cloth]. (A.)

8. انتشر [quasi-pass. of 1,] It spread, expanded, or unfolded; it became spread, expanded, or unfolded; as also تَنَشَّرَ: (K:) [or the latter, being quasi-pass. of 2, denotes muchness, &c.] — انتشرت النخلة The branches of the palm-tree spread forth. (K.) [And انتشرت الأغصان The branches spread forth: and the branches straggled.] — انتشر الخبر † The news spread, or became published, (S, A, K,) † among the people. (A.) — And انتشرت الرائحة † [The odour spread, or diffused itself.] (K in art. فوح; &c.) — انتشر النهار † The day became long and extended: (K:) and so one says of other things. (TA.) — انتشر العصب † The sinews, or tendons, became inflated, or swollen, (K,) by reason of fatigue: (TA:) إنتشار is a state of inflation, or swelling, in the sinews, or tendons, of a beast, occasioned by fatigue: (S:) AO says, that the sinew, or tendon, which becomes inflated, or swollen, is the عَجَايَة, (S, * TA,) and that what is termed تَحْرُكُ الشَّطَى is similar to this affection, excepting in its not being so well endured by the horse: by another, or others, it is said, that انتشار of the sinews, or tendons, of a beast, in his fore leg, is a breaking, and consequent displacement, of those sinews. (TA.) — انتشر ذكره † His penis became erect. (TA.) [And hence,] انتشر الرجل † The man became excited by lust. (S, K.) — انتشر الماء [In my copy of the A, استنشر, but this I regard as a mistranscription,] The water became sprinkled; as also تَنَشَّرَ: (A:) [or the latter signifies it became much sprinkled.] — انتشروا في الأرض They became scattered, or dispersed, or they scattered, or dispersed, themselves, in the land, or earth. (A.) — انتشرت الغنم, (Msh, TA,) and الإبِلُ, (K, TA,) The sheep or goats [and the camels] became scattered, or dispersed, after having been confined in their nightly resting-place: (Msh:) or the sheep or goats (TA) and the camels (K, TA) became scattered, or dispersed, through negligence of their pastor. (K, TA.) — انتشر الأمر † The state of things, or affairs, became dissolved, broken up, decomposed, disorganized, or unsettled; syn. تَفَتَّتَ. (TA, art. شت.) = See also 1, latter part of the paragraph. — انتشر also signifies He put himself in motion, and went on a journey. (TA, in art. بر.) — انتشر الذئب في الغنم The wolf made an incursion among the sheep or goats. (TA in art. شغ.)

10. استنشره He demanded, or desired, of him that he should unfold (أَنْ يَنْشُرَ) to him (عَلَيْهِ) [a thing]. (A.)

نَاشِرٌ used in the sense of an act. part. n.: see نَاشِرٌ. — And in the sense of a pass. or quasi-pass. part. n.: see نُشِرَ. — A sweet odour: (S, A, K:) [because it spreads:] or odour in a more general sense; (A, K;) i. e., absolutely, whether sweet or stinking: (A'Obeyd:) or the odour of a woman's mouth, (ADk, A, K,) and of her nose, (ADk, TA,) and of her arm-pits (أَعْطَاف) after sleep. (ADk, A, K.) = † Herbage, or pasturage, which has dried up and then become green in consequence of rain in the end of summer or spring (see below, and see بِهَاجَ): (S, K:) it is bad for the pasturing animals when it first appears, and men flee from it with their camels &c.; (S, TA;) which it affects with the [disease called] سُهَام when they pasture upon it at its first appearance: [see remarks on a verse cited in art. بَيض, voce أَبَاح:] and see another verse in art. جرب, voce أُجْرِبُ:] AHn says, that it does not injure animals with the solid hoof; or if it do so, they leave it until it dries, and then its evil quality departs from it: it consists of leguminous plants and of [the herbage termed] عُشْب; or, as some say, of the latter only: (TA:) [an ex. of the word is cited in art. جرب, voce أُجْرِبُ:] or herbage, or pasturage, of which the upper part dries up and the lower part is moist and green: (Lth:) or herbage produced by the rain called الربيع: (A:) and what has come forth, of plants, or herbage. (TA.) = Life. (K.)

نَشْرٌ is of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, (Msh, TA,) syn. with مَنُشُورٌ, like as قَبَضٌ is with مَقْبُوضٌ, (Mgh,) and syn. with مُمْتَشِرٌ, (S, Msh, K,) [therefore signifying Spread, expanded, or unfolded: scattered, or dispersed, &c.: and spreading, or being spread, &c.: being scattered, &c.:] and a thing that one has spread, expanded, or unfolded: &c. (O, voce إكْتَسَى الْبَازِيُّ رِيثًا نُشْرًا q.v.) — You say نُشْرًا نُشْرًا The hawk, or falcon, became clad in spreading and long feathers. (S, TA.) — And hence نُشْرٌ is applied to People in a scattered, or dispersed, state, not collected under one head, or chief; (Msh, K;) as also نُشْرٌ: (K:) and to sheep or goats in a scattered, or dispersed, state, after having been confined in their nightly resting-place: (Msh:) or sheep or goats, and camels, in a scattered, or dispersed, state, through the negligence of their pastor. (TA.) You say رَأَيْتُ الْقَوْمَ نُشْرًا I saw the people in a scattered, or dispersed, state. (S.) And جَاءَ الْقَوْمُ نُشْرًا The people came in a scattered, or dispersed, state. (TA.) — Hence also, نُشْرَ الْمَاءِ What is sprinkled, of water, (Mgh, TA,) in the performance of the ablution termed أَتْلُكُ نُشْرًا. (TA.) It is said in a trad., أَتْلُكُ نُشْرًا. (TA.)

الْهَاء [Dost thou possess what is sprinkled of water?] (S;) or مَنْ يَمْلِكُ نَشْرَ الْهَاءِ [Who possesseth what is sprinkled of water?] (Mgh;) [app. meaning, that it is gone and cannot be recovered.] — And hence, اللَّهُمَّ أَصْنَمُ نَشْرِي + O God, compose what is discomposed, or disorganized, of my affairs: (K, TA:) a phrase like لَمْ شَعْنِي (TA.) 'Aisheh says, in a trad., describing her father, فَرَدَّ نَشْرَ الْإِسْلَامِ عَلَى غَيْرِهِ, meaning, † And he restored what was discomposed, or disorganized, [lit., what was unfolded,] of El-Islām, to its state in which it was in the time of the Apostle of God, [lit. to its fold, or plait;] alluding to cases of apostasy, and her father's sufficiency to treat them. (TA.) = See also نَاشِرٌ.

نَشْرَةٌ † A charm, or an amulet, (رَقِيَّةٌ, S, L, K,) by which a sick person, and one possessed, or mad, is cured; (A, L, K;) by which the malady is [as it were] dispersed from him. (L.) Moḥammad, being asked respecting that which is thus termed, answered, that it is of the work of the devil: and El-Ḥasan asserted it to be a kind of enchantment. (TA.)

نَاشِرٌ: see نَشْرٌ.

نَشَارَةٌ † [San-dust;] what falls from the نَشَارُ [or saw]; (S;) what falls in نَشْرٌ [or sawing]. (K.)

كَانَ يُكَبِّرُ نَاشِرَ الْأَصَابِعِ — نَشْرٌ act. part. n. of نَشَرَ. — He (Moḥammad) used to say أَخْبَرُ اللَّهَ spreading, or unfolding, his fingers: said to mean not making his hand a clenched fist. (Mgh.) — جَاءَ نَاشِرًا أُذُنَيْهِ [He came spreading, or, as we say, pricking up, his ears: meaning,] † he came in a state of coyness, or eagerness. (IAar, L.) [In a copy of the A, طَامِعًا is erroneously put for نَاشِرًا.] — وَأَنشَارَاتِ نَشْرًا, in the Kur., [lxvii. 3,] signifies And the angels, (TA,) or the winds, (Jel,) that do scatter the rain: (Jel, TA:) or the winds that do bring rain. (TA.) And رِيحٌ نَشُورٌ, of which the pl. is رِيَاخٌ نَشْرٌ, signifies Wind that spreads [the clouds], or scatters [the rain]; (S; and Bd, vii. 55;) being syn. with نَاشِرٌ: (Bd:) or it signifies in a scattered state. (Jel, vii. 55.) [In the Kur, ubi supra,] يُرْسِلُ الرِّيَّاحَ نَشْرًا, and نَشْرًا, and نَشْرًا, and نَشْرًا, [Sendeth the winds, &c.,] (K, TA,) all these being various readings, (TA,) نَشْرًا is pl. of نَشُورٌ, (Bd, K,) in the sense of نَاشِرٌ; (Bd;) or the meaning is, in a state of dispersion before the rain; (Jel;) and نَشْرًا is a contraction; (Bd, K;) and the third reading means † quickening, or making to live, by spreading the clouds wherein is the rain, (K,) which is the life of everything, (TA,) † نَشْرًا being an inf. n. used as a denotative of state, in the sense of نَاشِرَاتِ, or as an absolute

objective complement [of يَرْسِلُ, for إِرْسَالٌ and نَشْرٌ are nearly alike; (Bd;) and the fourth is extr., (IJ, K,) and is said to mean مُنْشَرَةٌ نَشْرًا [which is virtually the same as the third]: (Zj, K:) another reading is بُشْرًا, pl. of بُشِيرَةٌ, (TA,) or of بُشُورٌ; (TA, in art. بَشَر;) or بُشْرًا, (Bd, Jel,) a contraction of بُشْرًا, (Bd,) pl. of بُشِيرٌ. (Bd, Jel.) = أَرْضٌ نَاشِرَةٌ † Land having herbage, or pasturage, which has dried up and then become green in consequence of rain in the end of summer: (S;) or having herbage produced by the rain called الرَّبِيع. (A.) See نَشْرٌ.

الْمَنْشَرُ: The place of resurrection. (TA.)

صَحْفٌ مُنْشَرَةٌ [Scattered, or much scattered, writings or the like] is with teshdeed to denote muchness, or frequency, or repetition, of the action, or its application to many objects. (S, TA.)

مَنْشَارٌ † [A sam;] a certain instrument for cutting wood. (S, Mgh, K.) — Also, [but less commonly], A wooden implement with prongs, [lit., fingers,] with which wheat and the like are winnowed. (K.)

مَنْشُورٌ What is not sealed, [here meaning not closed with a seal,] of the writings of the Sultān [or of a viceroy]; (K;) i. e., what is now commonly known by the name of فَرْمَانٌ pl. مَنْشَائِرٌ. (TA.) — † A man whose state of affairs is disorganised, or disordered. (K.)

نشر

1. نَشَرَ, aor. ʔ and ʔ, (S, Mgh, K,) inf. n. نَشْرٌ, (S, K,) or نَشُورٌ, (Mgh,) He rose, or raised himself, (S, A, Mgh, K,) in the place, (S,) and in his sitting-place, (TA,) and from his place: (A, Mgh:) or he rose a little in his sitting-place: (TA:) or he stood up after sitting. (TA.) Both forms of the aor. occur, accord. to different readings, (the former being the reading of the people of El-Hijāz, and the latter that of others, Fr, TA,) in the Kur, [lviii. 12,] وَإِذَا قِيلَ انشُزُوا فَانْشُزُوا, (Mgh, TA,) meaning, accord. to Abou-Is-hāk, And when it is said, Rise ye and stand up, then do ye rise and stand up. (TA.) Accord. to IKt, نَشَرَ الْقَوْمُ فِي مَجْلِسِهِمْ signifies The people drew themselves together [in their sitting-place to make room] for those sitting with them: and also they rose from their sitting-place, and stood up. (TA.) You say also, نَشَرَ بِالْقَوْمِ فِي الْخُصُومَةِ, inf. n. نَشُورٌ, He rose with the people for the purpose of contention, altercation, or litigation. (TA.) — He, or it, overtopped, or overlooked, an elevated piece of ground, and appeared. (TA.)

— [It rose; rose from its place; was, or became, high or elevated, protuberant or prominent; it protruded.] — نَشَرَتْ نَفْسُهُ † His soul, or spirit; or stomach, heaved, (A, K,) by reason of fright. (A, TA.) = Hence, from نَشَرَ in the first of the senses explained above, (Mgh,) or from نَشَرَ, signifying “high, or elevated, ground,” (Abou-Is-hāk, TA,) نَشَرَتْ الْمَرْأَةُ, (S, K,) or نَشَرَتْ عَلَى زَوْجِهَا, (A, Mgh, TA,) or مِنْ زَوْجِهَا, (Mgh,) and بِزَوْجِهَا, (TA,) aor. - and ʔ, inf. n. نَشُورٌ, (S, Mgh, K,) † The woman, or wife, was, or became, disobedient to her husband, (S, Mgh, Mgh, K,) and exalted herself against him, (TA,) and resisted him, or withstood him, (Mgh,) and hated him, (S, Mgh, K,) and deserted him: (TA:) or she disliked him, or hated him, (Zj, Mgh, TA,) and was an evil companion to him. (Zj, TA.) And نَشَرَ بَعْلُهَا, (S, A, K,) or مِنْهَا, aor. ʔ and ʔ, (Mgh,) inf. n. نَشُورٌ, (TA,) † Her husband treated her injuriously, and was unkind to her, or estranged himself from her: (S, K:) or forsook her, and was unkind to her, or estranged himself from her: (Mgh:) or disliked her, or hated her, (Zj, Mgh, TA,) and was an evil companion to her. (Zj, TA.)

4. انْشَرَهُ He raised it, (A, Mgh, K,) namely, a place, (Mgh,) or a thing, (K,) from its place. (A, K.) — [Hence,] انْشَرَ عِظَامَ الْمَيِّتِ He [God] raised the bones of the dead to their places, and set them, or put them together, one upon another. (S, K.) So in the Kur, [ii. 261,] وَأَنْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِرُهَا ثُمَّ نَكْسُوها لَحْمًا [And look thou at the bones (of thine ass), how we raise them to their places, &c., then we clothe them with flesh], accord. to the reading of Zeyd Ibn-Thābit; (Fr, S, TA;) but the Koofees read [نُنْشِرُهَا] with rá: the former reading, however, accord. to Th, is preferred. (TA.) [See art. نشر.] — Hence also, انْشَرَ الرَّضَاعُ الْعَظْمَ † The sucking of the breast increased, or augmented, the bone: as also انْشَرَهُ, with rá. (Mgh.)

نَشَرَ and نَشْرٌ A high, or an elevated, place; (S, A, Mgh, K;) as also نَشَارٌ: (S, K;) or high, or elevated, ground: (Zj, TA:) or high, or elevated, and hard, ground: (M, TA:) or what rises from a valley to the [adjacent] ground, and is not rugged: (TA:) pl. (of the first, S, Mgh) نَشُورٌ, (S, Mgh, Mgh, K,) and (of the second, S, TA, or of the first, Mgh) نَشَارٌ, (S, Mgh, K,) and (of the second, S, Mgh,) انْشَارٌ. (S, Mgh, Mgh, K.) You say, قَعَدَ عَلَى نَشْرٍ مِنَ الْأَرْضِ, and نَشَرَ, [He sat upon a high piece of ground.] (Mgh.) And أَقْعَدَ عَلَى ذَلِكَ النَّشَارِ Sit thou upon that high place. (S.)

نَشَرَ: } see نَشْرٌ.
نَشَارٌ: }

نَاشِرُ *Rising; or rising from its place; high, or elevated; protuberant, or prominent; protruding.* (K, TA.) You say, قَلْبٌ نَاشِرٌ *A heart rising from its place by reason of fright.* (K, TA.) And تَلٌّ نَاشِرٌ *A high, or an elevated, mound, or hill: pl. [reg. of نَاشِرَةٌ and irreg. of نَاشِرٌ] نَوَاشِرٌ.* (TA.) And رَكَبٌ نَاشِرٌ *A protuberant, high, pubes, or mons Veneris.* (TA.) And نَحْمَةٌ نَاشِرَةٌ *A piece of flesh elevated, or protuberant, upon the body.* (TA.) And عَرَقٌ نَاشِرٌ *A vein constantly swollen and pulsating (A, K*) in consequence of disease (K, TA) or from some other cause.* (TA.) And رَجُلٌ نَاشِرُ الْجَبَةِ *A man having a high, or prominent, forehead.* (TA.) And امْرَأَةٌ نَاشِرَةٌ *A woman large in the sides, having the قصيرى [or lowest of the ribs] with the flesh upon it, prominent.* (IAar, TA.) = Also, (A, TA,) or نَاشِرَةٌ, (Mgh,) [but the former is the more common,] † *A woman disobedient to her husband, (Mgh, TA,) and exalting herself against him, (TA,) and hating him, (Mgh, TA,) and deserting him.* (TA.) See 1. [The former epithet is also applied in like manner to a husband.]

نشط

1. نَشِطٌ, aor. نَشَطٌ, inf. n. نَشَاطٌ (S, Mgh, K) and مَنَشُطٌ, (TA,) *He (a man, S, TA, and a beast of carriage, TA,) was, or became, brisk, lively, sprightly, frisky, active, agile, prompt, and quick; syn. حَفٌّ, (Mgh, TA,) and أُسْرَعٌ; (Mgh;) contr. of كَبِلَ; (TA;) or pleased, cheerful, happy, or willing; to do work, &c.; (Lth, K;) or by reason of his work; (Mgh;) as also نَشِطٌ, (S, K,) † *to do, or on account of, such a thing, or such an affair.* (S, TA.) You say also, نَشِطٌ إِلَيْهِ *[He betook himself to him, or it, with briskness, liveliness, sprightliness, or the like].* (TA.) — [Hence, app.,] نَشِطَتِ الدَّابَّةُ *The beast of carriage became fat.* (K.) = نَشِطٌ, aor. نَشَطٌ, inf. n. نَشَاطٌ, (S, K, TA,) *He went forth from a place: (K:) he passed, or crossed, from one country or the like to another: (TA:) said, for instance, of a wild bull: (AO, IDrd, S, K:) and in like manner, a star, [meaning a planet,] from one sign of the zodiac to another. (S, K.) And نَشِطَتِ الْإِبِلُ, aor. نَشَطَتْ, inf. n. نَشَاطٌ, *The camels went, either in a right direction or otherwise.* (TA.) — [Hence,] الْهُؤُمُ تَنْشِطُ بِصَاحِبِهَا (S, TA) † *Griefs, or disquietudes of mind, lead forth him who has them [from place to place].* (TA.) Ilmīyān Ibn-Kohāfeh says,**

- أَمَسَتْ هُمُومِي تَنْشِطُ الْمَنَاشِطَا
 - أَلْشَامُ بِي طَوْرًا وَطَوْرًا وَابِطَا
- [meaning نَشِطُ بِي إِلَى الْمَنَاشِطِ, i. e., † *My griefs,*

or disquietudes of mind, became such as to lead me forth to the places to which one goes forth, to Syria at one time, and at one time to Wāsi]. (S.) You say also of a road, يَنْشِطُ مِنَ الطَّرِيقِ *It goes forth from the main road, to the right, and to the left.* (Lth, K, TA.) And نَشِطَ بِهِمْ *A road led them forth, and they took it.* (TA.) = نَشِطَ الدَّلْوُ, (S, K,) aor. نَشَطَ, (K, TA) and نَشِطَ, (TA,) [inf. n. نَشَاطٌ,] *He pulled out the bucket, (S, K,) or pulled it up, (TA,) from the well, (S, TA,) without a pulley. (S, K.) — And hence, الْمَلَائِكَةُ تَنْشِطُ الْأَرْوَاحَ † The angels draw forth the souls like as the bucket is drawn forth from the well: (Zj:) and تَنْشِطُ نَفْسٌ نَفْسًا (Fr, L, K, [in the CK نَفِضًا]) which means, (K,) accord. to Ibn-'Arāfeh, (TA,) † *they loose the soul of the believer gently.* (K, TA.) — [Hence also,] one says of a she-camel, [likening the motion of her fore legs to that of the arms of a man pulling up a bucket from a well without a pulley,] حَسَنَ مَا تَنْشِطُ السَّيْرَ, meaning † *Good was her wide stretching out of her fore legs (As, S, TA) in her going along.* (TA.) = نَشِطَ الْحَبْلُ, (S, Mgh, K,) aor. نَشَطَ, (K, TA) and so in a copy of the S, or نَشِطَ, (Mgh,) and so in a copy of the S, inf. n. نَشَاطٌ, (S, Mgh,) *He tied the cord, or rope so as to form a knot; (K, TA;) as also نَشِطَهُ, (K,) inf. n. تَنْشِيطٌ: (TA:) or he tied it in a knot such as is termed أَنْشُوطَةٌ; (AZ, S, Mgh;) as also † the latter verb: (Ham, p. ٧٤٢:) and نَشِطَ الْعُقْدَةَ he tied the knot so as to form what is thus termed: (Mgh:) and نَشِطَ الْأَنْشُوطَةَ he tied the knot thus termed. (TA.) [See also 4.] = نَشِطٌ, and نَشِطٌ مِنْ عَقَالٍ: see 4.**

2. تَنْشِيطٌ, inf. n. تَنْشِيطٌ, *He, or it, rendered him [i. e. brisk, lively, sprightly, frisky, &c.]; (K;) as also تَنْشِطُهُ. (Yākoob, K.) = See also 1, last sentence but one, in two places; and see 4.*

4. انشَطَ, said of a man, (K, TA,) or of a company of men, (S,) *His, or their, beasts, (S, K,) or family, (K,) were, or became, in a state of نَشَاطٌ [i. e. briskness, liveliness, sprightliness, friskiness, &c.: see 1]. (S, K.) = As a trans. v.: see 2. — [Hence, app.,] It (herbage) rendered a beast fat. (S, TA.) = *He loosed, untied, or undid, (S, Mgh, Mgh, K,) a cord, or rope, (S, K,) or a knot such as is termed أَنْشُوطَةٌ; (Mgh, Mgh,) as also انشِطَ; and نَشِطَ; (Mgh;) and in like manner, the bond termed عَقَالٌ; (Mgh;) and so, perhaps, نَشِطَ: (Ham, p. ٧٤٢:) he pulled a cord, or rope, until, or so that, it became loosed, untied, or undone; (TA;) as also انشِطَ: (S, K, TA,) he caused the عَقَالُ to become loosed, untied, or undone, by pulling its أَنْشُوطَةَ: (K, TA.)**

TA:) *he loosed, untied, or undid, a knot by a single pull. (TA.) You say also, انشِطَ الْبَعِيرُ He loosed, untied, or undid, the أَنْشُوطَةُ [of the عَقَالِ] of the camel. (TA.) And انشِطَ الْبَعِيرُ مِنْ عَقَالِهِ He loosed the camel from his عَقَالِ. (Mgh.) [And hence the saying,] كَانَتْهَا أَنْشِطٌ مِنْ عَقَالٍ *As though he were loosed [from a bond such as is called عَقَالِ]: (S, Mgh, TA:) a proverb, relating to an event's happening quickly; (Mgh;) or said of him who commences any work quickly; and of the sick when he recovers; and of a person who has swooned when he revives; and of a person sent to execute an affair, hastening his determination respecting it: (TA:) it is often related in a different manner, كَانَتْهَا نَشِطٌ مِنْ عَقَالٍ, but this is not correct. (IAth, TA.) [But see above, in this paragraph; and see 1, where a similar meaning is assigned to the unaugmented verb.] = *He bound, or tied, him, or it, firmly, fastly, or strongly: so in the copies of the K; so that, if this be correct, the verb has two contr. significations. (TA.) = See also 8.***

5: see 1, first sentence. — تَنْشِطَتْ فِي سَيْرِهَا *She (a camel) hastened, or was quick, in her going, or pace. (S, K.) = تَنْشِطُ الْبَغَاةَ: He passed through, or over, the desert, (K, TA,) with swiftness, and with briskness, liveliness, sprightliness, or activity. (TA.) And تَنْشِطُهُ † He traversed it quickly, or swiftly. (IB, in TA, voce هَرَجَابٌ.) And تَنْشِطُ الْأَرْضَ † She (a camel) traversed, or crossed, the land, like the نَاشِطُ in her quickness, or her aim, with briskness, liveliness, or sprightliness. (TA.)*

8. انشِطَ *It (a cord, or rope,) became loosed, untied, or undone. (Har, p. ٢١١.) — † He (a man) became loosed from the tie of silence, (Har, p. ٢١٠; Mgh,) and from that of impotence. (Mgh [in which a doubt is expressed as to its being of classical authority].) = As a trans. v.: see 4, in two places. — He pulled, or drew, a thing. (TA.) — He seized a thing, took it hastily, or snatched it unawares: a meaning wrongly assigned in the K to انشِطَ. (TA.) You say also, انشِطَ الْهَالُ, (Sh, K,) and الْكَلَى, (Sh,) *The camels, or sheep or goats, pulled up, or out, the herbage, with the teeth. (Sh, K.) — He scaled a fish; (K;) as though meaning he pulled off the scales thereof. (TA.)**

نَشِطٌ [app. a pl. of نَاشِطٌ] *Persons untwisting cords, or ropes, in the time of undoing them for the purpose of their being twisted or plaited a second time. (IAar, K.)*

نَشِطَةٌ as used in the following saying, (Mgh,) نَشِطَةُ الشَّعَةِ الْيَمِينَةِ *The right termed الشَّعَةُ like the loosing of the bond called عَقَالِ, in respect*

of the speediness with which it becomes of no effect, (Mgh, Mṣb,) by delay, (Mṣb,) is of the measure **فَعْلَةٌ** from **أَنْشَطَ**, or from **نَشَطَ** in the sense of **أَنْشَطَ**; or the meaning is, *like the tying of the عقال*; i. e., it is of short duration; but the former explanation is the more apparently right. (Mgh.)

بُئْرُ نَشُوطٍ *A well from which the bucket does not come forth until it is much pulled, (Aṣ, Ṣ, TA,) by reason of the distance of its bottom; (TA;) contr. of بُئْرُ أَنْشَاطٍ. (K.)*

نَشِيطٌ (Ṣ, Mṣb, K) *Brisk, lively, sprightly, active, agile, prompt, and quick; (Mṣb;) or pleased, cheerful, happy, or willing; to do work &c.; as also نَاشِطٌ; (K;) [see نَشِطَ]; applied to a man; (Ṣ, TA;) and to a beast of carriage; fem. with ة: (TA:) pl. نَشَاطٌ (Har, p. 591) [and نَشَاطِي]. — A man (TA) whose family, or beasts, are in a state of نَشَاطٌ [i. e. briskness, liveliness, sprightliness, &c.: see 1]; as also مُنَشِطٌ. (K, TA.)*

نَاشِطٌ: see **نَشِيطٌ**. — In a verse of Eṭ-Tirmidhī, [see **نَاشِطٌ**], **نَاشِطٌ** is used for **شَوْقًا نَازِعًا** [By reason of yearning, or longing, desire]. (K, in art. **دَرَدَ**.) — A wild bull going forth from land to land, (Ṣ, K,) or from country to country. (TA.) — Hence, (Ṣ,) **النَّاشِطَاتُ**, as used in the Kur, lxxix. 2, meaning *The stars [or planets] going forth from one sign of the zodiac to another: (Ṣ, K:) or it means the stars that rise, then set: (A'Obeyd, TA:) or the angels that draw forth the souls like as the bucket is drawn forth from the well: (Zj, TA:) or the angels that loose the soul of the believer gently: (Fr,* Ibn-'Arafah, K:) or the believing souls that are brisk, lively, sprightly, or active, at death: (K,* TA:) or, as some say, [too fancifully,] the angels that ratify events; from نَشَطَ الْعُقْدَةَ, q. v.; and as this signifies the tying of a knot which is easily undone, the thing's easiness to them is thus notified. (TA.) — † A road going forth from the main road, to the right, and to the left: (Lth, K*:) pl. نَوَاشِطٌ. (TA:) which latter word is applied in like manner to water-courses (K, TA) going forth from the main water-course to the right and left. (TA.) — See also **نَشُطٌ**.*

بُئْرُ أَنْشَاطٍ, (K, and so in a copy of the Ṣ, as on the authority of Aṣ, but in another copy of the Ṣ the **أ** is without any vowel,) and **بُئْرُ نَشَاطٍ**, (K, and, accord. to the TA, on the authority of Aṣ, and mentioned by IB on the authority of A'Obeyd,) *A well of little depth, from which the bucket comes forth by means of a single pull: (Aṣ, Ṣ, K:) the latter may be defended on the ground of considering أَنْشَاطٌ as originally an inf. n., of*

أَنْشَطَ signifying “he loosed, untied, or undid,” a knot “by a single pull.” (TA.)

أَنْشُوطَةٌ [A knot tied with a bow, or with a double bow, so as to form a kind of slip-knot; whence, in modern vulgar Arabic, عُقْدَةٌ وَشْنِيَّةٌ, applied to such a tie; and شَنْيَظَةٌ, applied to a simple slip-knot;] a knot, or tie, which easily becomes undone, or untied, like that of the running band of a pair of drawers; (Ṣ, Mgh, K;) a knot, or tie, which becomes undone when one of its two ends is pulled. (Mṣb, TA.) You say, مَا عَقَالُكَ بِأَنْشُوطَةٍ, meaning † Thy love, or affection, is not weak, or frail. (Ṣ.)

مَنْشُطٌ A thing on account of which, or to do which, one is brisk, lively, sprightly, or active; or pleased, cheerful, or happy; and which one likes, or prefers, to do: opposed to مَكْرَهَةٌ. (TA.)

مَنْشُطٌ A place to which one goes forth: pl. مَنَاشِطٌ. See an ex. of the pl., voce **نَشِطٌ**.

مُنَشِطٌ: see **نَشِيطٌ**.

مُنَشِطٌ Having much نَشَاطٌ [i. e. briskness, liveliness, sprightliness, friskiness, &c.: see 1]. (TA.)

[&c. **نَشَع**]

See Supplement.]

نص

1. **نَصَّ** (Ṣ,) aor. **نَصَّ**, (Mgh,) inf. n. **نَصٌّ**, (Mgh, TA,) *He raised the thing; syn. رَفَعَهُ* [which is here to be understood, like the English equivalent by which I have rendered it, in several senses, as the sequel will show]. (Ṣ, Mgh, TA.) This is the primary signification: (TA:) or, accord. to Aṣ, it is from النَّاصَةِ, q. v. infra. (Ṣ.) You say, **نَصَّ الْعُرُوسَ**, (M, K,) or **نَصَّهَا**, (A, Mgh,) or **نَصَّهَا النِّسَاءَ**, (Mṣb,) aor. as above, (A, Mgh,) and so the inf. n., (Mṣb,) *He, or she, or the women, raised, (A, Mṣb,) or seated, (K,) or raised and seated, (Mgh,) or showed, or displayed, (M,) the bride upon the مَنْصَةِ*, (M, A, Mṣb, K,) or *upon the مَنْصَةِ*. (Mgh.) And **نَصَّتِ الظَّبْيَةُ جِدْعَهَا** *The doe-antelope raised, or elevated, her neck. (M, TA.)* And **نَصَّ فُلَانٌ سَيِّدًا** † *Such a one was set up as a lord, or chief. (A, TA.)* And **نَصَّ الْمَتَاعَ**, (M, K,) inf. n. as above, (M,) *He put the furniture, or goods, or utensils, one upon another. (M, K.)* Hence, (TA,) **نَصَّ الْحَدِيثَ**, (M, Mṣb, TA,) or **نَصَّ إِلَى**, (A,) aor. and inf. n. as above, (M, Mṣb, TA,) † *He traced up, or ascribed, or attributed, the tradition to the author thereof, resting it on his authority, by mentioning him, or mentioning, uninterruptedly, in ascending order, the persons by whom it had been handed down, up to the author; or mentioning the person who had related it to him from the author, if only one person in-*

tervened; syn. رَفَعَهُ; (M, TA;) [i. e.] **نَصَّ إِلَى** **مَنْ قَالَهُ**: (Mṣb:) I Aṣ says, (TA,) **نَصَّ** signifies **الإِسْنَادَ إِلَى الرَّئِيسِ الْأَكْبَرِ** [the tracing up, or ascribing, or attributing, a tradition, in the manner explained above, to the greatest person of authority, here meaning Moḥammad, or the author of the tradition]; (K, TA;) [i. e.] **نَصَّ الْحَدِيثَ** signifies **إِسْنَادَهُ وَرَفَعَهُ إِلَى الرَّئِيسِ الْأَكْبَرِ**. (Mgh.) You also say, **نَصَّ الْحَدِيثَ إِلَيْهِ**, (K,) or **إِلَى فُلَانٍ**, (Ṣ,) † *He ascribed, or attributed, or traced up, the tradition to him, or to such a one, in the manner explained above; syn. رَفَعَهُ*. (Ṣ, K.) See also **نَصَّ الشَّيْءَ** — **أَنْصَ** — **نَصَّ** *apparent, manifest, plain, or evident; he showed it, exhibited it, manifested it, evinced it, discovered it, or revealed it. (M,* K.)* [The verb seems to be thus used because a thing is rendered conspicuous by being raised. See **نَصَّ الْعُرُوسَ**, above.] — [Hence, **نَصَّ عَلَى شَيْءٍ مَا**, aor. and inf. n. as above, † *He, or it, (generally said of a passage in the Kur. or a trad.,) made a statement, or a plain, explicit, unequivocal declaration, respecting some, or any, particular thing, not capable of application to any other thing: and he mentioned something, or anything, particularly, or specially; he particularized, or specified it by words; very frequently used in these senses: and such we are to understand from the saying* **النَّصُّ** *also signifies التَّوْقِيفُ وَالتَّعْيِينُ عَلَى شَيْءٍ مَا* (K:) [for which I would rather read **مَا** **النَّصُّ عَلَى شَيْءٍ مَا** also signifies التَّوْقِيفُ وَالتَّعْيِينُ: adding the observation that التَّوْقِيفُ as syn. with النَّصُّ is restricted in art. **وَقَفَ** in the K to a special relation to the law: and that **النَّصُّ عَلَى الشَّيْءِ** is often found explained as signifying **تَعْيِينُهُ**; as, for instance, in p. ٣٧٧ of Har.] these significations of النَّصُّ are tropical, from that word as denoting “elevation” and “appearance.” (TA.) See also **نَصَّ** below. — [From **نَصَّه** signifying “he raised it,” and consequently “he made it apparent,” are derived several other significations, here following.] — **يَنْصُرُ مَا عِنْدَهُمْ** [app. for **يَنْصُرُهُمْ**] occurs in a trad. respecting Heraclius, meaning † *He elicits, and makes apparent, their opinion: (TA:) or* **نَصَّ الرَّجُلَ**, (Ṣ, M, &c.,) inf. n. as above, (M,) signifies † *he went to the utmost point in questioning, or asking, the man respecting a thing, (Ṣ, K,) so as to elicit what he possessed [of information respecting it]; (Ṣ;) i. e. (TA) † he importuned the man in questioning, or asking, and urged him to tell the utmost that he knew; (A, TA;) or † he questioned, or asked, the man respecting a thing so as to elicit the utmost that he possessed [of information respecting it]. (M.)* [See also 3.] — [In like manner you say,] **نَصَّ النَّاقَةَ**, (Ṣ, M, Mgh, K,) and **الدَّابَّةَ**, (M, Mṣb,) aor. as above, (M,) and so the inf. n., (Ṣ, M,) *He made the*

she-camel, and the beast, to exert herself to the full, or to the utmost, or beyond measure, in going, or pace; or to go the pace termed مَرْفُوع; syn. رَفَعَهَا فِي السَّيْرِ (M, Mgh:) or he elicited her utmost pace; (K, TA;) from النَّص as signifying the eliciting the utmost of her celerity of pace: (TA:) or he went a vehement pace so as to elicit the utmost that she possessed [of celerity]: (Aq, S:) or he put her in motion so as to elicit her utmost pace: (A'Obeyd, TA:) or he urged, or incited, her, and elicited her pace: (Msb:) نَص, alone, also occurs in a trad., (M, Mgh,) as meaning رَفَع نَافَتَهُ (M:) and نَافَتَهُ نَص signifies the same as نَصًا. (IKtt, TA.) You do not say of a camel نَص, making him the agent, and the verb intrans. (O, TA.) [In the M, however, I find it said, that النَّص and النَّصِص signify السَّيْر الشَّدِيد; app. indicating that they are inf. ns., of which the verb is نَص, aor., accord. to rule, -, signifying He went a vehement pace, or vehemently: and Golius says, as on the authority of Ibn-Maaroof, that this verb is used intransitively, with نَصِص for its inf. n., as signifying valide incessit: but see نَص below.] — [Hence, app.] النَّص also signifies The urging or inciting [a beast]; syn. الْحَث. (M.) — And نَص الشَّيْء (M, K,) aor. -, inf. n. نَص, (TA,) He moved the thing; put it in motion, or into a state of commotion; agitated it; stirred it; shook it; (M, K:) ns also نَصْنَص. (S, M, K.) Hence the saying, فَلَان يَنْصُ أَثْفَهُ غَضًا (K, TA [in the CK, incorrectly, يَنْص,]) Such a one moves about his nose by reason of anger. (TA.) And نَصْنَص لِسَانَهُ He moved about his tongue; (S, M;) like نَصْنَصَة; (M;) which is a dial. form; (A'Obeyd, S;) the former being the original; the ص not being, as some assert it to be, substituted for the ض; for these two letters are not of the same kind so as to be commutable. (M.) = See also 8.

2: see 3.

3. نَاصَهُ (K,) inf. n. مُنَاصَةً (TA,) He (a man, TA) went to the utmost length with him, (namely his creditor,) in reckoning, so as to omit nothing therein; (K, TA;) as also نَصَصَهُ (K,) inf. n. تَنْصِص. (TA.) He (God) went to the utmost length with him, (namely a man,) in questioning and in reckoning. (TA.) [See also 1.]

6. تَنَاصَّ الْقَوْمُ The people, or company of men, crowded, thronged, or pressed, together. (TA.)

8. اَنْتَصَّ He, or it, (said of a camel's hump, Lth, TA,) became raised, or elevated, or high: (K, TA:) or (TA) became even and erect. (Lth, K, TA.) [In a copy of the A, the verb in these senses, and relating to a camel's hump, is written

نَص.] You say also, اَنْتَصَّتِ الْعَرُوسُ (M, K,) or اَنْتَصَّتْ عَلَى الْبَيْتَةِ (A,) The bride became raised, (A,) or seated, (K,) or shown or displayed, (M,) upon the مَنَصَّة. (M, A, K.) = He (a man, TA) drew himself together; contracted himself; or shrank. (Ibn-'Abbád, K, TA.)

R. Q. 1. نَصْنَصَ (S, M, K,) inf. n. نَصْنَصَةً (Sh, M,) He, or it, became in motion, or in a state of commotion; became agitated, stirred, or shaken; moved, or moved about; bestirred himself or itself; shook. (Sh.) He (a man) shook in his walk, being erect. (M.) He (a camel) shook, or became in a state of commotion, in rising from the ground. (M.) — [Also,] said of a camel, it is like حَضَضَ; (S;) i.e., it signifies (TA) He (the camel) fixed, or made firm or steady, his knees upon the ground, and put himself in motion, or in a state of commotion, previously to rising. (Lth, K, TA.) [See also نَصْنَص.] — And He (a camel) made a hollow place in the ground with his breast, in order to lie down. (M, TA.) = نَصْنَص used transitively, see 1, latter portion, in three places.

نَص The end, or extremity, of anything; (Az, S, M;) the utmost, or extreme, extent, term, limit, point, or reach, of a thing: this is the primary signification. (Az, TA.) It is said in a trad., إِذَا بَلَغَ النِّسَاءُ نَصَّ الْحَقَائِقِ (S, M, K,) or نَصَّ نَص (S, M,) of 'Alee, (S,) but the former is that which is commonly known; (TA;) i.e. When women attain the period of mature intellect, (Mbr, S, K, TA,) and know the real natures of things, (K, art. حَق,) [then the male relations on the father's side have a better right to dispose of her in marriage than the mother;] meaning, when they attain to that age at which they are qualified to contend for their rights; [accord. to the former reading;] for this is what is termed الْحَقَائِق: (K, TA:) or when they attain to puberty: (Az, TA:) or when they attain to that period at which they become objects of contention for right; when every one of the guardians asserts himself to have the best right: (K:) or الْحَقَائِق in the trad. is a metaphorical term, from the same word as applied to camels [when entering upon the fourth year]; (K, TA;) and الْحَقَائِق, also, in this case, accord. to some, properly signifies the same, being a pl. of حَقَّة; (TA in art. حَق;) and the meaning is, when they attain to the extreme term of childhood. (M, K.) = In the conventional language of men of science, it signifies † A thing [or statement] plainly, or explicitly, declared, or made manifest, by God, and his Apostle; of the measure نَعْل in the sense of the measure مَفْعُول: (Msb:) or a نَص of the Kur-án, and of the traditions, is an expression, or a phrase, or a sentence, indicating a particular meaning, not admitting any other than it: (TA:)

so in the conventional language of the lawyers and the scholastic theologians: (MF, on the خُطْبَة of the K:) or a statute, or an ordinance, indicated by the manifest or plain meaning of words of the Kur-án, and of the Sunneh: from النَّص as denoting "elevation" and "appearance:" or, as some say, from نَصَّ as signifying "he elicited, and made apparent, his opinion." (TA.) Hence, also, as used by the practical lawyers, it signifies † An evidence, or a proof: (TA:) [and particularly a text of the Kur-án, or of the Sunneh, used as an authority in an argument, for proof of an assertion.] The pl. [in all these senses] is نُصُوص. (Msb.) — [Also, † The text, or very words, of an author, book, writing, or passage: frequently used in this sense.] = Hardness, difficulty, or straitness, of an affair, or a state, or case. (M, TA.) = سَيْرٌ نَص, and نَصِصٌ (S, K,) A vehement pace, in which a beast is made to exert itself to the full, or to the utmost, or beyond measure; or in which the utmost possible celerity is elicited; [this meaning seems to be indicated, though not expressed, in the S;] syn. جِدْرٌ رَفِيعٌ: (K:) or, the former, as Az says, in one place, a kind of swift pace: or, as he says in another place, the utmost pace which a beast of carriage is able to attain: (TA:) or نَص and نَصِصٌ signify a vehement pace or going. (M.) See 1.

نَصِصٌ see نَص, last sentence, in two places.

هُوَ نَصَاصُ الْإِنْفِ He is one who moves about his nose [much] by reason of anger. (Ibn-'Abbád, K.)

حَيَّةٌ نَصَاصٌ A serpent that moves about much. (K.) [See also نَصَاص.]

أَنْص [a comparative and superlative epithet from نَص الْحَدِيث q.v.]. 'Amr Ibn-Deenár said, مَا رَأَيْتُ رَجُلًا أَنْصَ لِلْحَدِيثِ مِنَ الزُّهْرِيِّ I have not seen a man more skilled in tracing up, or ascribing, or attributing, a tradition to its author, in the manner explained above, (voce نَص,) than Ez-Zuhree; i.q. أَسَدٌ أَرْفَعُ لَهُ. (TA.)

مَنْصَةٌ see what next follows, throughout.

مَنْصَةٌ (S, M, A, Msb, K,) or مَنْصَةٌ (Mgh,) The thing upon which a bride is raised (S, A, K) and seated, (Mgh,) or shown or displayed, (M,) or upon which she stands (تَقِف) [but this is probably a mistake for تَقْعُد, i.e. sits,] when displayed to the bridegroom, (Msb,) in order that she may be seen (M, Mgh) [and distinguished] from among the women; (Mgh;) being a chair, (Mgh, Msb, TA,) or couch; (TA;) or consisting of pieces of cloth raised, and carpets laid smoothly for a seat: (M:) written with kesr (Msb, K) as being an instrument, (Msb,) or with fet-h [as being a place]: (Mgh:) accord. to some authorities, مَنْصَةٌ and

مَنْصَةٌ seem to signify the same thing: (TA:) or the latter is the حَجَلَةٌ [i.e. a kind of curtained canopy] (K, TA) over the مَنْصَةُ: (TA:) from مَنْصَعٌ, q. v. (K.) It is said in a proverb, وَضِعَ فُلَانٌ عَلَى الْمَنْصَةِ + Such a one was exposed to disgrace and infamy: (TA:) or to the utmost disgrace and infamy. (M.)

نصا

1. نَصَاهُ, aor. ٢, He took him by the نَاصِيَةِ [or forelock]: (K:) from نَاصِيَةٍ: and therefore regarded by some as improperly mentioned in the K in this art. (MF.) — نَصَا, aor. ٢, (S, K,) inf. n. نَصًى: (TA,) He chid, (a camel, TA, or she-camel, S); syn. زَجَرَ. (AZ, S, K.) — نَصَا, (S, K,) inf. n. as above, (TA,) He raised, or elevated, a thing: (Ks, AA, S, K:) dial. form of نَصَّ. (S.)

نصب

1. نَصَبَ, aor. ٢, inf. n. نَصْبٌ; (S, K;) and نَصَّبَ; (K;) He set up, put up, set upright, erected, a thing: (S:) he elevated, raised, reared, a thing. (K.) — He set up, a stone as a sign, or mark. (Msb.) — نَصَبَ رَأْسَهُ He raised his head. (TA.) — نَصَبَ, aor. ٢, inf. n. نَصْبٌ, He (a goat) had erect ears. (S: the inf. n. only mentioned.) — نَصَبْتُ فُلَانًا لَكَدًا I set, or set up, such a one as an obstacle to such a thing, or as a butt for such a thing, like the butt of archers. (TA, art. عرض.) — نَصَبَ فُلَانٌ لِعِمَارَةِ الْبَلَدِ [Such a one was set up, or appointed, for the putting, or keeping, of the town, or district, in a flourishing or prosperous state, with respect to buildings, culture, population, &c.]. (A.) — نَصَبَ, aor. ٢, inf. n. نَصْبٌ, (S, K,) or نَصَبَ نَصْبَ الْعَرَبِ (S,) + He sang, or chanted, a kind of song, or chant, peculiar to the Arabs, (S, K, &c.) of the description termed حُدَا, (K,) [by which camels are urged, or excited,] or a kind of song (K) resembling what is thus termed, (S,) but finer, or more delicate. (S, K.) What is termed نَصْبٌ is The kind of singing, or chanting, above described: (S, K:) or a kind of حُدَا resembling singing: (AA:) or a kind of modulation: (Sh:) or a kind of song, or chant, of the Arabs: (ISd:) or, of the Arabs of the desert: (TA:) or poetry such as is commonly recited, well regulated and set to an air: (Nh:) so called because, in [singing or chanting] it, the voice is raised, or elevated. (The Fáik.) — نَصَبَ الْحَرْفَ, [aor. ٢, (not ٢,) inf. n. نَصْبٌ,] He wrote, or pronounced, the [final] letter with نَصْبٌ; (S;) which is, in the case of the final inflection of a word, like فُتِحَ in the non-inflection: (S, K:) [i.e., he wrote it, or pronounced it, with

٢ or ٢:] so called because the sound of a word of which the final letter is so pronounced rises to the highest cavity of the mouth. (Lth.) A conv. term of grammar. (S, K.) نَصَبَ الْكَلِمَةَ [He wrote, or pronounced, the word with نَصْبٌ, i.e., making its vowel of inflection ٢ or ٢ &c., according to the rules of grammar:] he made the word to have fet-hah as its vowel of inflection. (Msb.) — نَصَبَ لَهُ الْحَرْبَ, (inf. n. نَصْبٌ, TA,) He made war upon him: syn. وَضَعَ. (K.) — Of anything that is raised, and with which one goes to meet, or encounter, a thing, one says نَصَبَ, and of the agent, نَصَبَ. (M, K.) — نَصَبَ لَهُ, aor. ٢, inf. n. نَصْبٌ, + He acted with hostility, or enmity, towards him. (S, K.) See also 3. — نَصَبْتُ لَهُ رَأْيًا + I gave him counsel from which he should not deviate. (A.) — نَصَبَ, aor. ٢, (inf. n. نَصْبٌ, TA,) He put down a thing: syn. وَضَعَ. Thus the verb bears two contr. significations. (K.) — [He set, or put, absolutely: often used in this sense.] — نَصَبَهُ, aor. ٢; and نَصَبَهُ, (inf. n. نَصَابٌ, TA,) It (disease) pained him; occasioned him pain. (K.) — نَصَبَ السَّيْرَ, aor. ٢, (inf. n. نَصْبٌ, TA,) + He strove, or exerted himself, unusually in his pace: (K:) or نَصَبَ signifies he pursued his journey with diligence, or energy: (TA:) or he travelled on all the day, at a gentle pace: (S, K:) or he journeyed on all the night. (TA.) En-Nadr says, النَّصْبُ is the first pace; then, الدَّبُّ, [but see وَسَجَ]; then, الْعَنَقُ; then, التَّرِيدُ; then, الْعَسَجُ; then, الرَّتْكَ; then, النَّمْلَجَةُ. (TA.) — نَصَبَ, aor. ٢, inf. n. نَصْبٌ, He was fatigued, tired, or wearied, (S, K.) — نَصَبَ, inf. n. نَصْبٌ, He suffered difficulty, trouble, distress, or affliction. (TA.) — نَصَبَ He strove; laboured; or toiled. (K.) — نَصَبَ فَإِذَا فَرَعْتَ فَأَنْصَبْ [Kur, xciv. 7,] signifies And when thou shalt have finished thy prescribed prayers, fatigue thyself in supplication: (Katádeh, Jel:) or when thou shalt have finished the obligatory prayers, fatigue thyself in the performance of the voluntary. (TA.) See نَاصِبٌ.

2. نَصَبَتِ الْخَيْلُ آذَانَهَا The horses erected their ears often, or exceedingly. The tesheed is to render the signification frequentative or intensive. (S.) — See 1, and 3.

3. نَاصِبُهُ الشَّرِّ, (inf. n. مُنَاصِبَةٌ, TA,) + He made an open show of evil conduct, mischief, or malevolence, to him; (K;) and in like manner, of enmity, (TA,) and of war; (S, TA;) as also نَصَبَهُ, (K,) unaugmented. (TA: in the CK, نَصَبَهُ. See also نَصَبَ لَهُ.

4. انصبه He fatigued, tired, or wearied, him: (S, K:) it (an affair) fatigued him, &c.: (TA:) it (grief, or anxiety,) fatigued, tired, or wearied,

him; (CK, TA;) as also نَصَبَ لَهُ; (TA;) and perhaps نَصَبَهُ is also used in this sense, with reference to grief, or anxiety. (K.) See 1. — انصب He ascribed, or attributed, the tradition to the Apostle of God; syn. أَسْنَدَهُ إِلَيْهِ. (TA.) — انصبه He assigned him, or gave him, a نَصِيبٌ; i.e., a lot, or portion. (K.) — انصب التَّيْنَ He made, or put, a handle (نَصَابٌ) to the knife. (S, K.)

5. تَنَصَّبَتِ الْأُتُنُ حَوْلَ الْجِمَارِ The she-asses stood round the he-ass. (S, K.) — See 8.

6. تَنَاصَبُوهُ They divided it into lots, or portions, among themselves. (TA.)

8. انتصب and تَنَصَّبَ, quasi-pass. of نَصَبَ and نَصَّبَ, He, or it, became set up, put up, set upright, or erected; stood up, or upright, or erect; became elevated, raised, or reared: (K:) became even and erect. (TA, art. نص.) — He stood erect, raising his head. (TA.) — [It was, or became, erect, vertical, or perpendicular.] — انتصب His hair, being full-grown, stood out: see مُتَنَصَّبٌ. — انتصب (TA) and تَنَصَّبَ (K) + It (dust) rose high. (K, TA.) — انتصب Set up thy cooking-pot [upon the مَنَصْبُ, or trivet,] to cook, said to a cook. (IAar.) — انتصبت [Its teeth stood out forwards: see مُتَنَصَّبٌ:] said of a mouth. (TA, art. وفق.) — انتصب الحَرْفُ is often used absolutely as meaning An erection of the penis. — انتصب الحَرْفُ The letter [meaning the final letter of a word] was written, or pronounced, with نَصْبٌ: [see نَصَبَ الحَرْفَ]. (S.)

نَصْبٌ: see نَصَبَ, (of which it is the inf. n.,) throughout. — نَصْبٌ and نَصَّبٌ and نَصَّبٌ and نَصَّبٌ A sign, or mark, set up to show the way; or a standard set up: syn. عَلَمٌ مَنصُوبٌ. (K:) i.e., set up [as a sign] to a people: (TA:) or نَصْبٌ is pl. of نَصِيْبَةٌ, like as سَفْنٌ is of سَفِينَةٌ. (Lth, TA.) Also, نَصْبَةٌ, A pole, or mast; syn. سَارِيَةٌ; (K;) set up to show the way: (TA:) also, نَاصِيْبٌ and نَاصِيْبٌ (pls. which have no sings., TA,) Signs, or marks, or stones, set up to show the way; syn. أَعْلَامٌ and ضُؤَى. (K:) stones set up on the tops of isolated small mountains, whereby travellers are to be directed: (TA:) also, نَصُوبٌ [pl. نَاصِيْبٌ] signifies A sign, or mark, set up to show the way in a desert. (Fr.) In the Kur, lxx., last verse but one, some read نَصْبٌ, meaning as above: others نَصِبٌ, meaning "idols." (Zj.) — نَصْبٌ also signifies A goal; or limit; syn. غَايَةٌ. (K:) or rather, some say that

it has this signification [in the verse of the Kur. above referred to]; but the former meaning, of "a sign, &c.," is the more correct. (TA.) — See also **نُصِبَ** and **نُصِبَ**, below. — **نُصِبَ**, with respect to rhyme in a verse, is *The being free from anything that would mar it*, (Akh, K,) *when the verse itself is not curtailed*; for when the verse is curtailed, the term **نصب** is not applicable, though the rhyme be perfect: accord. to an explanation received from the Arabs: not one of the terms of Kh. (Akh.) Derived from **الانْتِصَابُ**, as signifying "the standing erect; being tall; making one's self tall, by stretching the neck;" and therefore not applied to verse that is curtailed. (IJ, ISd.) — **نُصِبَ** *One who is set, or set up, as an obstacle to a thing, or as a butt for a thing, like the butt of archers.* (TA, art. **عرض**.) See 1. — **نُصِبَ** [*A peculiar mode of singing, or chanting: or a peculiar kind of song, or chant*]: (See 1.)

نُصِبَ عَيْنِي, and **نُصِبَ عَيْنِي**, or the latter is a barbarism, (K,) disallowed by Kt; but it is allowed by Mtr; and said to have been heard from the Arabs [of the classical ages]; *This is a conspicuous object of my eye; a thing in full view of my eye*: said of a thing that is manifest, or conspicuous, [standing before one,] and even when it is lying, or thrown down. (TA.) — **جَعَلْتُهُ نَصْبًا عَيْنِي** *I made him, or it, a conspicuous object, or a thing in full view, of my eye.* (TA.) — Mtr says, that **نُصِبَ**, in this case, is an inf. n. used in the sense of a pass. part. n., and means an object [as it were set, or set up,] *conspicuously seen of the eye, so as not to be forgotten, nor to be unheeded, nor to be placed behind the back, or uncared for, or disregarded.* (MF.) — **نُصِبَ** (S, K) and **نُصِبَ** and **نُصِبَ** (K) *Evil*; (S;) *trial; affliction; misfortune*: (S, K;) so in the Kur, xxxviii, 40: (S;) *disease*: (K;) *affliction occasioned by disease.* (Lth.) See also **نُصِبَ**.

نُصِبَ: see **نُصِبَ**.

نُصِبَ [as a subst.] *Fatigue; nearness; toil. — Difficulty; trouble; distress; affliction.* (TA.) See the verb: and see **نُصِبَ**.

نُصِبَ *Diseased; sick; and in pain.* (K.)

نُصِبَ: see **نُصِبَ**. — **نُصِبَ** (K, Mṣb) and **نُصِبَ** (K: accord. to the S, the latter is sometimes written **نُصِبَ**: [but it seems that **نُصِبَ** is the more common of the two words:]) and **نُصِبَ** (S, Mṣb) *What is set up and worshipped to the exclusion of, or in preference to, the true God*: (S;) or *anything that is so worshipped*: (K;) or *a stone that is set up and so worshipped*: (Mṣb:) the pl. of **نُصِبَ** is **أَنْصَابُ** (S, Mṣb:) or **نُصِبَ** is a pl. of **نُصِبَ**, like as **سُقْفُ** is of **سُقْفُ**: (Mṣb:) or it is a pl. of which the sing. is **نُصَابُ**; and it may be a sing., the pl. of which is **نُصَابُ**: (Zj:)

which last word, accord. to some, is *syn. with أَنْصَابُ*: but others deny this; because **أَنْصَابُ** are figured and sculptured or painted; whereas **نُصَابُ** are of an opposite description. (Mṣb.) [See a verse cited in art. **مور**.] — Also, **الْأَنْصَابُ** *Certain stones which were set up around the Kaabeh, over which it was customary for the name of some deity to be pronounced in the killing of animals (يُهْتَلُ عَلَيْهِ), and upon which victims were slain in sacrifice to another, or others, than the true God*: (ISd, K:) pl. of **نُصِبَ**, as **أَعْنَقُ** is of **عَنْقُ**; or of **نُصِبَ**, as **أَقْفَالُ** is of **قَفْلُ**. (TA.) — **نُصِبَ**, as occurring in the Kur, v. 4, signifies *An idol; or a stone which the pagan Arabs set up, to sacrifice, or slay animals, before it, or by it, and which became red with the blood*: (Kt:) or pl. of **نُصَابُ**, and signifying *idols*. (Jel.) — **أَنْصَابُ الْحَرَمِ** *The limits of the sacred territory [of Mekkeh];* (K;) i.e., *signs, or marks, set up there, whereby it might be known.* (TA.) See also **نُصِبَ**.

نُصِبَ *A laying of a snare; meaning a plot, a stratagem, or an artifice.* (TA.)

نُصِبَ: see **نُصِبَ**.

نُصِبَ الشَّمْسُ *The place of sun-set*; **مَغِيبُ الشَّمْسِ**; (K;) *the place to which it returns.* (TA.) — See **نُصِبَ**: and **نُصِبَ** — **نُصَابُ** *The handle of a knife*; (S, K;) *in which the سَيْلَانُ is set*: (TA:) pl. **نُصِبَ**. (K.) — **نُصَابُ**, of property, *The amount which renders it incumbent on the possessor to pay the alms, or tax, called التَّرْكَاءُ*: (S, K;) as two hundred dirhems, or five camels, (S,) [or twenty deenars, or forty sheep or goats. (IbrD.)] So called as being the "source" whence the tax comes. (Mṣb.)

نُصِبَ (S, K) and **نُصِبَ** (K) *A share, or portion, or lot, syn. حَظُّ*; (S, K;) of a thing; (S;) or of anything; (TA;) *a set portion*: (A:) [hence it appears to be in the sense of **أَنْصَابُ** what is set:] pl. of the former **أَنْصَابُ** and **أَنْصَابُ** (K, Mṣb) [the latter a pl. of pauc.], and **نُصِبَ**. (Mṣb.) — **نُصِبَ** *A tank, or cistern.* (S, K.) — *A snare, or fowler's net, set, or set up*: (S, K:) thus in the sense of **مَنْصُوبٌ**. (TA.) See also **مَنْصُوبَةٌ**.

نُصِبَ, (S,) or **نُصَابُ**, (K,) which latter is the pl. of the former, (TA,) *Stones which are set up around a tank, or cistern, and the interstices of which are filled up with kneaded clay.* (S, K.) Dhu-r-Rummeh says,

• هَرَقْنَاهُ فِي بَادِي الشَّيْثَةِ دَائِرِ
• قَدِيرٍ بِعَهْدِ الْمَاءِ بَقَعَ نَصَابُهُ

[We poured it out into an old cistern of which the water was dried up and the bottom apparent,

which for a long time had contained no water, the stones set up around which, having their interstices filled up with kneaded clay, were black and white]. (S.) The pron. in هَرَقْنَاهُ refers to a large bucket mentioned before. (TA.) — **نُصَابُ** is also explained by A'Obeid as signifying *Stones that are set up around a tank, or cistern, to mark the quantity of water with which the camels will be satisfied.* (TA.) See **نُصِبَ**.

نُصِبَ i. q. **مُنْصَبٌ**, *Grief, or anxiety, that fatigues, tires, or nearies*: (K:) after the manner of a rel. n.: (Sb, K:) meaning **نُصِبَ** like **تَأْمِرٌ** and **لَابِنٌ**: or **نُصِبَ** is here an act. part. n. used in the sense of the pass. part. n. [مَنْصُوبٌ] followed by **فِيهِ**; i. e. **يُنْصَبُ** *in which one is fatigued, tired, or nearied*; like **يَتَأْمَرُ فِيهِ**, meaning *يَتَأْمَرُ فِيهِ*, &c.: (S:) or the phrase **نُصِبَ الْبَرُّ**, in the sense of **أُتْعِبَهُ**, has been heard; (K;) and **نُصِبَ** is its act. part. n. (TA.) — **نُصِبَ نُصَابُ** is also said to be a phrase of the same kind as **مَوْتُ مَائِتٌ**, and **شَعْرٌ شَاعِرٌ**; [therefore meaning *Severe fatigue, or difficulty, or trouble, and the like*]. (TA.) — Also **نُصِبَ**, and **دُوْ مَنَصِبَةٍ**, *A fatiguing, laborious, or troublesome, life.* (K.) — **النُّوَصِبُ**, and **أَهْلُ النَّصِبِ**, and **النَّاصِبِيَّةُ**, *Appellations of a sect who made it a matter of religious obligation to bear a violent hatred to 'Alee (K) the son of Aboo-Talib*: (TA:) [so called] *because they acted with hostility, or enmity, towards him, (K,) and openly opposed him: they were a sect of the Khawarij.* (TA.)

نَاصِبَةُ الشَّجَاعِ *The eye of the serpent called شَجَاعُ*, which it raises to look. (TA in art. **شجاع**.) — By the expression **كَنَاصِبَةِ الشَّجَاعِ** in the following words of the poet,

• بَصْرُ كَنَاصِبَةِ الشَّجَاعِ الْمُرِيدِ •
is meant *Like the eye of the brave man, which he raises (يُنْصِبُ) to look at, or see, something.* (TA.)

نَاصِبَةُ: see **نَاصِبُ**.

أَنْصَبُ *A goat having erect horns*: (S, K:) fem. **نُصْبَاءُ**. (S.) — **نُصْبَاءُ** *A she-camel having an elevated breast.* (S, K.) — **أَذُنُ نُصْبَاءٍ** *An ear that is erect, and approaches the other ear.* (TA.)

مَنْصِبٌ [so accord. to the copies of the S and K in my hands, and the Mṣb, which states it to be of the same measure as **مَسْجِدٌ**, and the TA: written by Golius and Freytag **مَنْصِبٌ**] and **نُصَابُ**; *Origin; source*; (S, K, Mṣb;) of anything; (TA;) *that to which a person or thing is referred, as his or its source*; syn.

مَرْجِعٌ; (K;) *place where, or whence, a thing grows*; (Mṣb;) *place where a person or thing is set, or set up*. (TA.) Pl. [of the former, مَنَاصِبُ, and] of the latter, نَصَبٌ and أَنْصَبَةٌ. (Az, Mṣb.) — لَهُ مَنَصِبٌ صَدَقَ *He has an excellent origin.*

نَصَابٌ † and هُوَ يَرْجِعُ إِلَى مَنْصَبٍ صِدْقٍ (Mṣb.) — *He traces back his lineage to an excellent origin.* (TA.) — مَنْصَبٌ † *Rank, or quality, nobility, or eminence, and the like, absolutely, or derived from ancestry*: syn. شَرَفٌ and حَسَبٌ: from the same word as signifying “origin, source, &c.” (Esh-Shiháb.) — لِفُلَانٍ مَنْصَبٌ *To such a one pertains eminence of rank or station.* (Mṣb.) — اِمْرَأَةٌ ذَاتُ مَنْصَبٍ *A woman of rank or quality &c., (حَسَبٌ,) and of beauty: or of beauty alone; because alone it exalts her.* (Mṣb.) — مَنْصَبٌ, in the language of those of post-classical times, [and commonly pronounced, in the present day, مَنْصَبٌ,] † *A post, an office, a function, or a magistracy*; as though meaning the place in which a man is set, set up, or elevated; (Shifā el-Ghaleel;) or in which he is set, or set up, to see, or observe, [or supervise]: (MF:) pl. مَنَاصِبُ. (TA.) — اُرَبَابُ الْمَنَاصِبِ [أُرَبَابُ الْمَنَاصِبِ] — *Functionaries; magistrates.* — See مَنْصَبٌ.

مَنْصَبٌ *An iron thing (an iron trivet, TA.)*
upon which a cooking-pot is set up : (IAar, K:) as also **مَنْصَنٌ**. (MF.)

مَنْصِبَةٌ *Fatigue, labour, or trouble*: [or a cause of fatigue, &c.]. (K.) See نَاصِبٌ.

مَنْصُوبَةٌ, as an epithet, applied to a شَبَكَةٌ or حَبَالَةٌ (*A net or snare*) set, or set up. And hence, as a subst., like دَائِيَّةٌ and عَجُوزٌ, † *An artifice, a stratagem, a trick, a plot, a resource, or an expedient: or a stratagem in the game of chess.* You say سَوَّى فُلَانٌ مَنْصُوبَةً [*Such a one framed a stratagem, or plot*]. (Z.)

مُنْصَبٌ A horse of which the prevailing characteristic of his whole make is the erect position of his bones, so that he stands erect without needing to bend [his joints]. (TA.) — صَفِيحٌ مُنْصَبٌ [Broad and thin stones] set up, one upon another. (S.) — نَعْرٌ مُنْصَبٌ Teeth, or fore teeth, of even growth; (K;) as though set up and made even. (TA.) [See an ex. in a verse cited voce شَبَّ.] — تُرَى مُنْصَبٌ accord. to the K, i. q. مُجْعَدٌ; but this is a mistake; and the correct word is حَمْدٌ, Soft moist earth; as in other books. (TA.)

مُنْتَصِبٌ † Dust rising high. (S.) — † Hair full grown, and standing out. (TA, art. سبكر.) — أُسْنَانٌ مُنْتَصِبَةٌ إِلَى خَارِجٍ (S in art. دنفق) or (JK in that art.) **Teeth standing out or forwards**].

:يَنْصُوبُ
 :أَنْصَابُ
 :تَنْصِيبُ

} see نَصَبٌ.

نصت

1. نَصَّتْ, aor. =, (L, K,) inf. n. نَصْتُ ; (L;) and انصتْ, inf. n. اِنْصَاتْ, (S, L, K) which latter is the more approved ; (L;) and انتصتْ ; (L, K;) *He was silent* : (L, K:) or *he was silent and listened* : (S:) or *he was silent to listen* : (L:) or *he was silent as one listening* : (Er-Rághib:) or *he listened* : (Msb:) or انتصب signifies *he stood, or paused, listening*. (Msb.) — اُنْصَتَهُ, and نَصَّتْ لَهُ, (S, K,) and اِنْصَتَ لَهُ, (Z,) and نَصَّتْ لَهُ, (L,) *He was silent, and listened to his speech*. (S, K, &c.)

4. اَنْصَتُهُ *He made him silent; silenced him.*
(Sh, K.) — اَنْصَتُهُ عَنِّي *He made him to be silent, [and to abstain] from [speaking of, or to,] me.* (As.) — See 1. = اَنْصَتُ لِلَّهِ *He inclined to play, or sport.* (IAar, K.)

8 : see 1.

10. ²استَمْتَعَتْ *He asked him, or desired him, to be silent : (K:) or, to be silent and to listen to him. (TA.)*

نُصَّةٌ *Silence*: [or *silence and listening*, &c.]
(K.)

نصح

1. نَصَحَ لَهُ, and نَصَحَهُ, (S, K, &c.,) but the former is the original mode of expression, (Lb,) and is the more chaste, (S, Mṣb,) and the latter was scarcely ever used by the Arabs, (Fr,) aor. ٤, inf. n. نَصَحَ and نَصَاحَةٌ (S, K,) and نَصِيحَةٌ, (A, L, Mṣb,) or this last is a simple subst., (S, K,) and نَصَاحَةٌ and نَصَحَ (L) and نَصُوحٌ (TA) and نَصَاحِيَّةٌ; (K;) and نَاصِحُهُ †, inf. n. مُنَاصِحَةٌ; (MF;) *He advised him, or counselled him, [in an absolute sense,] sincerely, honestly, or faithfully: and he so acted towards him: (Mṣb:) he directed him to that which was for his good, by words, or speech, which is the proper signification; or otherwise, which is a tropical signification: (Lb:) or he gave him good advice, or counsel; directed him to what was good: or he advised him, or counselled him, sedulously, or earnestly: or he acted sincerely, or honestly, to him, (MF,) or he was benevolent towards him; desired what was good for him. (Nh, MF.) — نَصَحَتْ لَهُ نَصِيحَتِي*, inf. n. نَصُوحٌ, *My advice, or counsel, or conduct, was sincere, honest, or faithful, to him. (L.) — نَصَحَتْ تَوْبَتُهُ*, inf. n. نَصُوحٌ † *His repentance was, or became, true, or sincere, [ſc. : see نَصُوحٌ*

(A.) — جِئْنَاكَ لِلصَّاحَةِ لَمْ نَأْتِ لِلرَّقَاحَةِ [We have come unto Thee for the purpose of sincere worship: we have not come for gain, or traffic: see art. رَفَح]. (S, art. رَفَح.) — نَصَحَ It (anything, S) was, or became, pure, unadulterated, or genuine. (S, K.) = نَصَحَ, (S, K,) aor. ٤, inf. n. نَصُحٌ; (S;) and تَنَصَّحَ; (K;) † He sewed a garment, (S, K,) or a shirt: (TA:) or he sewed it well. (A.) = نَصَحَ الرَّبِّيَّ, (inf. n. نَصُحٌ, TA,) † He (a man, TA,) drank until he was satisfied. (K.) — نَصَحَتِ الْإِبِلُ الشَّرْبَ, aor. ٤, inf. n. نَصُوحٌ, † The camels drank in good earnest. (IAar, S.) — نَصَحَ الْغَيْثُ الْبَلَدَ, (inf. n. نَصُحٌ, TA,) † The rain watered the district so that its herbage became close, without any bare part: (En-Nadr, K:) or, watered it abundantly. (TA.) = نَصَحَ, aor. ٤, inf. n. نَصُحٌ, He clarified honey. (MF.) But this is rejected by the author of the K in [the work entitled] the Basâir. (TA.)

3. نَاصَهُ, inf. n. مُنَاصَةٌ, [*He advised him, or counselled him, with sincerity or faithfulness, &c., reciprocally*: see also 1]. (A.)

4. *انصح* He watered camels so as to satisfy them with drink. (IAar, S, K.)

5. **تَنْصَحُ** *He was prodigal of* [i. e., sincere or faithful advice or counsel, &c.] Hence the saying of Aktham Ibn-Seyf, **وَكَثْرَةُ إِتَاكُمُ التَّنْصِاحَ فَإِنَّهُ يُورِثُ الشُّمَّةَ** [*Beware ye of being prodigal of sincere or faithful advice or counsel, for it occasions doubt, or suspicion, or evil opinion*]. (L.) — **تَنْصَحُ** *He affected to be like, or imitated,* **نُصَحَاءَ** [i. e., those who advise, or counsel, sincerely, honestly, or faithfully, &c. : see **نَاصِحٌ**]. (S, K.) — See 1.

6. **تناصحو** [*They advised or counselled one another sincerely or faithfully, &c.*: see 1]. (A, art. **فضح**.)

8. *انتصح* *He accepted* نَصِيحَة (S, K,*) or نَصَح (TA,) [i. e., *sincere, honest, or faithful, advice or counsel, &c.*]. As an ex. of this signification the following is cited

• يَقُولُ اَنْتَصِحْنِي اِنِّنِي لَكَ نَاصِحٌ •

[He says, *Accept my sincere advice, for I am to thee a sincere adviser*]: (TA:) and اِنْتَصِحْ اَللّٰهُ *Accept the sincere or faithful advice or counsel of the Book of God.* (A.) But IB says, that the verb in this sense is intrans. ; and that, when trans., it signifies *He took a person as a نَصِيحٌ* [a sincere or faithful adviser or counsellor, &c.] ; whence the saying لَا اُرِيدُ مِنْكَ

لَا أُرِيدُ مِنْكَ أَنْ تَنْصَحَنِي، i.e. نَصْحًا وَلَا أَنْتَصَحَا
[I do not desire of thee sincere or faithful advice, nor thy taking me as a
sincere or faithful adviser]. (L.) — See 10.

10. انتصحه، (S, L,) and انتصحه، (L,) *He reckoned him, or deemed him, نصيح، (S, L,) i.e., a sincere, faithful, or honest, adviser, or counsellor, or actor.* (L.)

نَصَاحُ: Thread (S, K) with which one sews: (S:) pl. نَصَاح (K, TA; in the CK نَصَح) and نَصَاحَة (K:) the kesreh and l in the latter are not those which are in the sing., and the ة is added as a fem. sign of the pl. (TA.) [See also خِطُّ.]

نَصَاحَاتُ Skins. (S, K.) Aṣ cites as an ex. this verse of El-Aṣṣha,

* فَتَرَى الْقَوْمَ نَشَاوَى كُلِّهِ *

* مِثْلَمَا مَدَّتْ نَصَاحَاتُ الرِّيحِ *

(S, &c.) ربح here signifies, accord. to some, a young camel such as is called رُبْع: (Az:) or a lamb, or kid: (ISd:) or the bird called in Persian زَاغ. (TA.) [But see what follows.] — Also, (accord. to El-Muiri, TA.) Snares, (as in some copies of the K, and in the TA) or cords; (as in other copies of the K) having loops (حَلَق) made to them, which are set, and with which apes (قُرُود) are caught; (K:) one of these animals being attached to one of the cords to attract others. (TA.) Agreeably with this signification some explain the verse of El-Aṣṣha cited above; رُبْع, originally رُبَاخ, signifying apes. (TA.)

تَوْبَةُ نَصُوح: True, or sincere, repentance: (S, K:) from نَصَحَتِ الْإِبِلَ الشَّرْبَ: (IAar, S:) or [repentance that mends one's life;] from نَصَحَ التَّوْبَ، agreeably with the saying of Moḥammad, "He who traduces the absent rends, and he who begs forgiveness of God mends:" [see رَفَأَ:] (S:) or such repentance that one returns not after it to that of which he repents: (K:) sincere repentance, after which one returns not to sin: so explained by Moḥammad himself: (TA:) or very sincere, or very honest repentance: (Zj:) being a measure of an intensive epithet, applicable alike to the masc. and fem.: (TA:) or repentance in which one does not purpose to return (K) to the sin of which he repents. (TA.) The people of El-Medeenah read [in the Kur, lxvi., 8,] نَصُوحًا: but some read نَصُوحًا, which is an inf. n. (Fr.)

نَصِيح: see نَاصِح.

نَصِيحَة, an inf. n., (L, Mṣb,) or a simple

subst., (S, K,) Sincere, honest, or faithful, advice, or counsel, and conduct: (Mṣb:) direction to that which is for the good of the person who is the object, by words, or speech, which is the proper signification; or otherwise, which is a tropical signification: (Lb:) or good advice or counsel; direction to what is good: or sedulousness, or earnestness, in advice or counsel: or sincere or honest conduct: (MF:) or benevolence; desire for what is good for the person who is the object: (Nh, MF:) [pl. نَصَائِح].

نَاصِح: see نَاصِح.

نَاصِح (act. part. n. of نَصَح) and نَصِيح are syn., (S, K,) signifying One who advises, or counsels, sincerely, honestly, or faithfully: and who so acts: (Mṣb:) [who directs another to that which is for the good of the latter, by words, or speech; or otherwise: or who gives good advice, or counsel: or who advises, or counsels, sedulously, or earnestly: or who acts sincerely, or honestly: or benevolent; who desires what is good for another: see نَصَحَ لَهُ:] pl. of the former نَصَائِح and نَصَائِح; (K:) and of the latter, نَصَائِح. (S.) — رَجُلٌ نَاصِحُ الْجَيْبِ: A man pure, or sincere, of heart; (S:) in whom is no deceit, dishonesty, insincerity, or dissimulation: (K:) said to be an expression similar to طَاهِرُ التَّوْبِ [q. v.]. (TA.) [See also art. جَيْب.] — نَاصِح (S, K) and نَاصِحِي and نَاصِحِي: A sewer; a worker with the needle; a tailor. (S, K.) — نَاصِح: Pure, or clear, honey, (Aṣ, S, K,) &c., like نَاصِع (Aṣ, S). — نَاصِحِي نَاصِحُ الْعَسَلِ: He gave me to drink white honey; or fine, or thin, white honey. (A.) — غِيُوثٌ نَوَاصِحُ: It rains succeeding one another. (A.)

مِنْصَحَة and مِنْصَح: A needle, with which one sews. (L, K.) If thick, it is called شَغِيرَة. (L.)

مَنْصُوح: see مَنْصُوح.

مَنْصُوح (A, L,) and مَنْصُوح (A,) — A shirt that is rent (A) and sewed. (L.) [See also مَنْصُوحَة.] — أَرْضٌ مَنْصُوحَة: A land plentifully watered by rain, (K,) having its herbage closely conjoined, (ISd, K,) as though the spaces which were between the several portions of the herbage were closed up by sewing. (ISd.)

مَنْصُوح: Well sewed. (AA, K.) [See also مَنْصُوح.] — Also: A place, in a garment, repaired and sewed: (TA:) a patched place, or place of patching: (K:) a place for sewing; similar to مَرْقَع, q. v. (TA in art. مَرْقَع.)

نصر

1. نَصَرَ، (M, A, K,) aor. 2, (M,) inf. n. نَصْر (M, A, K) and نَصْرَة, (A,) or this is a simple subst., (S, Mṣb,) and نَصُور (K,) [but see the verse of Khidāsh in what follows,] He aided or assisted him, (M, K,) namely, a person wronged, misused, or treated unjustly or injuriously, (M, A, K,) against his enemy: (TA:) [he avenged him: (see the verse here following, and see 8:)] he supplied his want, or somewhat thereof. (TA.) Kidāsh Ibn-Zuḥayr says,

* فَإِنْ كُنْتَ تَكُونُ مِنْ خَلِيلٍ مَخَانَة *

* فَيَتَلَكَّ الْجَوَارِي عَقْبَهَا وَنُصُورَهَا *

[And if thou complain of treachery from a friend, those requitals are its result and its avengers, or avengement]: here نَصُور may be a pl. of نَاصِر, like شَاهِدٌ is of شَاهِدٌ; or it may be an inf. n., like دُخُولٌ and خُرُوجٌ. (M.) You say, نَصَرَ، (M, A, Mṣb,) and مِنْ عَدُوِّهِ، (S, A, Mṣb,) aor. 2, (S, Mṣb,) inf. n. نَصْر (S, A, Mṣb) and نَصْرَة, (A,) or this, as remarked above, is a simple subst., (S, Mṣb,) He (namely, God, S, A, or a man, Mṣb,) aided or assisted him, and strengthened him, against his enemy: (Mṣb:) [he avenged him of his enemy. (See 8:)] And نَصَرَ اللَّهُ God made him to be victorious, to conquer, or to overcome: so in the Kur, xxii. 15, where the pronoun relates to Moḥammad. (TA.) In the Kur, xlvii. 8, إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ، means, If ye aid God's religion and his apostle, He will aid you against your enemy: (Bd, Jel:) or if ye aid his servants, &c.: or if ye keep his ordinances and aid his orders and comply with his commands and shun the things which He hath forbidden, &c. (El-Baṣṣir.) And the trad. أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا is explained as meaning, Prevent thou thy brother from wronging when he is a wronger, and aid him against his wronger when he is wronged. (TA.) Also, نَصْرَة, (K,) inf. n. نَصْر and نَصْرَة, (TA,) [or the latter in this sense, as in the cases above mentioned, is a simple subst.] He served or preserved him from him or it. (K.) — نَصَرَ اللَّهُ God gave rain to the earth or land. (A.) And نَصَرَ الْغَيْثُ الْأَرْضَ، (S, M, K,) [aor. 2,] inf. n. نَصْر (M,) — The rain aided the earth or land: (S:) or watered it: (M:) or watered it generally and copiously, (K, TA,) and caused it to produce herbage: (TA:) and نَصَرَ الْبَلَدَ: it assisted the country to produce abundance of herbage: (TA:) and نَصَرَتِ الْأَرْضُ: the earth or land was watered by rain. (S.) — Hence, نَصَرَ، aor. 2, inf. n. نَصْر، — He gave to him. (M.) An Arab of the desert [in the A a beggar] accosted a people saying, أَنْصُرُونِي نَصْرَكُمْ اللَّهُ، meaning, Give ye to me: may God give to you.

(M, A.) — **نَصْرَهُ** **اللَّهُ** also signifies † *God bestowed upon him the means of subsistence, or the like*; syn. **رَزَقَهُ**. (IKtt.)

2. **نَصْرَهُ**, (inf. n. **نَصَّرَهُ**, K,) *He made him a Christian*. (S, M, K.) It is said in a trad., [relating to the natural disposition of a child to adopt the true faith,] **فَأَبَوَاهُ يَهُودَانِهِ وَيَبْصَرَانِهِ** [But his two parents make him a Jew or make him a Christian]. (S.)

3. **نَصْرَهُ** *He rendered reciprocal aid to him*. See an ex. voce **عَاصَرَهُ**.

5. **تَنْصُرُ** *He laboured, or strove, to aid, or assist*; syn. **عَالَجَ النَّصْرَ**: (M, K:) not of the same category as **تَحَلَّمَ** [he endeavoured to acquire **حِلْمٌ**] and **تَبَرَّرَ** [he endeavoured to characterize himself by **بِرٌّ**]. (M.) = *He became a Christian*. (M, K.)

6. **تَنَاصَرُوا** *They aided or assisted one another*: (S, Msh, TA:) *they assisted one another to aid*. (M, A, K, TA.) — **تَنَاصَرَتِ الْأَخْبَارُ** *The accounts, or tidings, confirmed, or verified, one another*. (M, K, TA.)

8. **انْتَصَرَ** *He defended himself*: (Bd, Jel, lv. 35:) *he defended himself against his wronger, or injurer*. (TA.) — **انْتَصَرَ مِنْهُ** *He exacted, or obtained, his right, or due, completely, from him, so that each of them became on a par with the other*: (Az, TA:) *he revenged himself upon him*. (Az, S, M, * Msh, K.)

10. **اسْتَنْصَرَ** *He asked, sought, or desired, aid, or assistance*. (M, K.) And **اسْتَنْصَرَهُ** *He asked him to aid him*, (S, Msh, K,) **عَلَيْهِ** against him, (S, K,) i.e. against his enemy. (S, TA.) — † *He begged*; (K:) as though he asked for a gift, which is termed **نَصْرٌ**. (TA.)

نَصْرٌ [used a subst.,] *Aid or assistance, rendered to another, especially against an enemy*: [avengement of another:] *victory or conquest*: (Bd, xxix. 9:) and † **نَصْرَةٌ** is a subst. from **نَصْرَةٌ** [and therefore signifies the same]: (S, Msh:) or the † latter signifies *good aid, or assistance*: (M, K:) and this † same word, when the object is God, signifies *aid of God's servants*; &c.; as explained above: see 1. (El-Baṣā'ir.) — *Spoil; plunder; booty*. (Bd, ubi supra.) — † *Rain*; (A, TA:) as also † **نَصْرَةٌ**: (TA:) in like manner as it is called **فَتْحٌ**: (A, TA:) or the † latter signifies *a complete rain*. (IAar.) — [Hence,] † *A gift*: (S, TA:) and **نَصَائِرُ** *gifts*. (M.) — See also **نَاصِرٌ**.

نَاصِرٌ: see **نَاصِرٌ**.

نَصْرَةٌ: see **نَصْرٌ**, in five places.

نَصْرِيٌّ: } see **نَصْرَانِيٌّ**.
نَصْرَانٌ: }

نَصْرَانِيٌّ, (S, A, Msh, K, &c.) and **نَصْرَانٌ**, (M, A,) or this latter has not been used without the addition of the relative **ي**, (S,) or it has been sometimes used, (M,) and **نَصْرِيٌّ**, (M, Msh, K,) but we have not heard this used, (M,) [A Christian: or this is a secondary application, and the original meaning is a *Nazarene*:] fem. **نَصْرَانِيَّةٌ**, (S, A, Msh, K,) and **نَصْرَانَةٌ**, (S, A, K,) or the latter is used only by poetic licence: (IB:) † **نَصَارَى** [applied to the Christians] is a rel. n. from **نَاصِرَةٌ**, [or *Nazareth*,] a town of Syria, (S, M, K,) also called **نَصْرَانَةٌ**, (Lth, IDrd, K,) or **نَصْرَانٌ**, (S, Msh,) and **نَصْرِيَّةٌ**, (M, Sgh, K,) without teshdeed, accord. to Sgh, (TA,) and **نَصْرِيٌّ** and **نَصْرِيٌّ**, (as in a copy of the M,) or **نَصْرِيٌّ** and **نَصْرِيَّةٌ**: (TA:) so originally, and then applied to such as hold the religion of its inhabitants: (Msh:) this is the opinion of the lexicologists; but it is of weak authority, though admissible as there are other anomalous rel. ns.: (M:) or [so in K, but in the S, and] **نَصَارَى** is pl. of **نَصْرِيٌّ**, (Kh, M, Msh, K,) like as **مَهَارَى** is pl. of **مَهْرِيٌّ**; (Msh, K:) or of **نَصْرَانٌ** (Kh, S, M) and **نَصْرَانَةٌ**, (S,) like as **نَدَامَى** is pl. of **نَدْمَانٌ** (Kh, S, M) and **نَدْمَانَةٌ**; (S;) but more probably of **نَصْرَانٌ**, because this word has been sometimes used, whereas we have not heard **نَصْرِيٌّ** used: (M:) and it is implied in the copies of the K, that **نَصَارَى** is pl. of **نَصْرَانِيٌّ**; but correctly, it is a pl. of **نَصْرَانٌ**, without **ي**, as is said in the TS, and the L, in both of which is mentioned the saying of the poet,

* لَمَّا رَأَيْتُ نَبَطًا أَتَصَارًا *
[When I saw Nabatheans, Christians], meaning **نَصَارَى**. (TA.)

النَّصْرَانِيَّةُ *The religion of the نصَارَى* [or Christians]. (K, TA.)

نَصُورٌ *One who aids, or assists, much or well*. (TA in art. **عَقْرَب**.)

نَصِيرٌ: see **نَاصِرٌ**. It has the signification of the measure **فَاعِلٌ** or of the measure **مَفْعُولٌ**; for **أَخْوَانُ نَصِيرَانِ**, occurring in a trad., means *Two brothers, aiders of, and aided by, each other*. (TA.)

نَصَارَى: see **نَصْرَانِيٌّ**.

نَصَائِرُ: see **نَصْرٌ**.

نَاصِرٌ act. part. n. of **نَصَرَ**, *An aider or assister, especially against an enemy*; &c.; as also † **نَصِيرٌ**,

(S, * M, A, Msh, K,) and † **نَصْرٌ**: (Sgh, K:) pl. (of **نَصِيرٌ**, (S, M, Msh, and of **نَاصِرٌ**, M,) **أَنْصَارٌ** (S, M, A, Msh, K) and (of **نَاصِرٌ**, M) **نُصَارٌ**, (M, K,) and **نُصُورٌ** may also be a pl. of the same, as occurring in the verse of Khidāsh, cited above: (M:) and **أَنْصَابٌ** is a pl. pl., being pl. of **أَنْصَارٌ**: (TA:) and † **نَصْرٌ** is used as sing. and pl., (M, K,) being an inf. n. employed as an epithet, like **عَدْلٌ**. (M.) — **الْأَنْصَارُ** also signifies *The Assistants of the Prophet*; (M, K:) of [the tribes of] El-Ows and El-Khazraj; (TA:) being an epithet applied to them especially, (M, K,) and used as a subst., as though it were the name of a tribe, wherefore the rel. n. **أَنْصَارِيٌّ** [which is used as sing.] is formed from it. (M.)

نَاصُورٌ: see **نَاصُورٌ**.

نَاصِرٌ: see **نَصْرَانِيٌّ** — and **نَاصِرٌ**.

أَنْصَارِيٌّ: see **نَاصِرٌ**.

مَنْصُورٌ [Aided or assisted, especially against an enemy, &c.]. — **أَرْضٌ مَنْصُورَةٌ** † *Land watered by rain; rained upon*. (S, A.)

مُسْتَنْصِرٌ [Asking, seeking, or desiring, aid, or assistance]. — † *A beggar*. (M.)

[نصع, &c.]

See Supplement.]

نض

1. **نَضَّ**, aor. **نَضَّ**, inf. n. **نَضِيضٌ** (S, A, Mgh, Msh, K) and **نَضٌّ**, (K,) *It (water) welled from a source, or spring*: (TA:) or *flowed*: (TA:) or *flowed*, (S, Mgh, K,) or *came forth*, (Mgh, Msh,) by little and little, (S, A, Mgh, Msh,) from stone or the like; (Mgh;) like **بَضَّ**: (A:) or *exuded*; or *oozed forth*, (A, K,) [like **بَضَّ**;] like as it does from stone. (TA.) You say also, **سَحَابَةٌ تَنْضُ بِأَلْمَاءٍ** *A cloud flowing with water*. (TA.) And **رِيحٌ تَنْضُ بِأَلْمَاءٍ** [app. *A wind bringing rain*]. (K.) And **نَضَّتِ الْقَرْيَةُ مِنْ شِدَّةِ الْمَلِّ**, (K,) aor. **نَضَّ**, inf. n. **نَضِيضٌ**, (TA,) *The water-skin slit, or burst*, (K, TA,) and its water came forth, (TA,) in consequence of being very full. (K, TA.) — [Hence,] **نَضَّ إِلَيْهِ مِنْ مَعْرُوفِهِ شَيْءٌ**; aor. **نَضَّ**, inf. n. **نَضَّ** [and **نَضِيضٌ**], † *Somewhat flowed to him from his bounty*; but the verb is mostly thus used in negative phrases. (TA.) You say also, **نَضَّ مِنْ مَعْرُوفِكَ نَضَاضَةً** † *A little of thy bounty [flowed forth]*. (TA.) And **نَضَّ لَهُ بِشَيْءٍ** † *He did him a small benefit*; as also **بَضَّ**. (Aq.) — Hence too, (Mgh,) **نَضَّ**, (IKoot, S, A, &c.) aor. **نَضَّ**, inf. n. **نَضِيضٌ**, (K,) also signifies † *It (a thing, IKoot, Msh, or an affair, K)*

was, or became, within the power or reach; or possible; or easy of obtainment or attainment; or prepared, or ready; or produced; or apparent; or it presented itself; syn. اُمْتُكِنَ; (K, TA;) and نَيسَرَ; (S, A, Mgh, Msh, TA;) and حَصَلَ; (IKoot, Mgh, Msh, TA;) and ظَهَرَ. (Mgh.) You say, خُذْ مَا نَصَّ †Take thou, or receive thou, what hath become easy of obtainment or attainment: or prepared, or ready; or produced; or apparent; or what hath presented itself; syn. نَيسَرَ; (S, A, Mgh, Msh, TA;) and حَصَلَ; (Mgh, TA;) †to thee, or for thee; (S, A, Mgh, TA;) نَصٌّ مِنْ دَيْنٍ of a debt; (S;) or مِنَ الدَّيْنِ of the debt; (Msh;) or دَيْنُكَ مِنْ of thy debt; (A, Mgh;) or غَرِيْبِكَ مِنْ from thy debtor. (TA.) And it is said in a trad., خُذُوا صَدَقَةَ مَا نَصَّ مِنْ †Take ye the poor-rate of what hath appeared, or presented itself, of their possessions; syn. ظَهَرَ, and حَصَلَ. (Mgh.) You say also, نَصَّ الثَّمَنُ †The price was, or became, produced, or apparent, or prepared, or ready: was, or became, given in ready money, or promptly, or quickly, or in advance: syn. حَصَلَ; and تَعَجَّلَ. (Msh.) And نَصَّ مَا حَصَلَ †[Nothing became produced, or apparent, &c., by my hand therefrom: or, accord. to A'Obeyd, or As, (see نَصَّ,) the verb in this instance seems to have the signification here next following]. (Msh.) نَصَّ مَالُهُ also signifies †His property became converted into money, or cash, after it had been a commodity, or commodities. (A, Mgh.)*

2: see R.Q. 1, in two places.

4. انَصَّ He (a pastor, S) gave lambs or kids to drink a small quantity of milk. (S, K, TA.) = †He accomplished a want. (K.)

5: see 10, in two places. = تَنَصَّصْتُ فَلَانًا †I excited, incited, urged, or instigated, such a one. (Sgh, K, TA.) [In one copy of the K, †تَنَصَّصْتُ.]

8: see 10.

10. اسْتَنَصَّ التَّيَّارَ He sought repeatedly and perseveringly the [small quantities, or remains, termed] تَيَّارٌ, of water, and took of them little by little. (TA [in which, however, التَّيَّار is erroneously put for التَّيَّاد].) — [Hence,] هُوَ يَسْتَنَصُّ †He seeks, or demands, bounty, or a benefit, as it were drop by drop; syn. يَسْتَقْطِرُهُ; (K, TA;) or extracts, or elicits, it: (TA;) or seeks, or demands, its accomplishment. (A, TA.) And يَتَنَصَّصُ †هُوَ, (S, K,) or حَقُّهُ †, (so in a copy of the Msh,) †He seeks, or demands, the accomplishment of his right, or due, (S, Msh, K,) and takes, or receives, (S,) part after part,

(S, Msh,) مِنْ فُلَانٍ from such a one: (S;) or extracts, or elicits, it, part after part. (K.) And تَنَصَّصْتُ مِنْهُ حَقِّي [in one copy of the K †تَنَصَّصْتُ] †I took, or exacted, or received, fully, or wholly, from him, my right, or due, (K, TA,) part after part: (TA;) [as also تَنَصَّصْتُ مِنْهُ.] And تَنَصَّصْتُ الْحَاجَةَ †[in one copy of the K †تَنَصَّصْتُ] †I sought, or demanded, the accomplishment of the want. (K.)

R. Q. 1. نَفَضَ, (K, TA,) or نَصَّصَ, (so in the CK,) said of a man, (TA,) †His نَاصٌ, (K, TA,) i.e. what was apparent of his property, (TA,) became much, or abundant. (K, TA.) = He moved about his tongue; as also نَفَضَ; but the ض in the former is not a substitute for the ص in the latter, as some assert it to be: (L, TA!) the verb is used in this sense in speaking of a man; (TA;) and of a serpent; (S*, A, K;) inf. n. نَفَضَ: (S, but in one copy نَفَضَ:) and accord. to Ibn-'Abbád, نَفَضَ [the inf. n.] signifies the making, or uttering, of a sound; or the sound itself; (صَوْتُ;) [app. by a motion of the tongue;] of the serpent; and hence, [accord. to some,] the epithet نَفَضٌ, as applied to a serpent: (TA;) or this epithet is from the phrase, (IAqr, K,) نَفَضَ فُلَانًا, (IAqr, K,) (so in the CK,) He put such a one in motion, (IAqr,) and he disquieted, disturbed, or unsettled, him; or removed him from his place. (IAqr, K.) [In one place, in the TA, اسْنَصَّ مِنْهُ شَيْئًا is made to signify the same; but this is doubtless a mistake, arising from an omission in transcription.] You say also, نَفَضَ الْبَعِيرُ ثَمَانِيَةً The camel moved about his ثَمَانِيَةً [q.v.], and made them to be in contact with the ground; or this is [نَفَضَ] with ص. (TA.)

R. Q. 2: see 5: — and see also 10, in two places.

نَصٌّ (S, Msh, K) and نَاصٌ (S, A, Mgh, Msh, K) †Gold and silver coin or money; or deenárs and dirhems: (S, A, Mgh, Msh:) such are called النَّالُ †ناصٌ: (A, TA;) or the dirhem and deenár: (K;) of the dial. of El-Hijáz: (As, S, Mgh, Msh:) but accord. to A'Obeyd, (S, Msh,) or As, (TA,) these are called †ناصٌ only when converted into such after having been a commodity, or commodities; (S, Msh, K;) because one says, مَا نَصَّ يَدِي مِنْهُ شَيْءٌ, (S, Msh,) i.e. مَا حَصَلَ: (Msh:) نَصٌّ also signifies what is apparent, or produced, or prepared, or ready; and so †ناصٌ, particularly of property: (TA;) and †the latter, what has continuance, or endurance, of property. (Msh.) A man of much property is described as being أَكْثَرُ النَّاسِ نَاصًا †[The most abounding of men in gold and silver coin]. (TA.) = See also نَضِضٌ.

نَضَّ Water upon sand beneath which is hard ground, from which whenever any exudes and collects, it is taken. (TA.)

بُتْرٌ نَضُوضٌ A well of which the water flows by little and little: or oozes forth. (K, TA.)

نَضِضٌ Water little in quantity: (S, O, L, K;) pl. نَضَائِضُ; (S, O, L, TA; in the K, نَضَائِضُ, which is a mistake. TA.) Also, A small quantity of milk. (S, K.) — رَجُلٌ نَضِيزٌ اللَّحْمُ †A man having little flesh; (K;) as also †نَضُهُ, and †نَضَائِهِ. (TA.) = نَضِيزٌ †They came with the most remote of their company; (O, K;) from Ibn-'Abbád. (TA.)

نَضَاةٌ A remainder, (S, K,) or small remainder, (A,) of water, (S, A, K,) &c.: (S, K;) the last thereof: pl. نَضَائِضُ and نَضَاضٌ. (TA.) [Hence,] نَضَاةٌ وَلَدُ الرَّجُلِ †The last of the children of the man: (AZ, S, A, K;) applied alike to the male and female and to two and more; (S, K;) like عَجْرَةٌ and كِبْرَةٌ. (S.) — †A small thing: (A:) what comes into one's hand, of a thing: a small benefit. (TA.)

نَضِيزَةٌ A small quantity of rain: (AA, S, K;) or a weak rain: or a weak cloud: or one flowing with water: (TA;) pl. [of pauc.] أَنْصَةٌ and [of mult.] نَضَائِضُ. (S, K.) — A wind that brings rain, (تَبَشُّ بِالْمَاءِ,) so that it flows: or a weak wind. (A'Obeyd, K.) — نَقْدٌ تَرَكَتِ الْإِبِلُ الْمَاءَ †The camels have left the water, having thirst; (S, K;*) not having satisfied their thirst. (S.) = The sound of the roasting of flesh-meat upon heated stones: pl. نَضَائِضُ; (S, K;) ISd, however, says, I think that نَضَائِضُ is a sing., like خَشَارُمٌ; but the sing. may be نَضِيزَةٌ. (TA.) [It seems to me not improbable that نَضَائِضُ may be a mis-transcription, for نَضَائِضُ, pl. of the inf. n. نَضَضَ used as a subst.] = See also نَضِيزٌ.

نَضَاةٌ †نَضَاةٌ = نَضِيزٌ. (IAqr, S, K,) and نَضَاةٌ (S, A, K,) A serpent that remains not still in a place, (IAqr, K,) by reason of its malignity and liveliness: (IAqr;) or that, when it bites, kills immediately: (K;) or that moves about its tongue, (S, A, K,) having put it forth; (K;) as also with ص: [see نَضَاضُ:] (TA;) or that utters a sound, or sounds. (TA.) It is said that Dhu-r-Rummeh, being asked respecting the meaning of نَضَاةٌ, did nothing more than move about his tongue in his mouth; (S;) or put forth his tongue, and move it about, (IJ, O,) in his mouth, making a sign with it to him who asked him. (O.)

نَضَاصَةٌ: see نَضَاصَةٌ.

نَاضٌ † A thing, or an affair, within one's power or reach [&c.: see 1, of which it is the part. n.]. (K.) — See also نَضَّ in six places.

نَضَب

1. نَضَبَ, aor. ٢ (S, K, &c.) and also ٢, (Msb,) which latter is strange, (MF,) inf. n. نَضُوبٌ; (S, K, &c.) and نَضَبٌ; (K;) It (water) sank into the earth; disappeared in the earth: (S, M, K, &c.) and became low: (S:) became remote. (S, M.) — نَضَبَ الْحَوْضُ, occurring in a verse cited by Th, [The water of the tank or cistern, sank into the earth]. (TA.) — نَضَبَتْ عَيْنُ الطَّائِفِ [The sources of El-Tūf became dried up]. (A.) — مَا نَضَبَ عَنْهُ الْبَحْرُ وَهُوَ حَيٌّ That from which the water of the sea has become exhausted, and has dried up, it being alive, and which has then died, eat ye it. (TA, from a trad.) — كُنَّا عَلَى شَاطِئِ النَّهْرِ بِالْأَمْوَازِ [We were on the bank of the river in El-Ahwāz, and the water had sunk, or receded, from it, leaving it dry]. (TA, from a trad.) — نَضَبَتْ عَيْنُهُ, (aor. ٢, inf. n. نَضُوبٌ, TA,) † His eye sank, or became depressed, in the socket: or it is only said of the eye of a she-camel. (K.) — نَضَبَ It (herbage and the like, that had been abundant,) became little, or scanty: (K:) or failed altogether. (TA.) — نَضَبَ is met. used with reference to accidents [as it is properly with respect to substances]: thus it is said in a trad., نَضَبَ عُمَرُ † His life passed away, or ended. (IAth.) This is what F means by saying نَضَبَ فَلَانٌ signifies مَاتَ, † Such a one died. (TA.) — نَضَبَ خَيْرُهُ, inf. n. نَضُوبٌ, † His goodness, or beneficence, became little. (AZ.) — نَضَبَ مَا وَجَّهَهُ † He was not ashamed. (TA.) = نَضَبَ, (inf. n. نَضُوبٌ, TA,) † It (a desert) was far-extending. (K.) — نَضَبَ, inf. n. نَضُوبٌ, † It (a people, or party,) was, or became, distant. (S.) — نَضَبَ † It (a people, or party,) strove, or used exertion, [app., in a journey.] (TA.) = نَضَبَ, aor. ٢, It (a thing, TA,) flowed, and ran. (K.) By our saying “a thing,” we mean to exclude water, though water is included in the definition of a thing: so that we need not infer from what is said in the K that the verb bears two contr. significations. (TA.) [But this observation appears to me to be scarcely admissible.] — نَضَبَتِ الدَّبْرَةُ [in the copies of the K in my hands, written دَبْرَةٌ] The sore on the back of a camel &c. became severe. (K.) نَضَبَ الدَّبْرُ † The scar of the sore became severe and deep in the back. (A.) = نَضَبَ الثَّوبَ He pulled off the garment. (Msb.)

2: see 1 — نَضَبَتْ, inf. n. نَضِيبٌ, She (a camel)

had little milk; and her flow thereof became slow; (K;) and her milk was long in flowing again into her udder after each previous milking. (TA.)

4. انضَبَ الْقَوْسُ He pulled the string of the bow, in order that it might make a sound: like اُنْبَضَ: (K:) the former verb is [said to be] an original syn. of the latter; (TA;) [and if so, it has an inf. n., as shown below:] or he pulled the string of the bow, and then let it go, to make it twang: or he pulled the string of the bow without an arrow, and then let it go, to make it twang: (TA:) or he caused the bow to make a sound, or twang: (AHn, L:) انضَبَ وَتَرُ الْقَوْسِ is the same as اُنْبَضَهُ, of which it is a transp. syn. (S.) AHn, gives to it the inf. n. اِنْضَابٌ; and yet asserts it to be formed by transposition: but this is absurd; for verbs so formed have not inf. ns.; as mentioned by Sb and Aboo-Alee and the rest of the skilful grammarians. (Abu-l-Hasan.) See قَلَبَ.

غَضِيرٌ نَاضِبٌ A pool of which the water has sunk into the earth. (A.) — [So] عَيْنٌ مُنْضِبَةٌ † A source of which the water has sunk into the earth; [a source that has become dried up]. (A.) — حَرَقٌ نَاضِبٌ † [A deep hole: or a far extending desert]: syn. بَعِيدٌ. (S, TA.) — اِنَّ فُلَانًا لَّنَاضِبٍ الْخَيْرِ — Verily such a one is a person of little good, or beneficence. (AZ.) — نَاضِبٌ † Distant; remote: (As, S:) an epithet applied to water and anything. (TA.) — جَرَى نَاضِبٌ † A far-extending run. (TA.)

تَنْضُبُ, a coll. gen. n., [I find it said to have been written with tenween by J himself: but it appears to have been also used as a generic proper name; and as such, having the measure of a verb, it must be written تَنْضُبُ, being imperfectly declinable:] A certain tree: the ت is augmentative, because there is no word of the measure تَفْعُلُ; whereas there are words of the measure تَفْعُلُ, as تَقْتُلُ and تَخْرُجُ: تَنْضُبَةٌ (S:) a certain tree of El-Hijāz: (K:) it grows large, in the form, or manner, of the سَرْج, having white and thick branches; and folds, such as are called حَظَائِرُ, are made of it: [this is the only meaning I can assign to the words مُحْتَظَرٌ وهو, supposing بِهِ to be omitted after مُحْتَظَرٌ, though يُحْتَظَرُ would be better:] its leaves are contracted; and it always appears as though it were dry and dusty, though growing: (TA:) its thorns are like those of the عَوْسَج: (K, TA:) and it has a fruit [called مَغْدٌ (L, K, art. مغد)] like small grapes, which is eaten, of a reddish colour: AHn says, that its smoke is white, of the colour of dust; and that poets therefore liken dust to it: and in one place he says, that it is a large tree, without leaves [properly so called], which has a trunk, and from which grow thick boughs, with many

branches; its leaves [if such they may be called] being only shoots, which are eaten by the camels and sheep and goats: Aboo-Nagr says, that it is a tree having short thorns: not of the trees that grow on lofty mountains; frequented by chameleons: [see حَرْبًا, in art. حرب: and see an ex. in a verse cited voce نَاقٍ:] ISd thinks that it is thus called because of its little sap: AM says, that it is a large tree, from which are cut tent-poles: (TA:) and Ibn-Selemeh says, that it is a tree from which arrows are made. (S.) — نَوْقٌ كَقِدَاجِ التَّنْضِبِ [She-camels like arrows made of the wood of the tendub]. (TA.)

نَاصِبٌ: see مُنْضِبَةٌ.

نَضَج

1. نَضَجَ, aor. ٢, inf. n. نَضُجٌ and نَضُجٌ, (S, K, &c.) or these are [properly] simple substs., (the former accord. to the L, and both accord. to the Msb,) and the inf. n. is نَضُجٌ, (Msb,) It (fruit, التَّمْرُ, S, K, [in the CK التَّمْرُ, or dates,] as grapes, and dates, TA, and flesh-meat, S, K, whether dried in the sun or roasted, TA, [or cooked in any way,]) attained to a perfect state of fitness for being used, or for being eaten: it (fruit) became ripe, or mature: it (flesh-meat) became thoroughly cooked. (S, K, &c.) See 2. [And It (the skin of one tormented in Hell) became thoroughly burned: see Kur iv. 59.] — It (an ulcer or the like) became ripe, or suppurated.]

2. نَضَجَتِ النَّاقَةُ بَوْلَدَهَا, (S, K,) and نَضَجَتْ وَلَدَهَا, (L:) † She (a camel) exceeded the usual period of gestation by a month, or thereabout: (L:) or exceeded the year and did not bring forth: (S, K:) was pregnant, and exceeded the year, counting from the time when she conceived, and did not bring forth. (As.) Th uses the expression نَضَجَتْ وَلَدَهَا as signifying She (a woman) exceeded the usual period of gestation, namely nine months; or did so by a month: in which case the child is more strong for the delay. (TA.) — نَضَجَتْ النَّاقَةُ بَلْبِنَهَا † The she-camel attained the utmost point with her milk: but ISd thinks it a mistake for نَضَجَتْ بَوْلَدَهَا. (L.) = See 4.

4. اَنْضَجَ He rendered fruit, or flesh-meat, (whether dried in the sun or roasted, TA, [or cooked in any way,]) perfectly fit for being used, or for being eaten: rendered ripe, or mature: thoroughly cooked: (S, K:) it (the proper time) rendered fruit ripe, or mature; ripened, or matured it. (TA.) — AHn uses this verb in a strange manner, explaining the expression نَبَاتٌ مَهْرُومٌ by the words اَلْدَى قَدْ اَنْضَجَهُ الْبَرْدُ [meaning, a plant, or herbage, that is nipped, shrunk, shrivelled, or blasted, by the cold]: this is strange because اِنْضَاجٌ is an effect

of heat; not of cold. (M.) [See أَحْرَقَ.] — **أَنْضَجَ رَأْيَكَ** : Mature thy judgment, or thine opinion. (A.) — **لَا يَنْضَجُ الْكِرَاعُ** (L,) or **لَا يَنْضَجُ كِرَاعُ** (A,) [He does not thoroughly cook the slender part of the leg of a sheep, or the like]: i. e., he is weak, and of no use, or does not possess a competence. (L.) — **انضج** also signifies *It matured, or caused to suppurate, an ulcer or the like; as also* نضج.]

10: see 4.

نَضَجَ : see نَضَجَ.

نَضَجَ and نَضَجَ : see 1. — As simple substs., in relation to fruit, or to flesh-meat, *A perfect state of fitness for being used, or for being eaten: ripeness, or maturity: the state of being thoroughly cooked.* (L, Mṣb.)

نَضِيجٌ and نَاضِجٌ (S, K) and مُنَضِّجٌ (TA) Fruit, and flesh-meat, (whether dried in the sun or roasted, TA, [or cooked in any way,]) in a perfect state of fitness for being used, or for being eaten: ripe, or mature: thoroughly cooked: (S, K, &c. :) pl. [of the first, and perhaps of the second also,] نَضِيجَاتُ. (TA.) — **نَضِيجُ الرَّأْيِ** : A man of sound, [or mature] judgment. (S, K.) — **أَمْرٌ مُنَضِّجٌ** : [A matured affair; an affair soundly, or thoroughly, managed]. (A.)

نَضِيجٌ : see نَاضِجٌ.

مُنَضِّجٌ : see نَضِيجٌ.

مُنَضِّجٌ : see what follows.

مُنَضِّجٌ (S, L, K) and مُنَضِّجٌ and each with ة (L.) : A she-camel that exceeds the usual period of gestation by a month, or thereabout: (L:) or that exceeds the year and does not bring forth: (S, K:) pl. مُنَضِّجَاتُ (S) and مُنَضِّجَاتُ (L.) See an ex. voce قَرَابُ. — [Also both, but the latter the more common, A suppurative medicine.]

مِنْضَاجٌ An iron instrument for roasting flesh-meat; syn. سَقُودٌ. (K.)

نضج

1. نَضَجَ, aor. َ, (S, K,) and َ, (Mṣb, MF,) inf. n. نَضِجٌ, (S,) *He sprinkled a house, or chamber, [with water]:* (S, K:) or *he sprinkled it lightly:* (TA:) نَضِجٌ is like نَضِجٌ; and sometimes these two words agree, and sometimes they differ: (Lth:) some say that they both signify any sprinkling: (TA:) or the former signifies what is intentional; and the latter, what is unintentional. (IAar.) [See نَضَجَ.] — **نَضَجْتُ عَلَيْهِ الْمَاءَ**, inf. n. نَضِجٌ, [I sprinkled

water, or the water, upon him]. (Aṣ.) — **نَضَجَ**, aor. َ, and َ, inf. n. نَضِجٌ, *He moistened, or sprinkled, a garment, or piece of cloth.* (Mṣb.) — **أَصَابَهُ نَضَجٌ مِنْ كَذَا** [A sprinkling of such a thing came upon him]. (TA.) — **نَضَجَتْ بِبَوْلِهَا** She (a camel) sprinkled her urine. (TA.) — **نَضَجَ**, (S, K,) aor. َ, inf. n. نَضِجٌ, (S,) † *It (water, TA,) moistened [or allayed] his thirst, (S, TA,) and allayed it:* (K, TA:) *took it away: or almost took it away:* (TA:) also (K) or **نَضَجَ الرَّيَ**, (TA,) *he satisfied his thirst with drink:* (K:) or *he drank less than what would satisfy his thirst.* (S, K.) — **نَضَجَ الْمَاءَ** The water took away the thirst of the camels &c.: or nearly did so. (T.) — **نَضَجَ الْمَاءَ** He (a camel) carried water from a river or canal or well to irrigate standing corn or the like. (Mṣb.) — **نَضَجَ** He moistened a skin, in order that it might not break. — **نَضَجَ الْجِلَّةَ**, aor. َ, inf. n. نَضِجٌ, *He sprinkled the palm-leaf date-basket with water, in order that its dates might stick together:* (L:) or *he scattered forth its contents.* (L, K.) — **نَضَجَ** (inf. n. نَضِجٌ, S,) *He watered palm-trees, (K,) and standing corn &c., (TA,) by means of a camel carrying the water.* (K.) — **سَقَى الزَّرْعَ نَضَجًا** The standing corn &c. was watered by means of buckets, (and camels carrying the water; not by means of a channel opened for that purpose. (TA.) — **هَذِهِ نَخْلٌ تَنْضَجُ** These are palm-trees that are watered [by the means above mentioned]. (S.) — **فُلَانٌ يَسْقَى بِالنَّضَجِ** [Such a one waters palm-trees &c. by the means above mentioned]. (S.) — **يَنْضِجُ عَلَى الْبَعِيرِ** He drives the camel that carries the water for irrigation, watering palm-trees [&c.] (S.) — **نَضَحُوهُمْ** (inf. n. نَضِجٌ, TA.) † *They shot at them [or sprinkled them] with arrows:* (S, K:) *they scattered arrows among them, like as water is sprinkled.* (TA.) **مُحَمَّدٌ سَأَلَ إِلَى الْخَيْلِ** † *Shoot ye at the horses and their riders with arrows [and so repel them from us].* (S, * TA.) — **نَضَحَ قَرْجَهُ**, aor. َ and َ; (TA;) and † **نَضَحَ** and † **نَضَحَ** [both of which are thus used as intrans.] (K:) *He sprinkled some water upon his pudendum after the ablution called الوُضُوءُ:* (K:) as also **انْتَفَضَ**. (TA.) — **نَضَحَ بِالْبَوْلِ** He made [a little sprinkling of] urine to fall upon his thighs. (K.) Hence the saying in a trad., **النَّضِجُ مِنَ النَّضِجِ**, meaning, that he upon whom falls a little sprinkling of urine, like the heads of needles, as explained by Z, must sprinkle the part with water, and is not required to wash it. (TA.) — **نَضَحْنَا السَّمَاءَ**

The sky rained upon us. (L.) — **نَضَحَ**, [aor. َ,] *He (a horse) sweated.* (Mṣb.) — **نَضَحَ بِالْعَرَقِ**, inf. n. نَضِجٌ and نَضِجَانٌ, *He (a man, and a horse,) broke out with sweat: and in like manner, the protuberance behind a camel's ear; and the arm-pit or the like.* (L.) [See an ex. in a verse cited in art. عَدُو, conj. 3.] — **يَنْضِجُ طَبِيبًا** — *He diffuses the odour of perfume: lit., sweats it.* (L, from a trad.) — **نَضَحَ** *It (sweat) exuded, or came forth.* (Mṣb.) — **نَضَحَتِ الْقَرْيَةُ** (S, K,) and **النَّاحِيَةُ** (S,) aor. َ, inf. n. نَضِجٌ and **تَنْضَاجٌ** (S, K,) [the latter of an intensive form,] *The water-skin, and the jar, (being thin, TA,) sweated, (ISK, S, K,) or exuded its water.* (TA.) — **نَضَحَ الْجَبَلُ** The mountain sweated water between its masses of rock. (TA.) — **نَضَحَ** (inf. n. نَضِجٌ, TA,) † *The trees began to break out with leaves.* (Aṣ, S, K.) — **نَضَحَ** (inf. n. نَضِجٌ, TA,) † *The standing corn became thick in its body, (TA,) and began to have the farinaceous substance in its grains, yet moist, or succulent, or tender.* (K.) — **نَضَحَتِ الْعَيْنُ**, (L, K,) aor. َ, inf. n. نَضِجٌ; (L;) and † **نَضَحَتِ** (L, K,) and † **نَضَحَتِ** (K;) *The eye overflowed with tears:* (L, K:) *the eye filled with tears and then overflowed without stopping.* (L.) — **نَضَحَ**, aor. َ, *It (a sea, or great river,) flowed.* (TA, art. تَبَر.) — **نَضَحَ** = **بَلَغَ** : **انْضَحُوا الرَّجْمَ بِلَالِيهَا** : see نَاضِحٌ. — **نَاضِحٌ عَنْهُ** (S, K,) aor. َ; (S;) and **نَاضِحٌ عَنْهُ** (K,) inf. n. نَاضِجَةٌ and **نَاضِجٌ** (TA;) † *He repelled from, and defended, such a one:* (S, K:) as also **مَضَحَ** (Shujāa:) and **نَضَحَ الرَّجُلُ** he repelled from the man. (Kr.) — **نَضَحَ عَنْ نَفْسِهِ** † *He defended himself with an argument, a plea, or an allegation.* (S.)

3: see 1.

4: see 1 — **انضج عِرْضَهُ** + *He aspersed his honour, or reputation:* (K:) *marred it; as also* **أَمَضَحَهُ** (Shujāa Es-Sulamec:) *made people to carp at it.* (Khaleefeh.)

5: see 1 and 8. — **رَأَيْتُهُ يَنْضَحُ مِمَّا قَرَفَ بِهِ** — *I saw him deny, (S, K,) and declare himself clear of, (S,) that of which he was accused, or suspected.* (S, K,*) — **تَنْضَحُ مِنْ أَمْرٍ** — *He pretended to be clear, or quit, of the thing.* (TA.)

8. **انضج عليهم الماءَ** The water became sprinkled upon them. (S.) — **انضج البول على الثوب** The urine became sprinkled upon the garment. (Mṣb.) — **انضج بالنضوج** — *He sprinkled himself with the kind of perfume called نَضُوحٌ.* (L.) [And † **نَضِجٌ** is used in similar sense in art. غَسَلَ in the K.] See 1.

10: see 1.

نَضَجَ *A rain between two rains; better than what is called طَلَّ*; (L;) i. q. **نَضَجَ**, with respect to rain. (Sh.) — **نَضَجَاتٌ** [or **نَضَجَاتٌ**?] *A slight, or scanty, scattered shower of rain.* (L.) — Also **نَضِجٌ** *Rain.* (L.) — **نَضِجٌ** *Perfume that is thin, like water*: pl. **نَضِجٌ** and **نَضِجَةٌ**: [see also **نَضِجٌ**:] what is thick, like **خَلُوقٌ** and **غَالِيَةٌ**, is called **نَضِجٌ**. (L.) — *A mark left by water, or anything thin, such as vinegar and the like*: differing from **نَضِجٌ** [q. v.]. (AA, in TA, art. **نَضِجٌ**.)

نَضِجٌ and **نَضِجٌ** *A watering-trough or tank*; or so called because it moistens [or allays] the thirst of camels: (IAqr, S;) or *a small watering-trough or tank*: (TA:) or the latter *a watering-trough or tank that is near to the well, so as to be filled with the bucket*; and it may be large: (Lth:) pl. of the former **نَضِجَاتٌ**; and of the latter **نَضِجٌ**. (S.) — **نَضِجُ الْوُضُوءِ** *What is sprinkled in the performance of the ablution called الوضوء.* (L.) [See **فَرْجُهُ**.]

نَضِجَةٌ: see **نَضِجٌ**.

نَضِجَةٌ *A مزادة that sweats, or exudes its water.* (TA.) — **نَضِجٌ** *A certain kind of perfume.* (S, K.) [See also **نَضِجٌ**.] — **قَوْسٌ نَضِجٌ**, and **نَضِجَةٌ**, *A bow that impels the arrow with force, or sends it far, and that scatters the arrows much*; expl. by **نَضِجَةٌ** *طَرَوْحٌ نَضِجَةٌ* *A bow that impels the arrow with force, or sends it far, and that scatters the arrows much*; expl. by **نَضِجَةٌ** *طَرَوْحٌ نَضِجَةٌ*. (AHn, K.) — **النَضِجُ** *One of the names of The bow.* (TA.)

نَضِجٌ *Sweat.* (S.) — See **نَضِجٌ**.

نَضِجٌ *He who drives the camel that carries water from a well &c., for irrigating land.* (S, K.) and *waters palm-trees* [&c.]. (S.) — See **قَوْسٌ نَضِجٌ**.

نَضِجَةٌ: see **نَضِجَةٌ**.

نَضِجٌ *A camel (S) or an ass or a bull (TA) upon which water is drawn (يُسْتَقَى عَلَيْهِ) [from a well &c.]: (S, TA:) a camel that carries water (يَحْمِلُ الْمَاءَ) from a river or canal or well to irrigate seed-produce; so called because it is a means of moistening [or allaying] thirst by the water which it carries*: (Msb:) the female is called **نَضِجَةٌ** (S, Msb) and **سَانِيَةٌ** [q. v.]: (S:) pl. **نَضِجَاتٌ**. (Msb.) — Afterwards applied to *Any camel*: as in the following instance, occurring in a trad., **أَطْعِمَهُ نَضِجَكَ** *Give him thy camel to eat.* (Msb.) — See **نَضِجٌ**.

نَضِجَةٌ (L, K) as also **نَضِجَةٌ** (IAqr, L,) vulg. **نَضِجَةٌ** (Az,) i. q. **زُرَّاقَةٌ**, (IAqr, L, [in

some copies of the K **زُرَّاقَةٌ**; in the CK **زُرَّاقَةٌ**] i. e. *An instrument made of copper or brass for shooting forth naphtha [into a besieged place: mentioned in several histories].* (L.)

نَضِجٌ

1. **نَضِجَةٌ**, aor. **نَضَجَ**, [and **نَضَجَ**, see below], inf. n. **نَضِجٌ**, *He sprinkled him, or it, [with water &c.]: or i. q. **نَضِجَةٌ** (K:) AZ says, **نَضِجٌ** signifies the act of sprinkling, like **نَضِجٌ**; these two words being syn.: you say **نَضَجْتُ**, aor. **نَضَجْتُ** (S:) or the former signifies less than the latter: (K:) so most say: (L:) or the former signifies what is unintentional; and the latter, what is intentional: (IAqr, L:) Aq says, that the latter is the act of man: (L:) and the former, he says, signifies more than the latter, and has no pret. nor aor.: and Aboo'Othmán Et-Towwazee says, that the former signifies the mark, or effect, that remains upon a garment or other thing, and that the act is termed **نَضِجٌ**, with **ح** unpointed: (S:) Aq says, that **نَضِجٌ** has no verb nor act. part. n.; and A'Obeyd says, that it has no pret. nor aor. ascribed to any authority: or you say **نَضِجْتُ التَّوْبَ**, aor. **نَضَجْتُ**, and **نَضِجْتُ**, inf. n. **نَضِجٌ**, *I wetted the garment*; and it signifies more than **نَضِجْتُ**. (Msb.) **نَضِجَتْ** *مَغَابِنُهَا*, inf. n. **نَضِجَانٌ**, *Her (a she-camel's) arm-pits were sprinkled with pitch.* (S, L, from a verse of El-Katamee.) **أَصَابَهُ نَضِجٌ مِنْ كَذَا** *A sprinkling, more [or less] than what is termed **نَضِجٌ**, came upon him.* (Aq, S.) — **نَضِجْنَا** *نَضِجْنَا* *فِيهِمْ* (Yz, S,) and **نَضِجْنَا** *فِيهِمْ* (Yz, S,) *We [shot at them and] sprinkled them with arrows; or scattered arrows among them*; (Yz, S, K;) meaning, our enemies. (K.) — **نَضِجٌ**, (inf. n. **نَضِجٌ**, L,) *It (water) boiled forth vehemently (in gushing, L,) from its source, (L, K,) or boiled up vehemently.* (Aboo-Alee, L, K.)*

3. **نَضِجٌ** and **نَضِجَةٌ**, inf. n. **نَضِجٌ**, *They sprinkled each other.* (S, K.)

8. **نَضِجٌ** *It (water) became sprinkled.* (S, K.)

9. **نَضِجٌ** and **نَضِجَةٌ** *It (water) poured out, or forth.* (TA.)

11: see 9.

نَضِجٌ *A mark, or effect, that remains upon a garment or other thing, (Aboo'Othmán Et-Towwazee, S, K,) as the body, (TA,) from perfume, (K,) or mire, or a soil or pollution: (TA:) or from blood, and saffron, and mud, and the like: **نَضِجٌ** being with water, and with anything thin, such as vinegar and the like. (AA.) [See also **نَضِجٌ**.]*

نَضِجَةٌ *A rain; a shower of rain.* (S, K.)

نَضِجٌ *A copious rain.* (S, Msb, K.) — **نَضِجَةٌ** *A copious spring of water: (S:) or a spring that boils forth, or gushes forth* (S, Msb) copiously. (Msb.) — **نَضِجَةُ الدَّفْرِى** *A she-camel that sweats copiously in the part called دَفْرِى, behind the ear.* (L.)

نَضِجَةٌ, [in the TA **نَضِجٌ**,] vulgo **نَضِجَةٌ**, i. q. **زُرَّاقَةٌ** (K, TA:) [in the CK, **زُرَّاقَةٌ**, which is a mistake: see **نَضِجَةٌ**.]

نَضِدٌ

1. **نَضِدٌ**, aor. **نَضَدَ**, (S, K, &c.) inf. n. **نَضِدٌ**; (S, L, Msb;) and **نَضِدٌ**, (L, K,) inf. n. **نَضِيدٌ**; (S, L;) or the latter has an intensive signification; (S, L;) *He put goods, household-goods, or commodities, (مَتَاعٌ, S, L, K,) one upon another: (S, L, Msb, K:) or put, or set, them together, (T, A, L,) in regular order, or piled up: (A:) both verbs signify the same: (L, K:) or the latter, he put them one upon another [or side by side] compactly.* (S, L.) — [You say,] **نَضَدْتُ اللَّيْنَ عَلَى الْمَيِّتِ** *[I placed the crude bricks in order against the corpse, to support it: as it is laid upon its right side, or so inclined that the face is towards Mekkeh].* (L.)

2. **نَضِدٌ**, inf. n. **نَضِيدٌ**, *He [God] made a person's teeth to be disposed in regular order.* (A.) — See 1.

5. **نَضِدْتُ الْأَسْنَانَ** *The teeth were disposed in regular order.* (A.)

8. **نَضِدٌ**, [quasi-pass. of 1, *It was put, or set, one part upon, or beside, another, in regular order; was piled up, or became piled up.* (K, art. **نَضِدٌ**.) — **نَضِدٌ** *It (a people, A) remained, stayed, abode, or dwelt, in a place; (A, K;) and collected there.* (A.)

نَضِدٌ *Goods, household-goods, or commodities, put one upon another: (S, L, K:) or, put, or set, together, (A, L,) in regular order, or piled up: (A:) or the best thereof: (L, K:) or such things in general: but the first meaning is the most appropriate: (L:) pl. **نَضِيدَاتٌ**. (S, L.) — **رَأَيْتُ نَضِدًا مِنَ الثِّيَابِ وَالْفُرُشِ** *I saw a number of garments, or pieces of cloth, and of beds, or the like, put together in regular order, or piled up.* (A.) — See **نَضِيدَةٌ**. — **نَضِدٌ** *A couch-frame, or a raised couch, (سَرِيرٌ,) upon which goods, household-goods, or commodities, are put one upon another, (S, L, K,) or put, or set, together, in regular order, or piled up: (A, L:) or simply, a couch-frame, or raised couch; (سَرِيرٌ;) so called because the things so termed are generally put upon it: (L, Msb:) or a **مَشْحَبٌ**, or a thing resembling this, upon which garments and household-goods are put, one upon another, or together. (L.) — **نَضِدٌ** *Glory; honour; dignity; might; or power; (A;) eminence; or nobility.* (K.) —**

نَضْدٌ † Eminent; or noble: (L, K:) applied to a man: pl. أَنْضَادُ. (L.) — Also, (A, L,) and the pl., (S, A, L,) † A man's paternal and maternal uncles (S, A, L) preëminent in nobility. (S, L.) — Also, the pl., † The party, or company, (L, K,) and number, (A, L, K,) and auxiliaries, or assistants, (A,) of a people, (L, K,) or of a man: (A:) and the sing. and pl., companies, or congregated bodies, of men. (A.) — نَضْدٌ † A fat she-camel; (K;) likened to a couch-frame, or a raised couch, upon which are the things termed نَضْدٌ; (TA;) as also نَضُودٌ. (K.) — أَنْضَادُ, of mountains, Stones, such as are called جَبَادِلُ, one upon another. (S, L, K.) Also, of clouds, Portions piled up, one above another: (S, L, K:) sing. نَضْدٌ. (L.)

نَضُودٌ: see نَضْدٌ and نَضِيدٌ.

نَضِيدٌ and مَنُضُودٌ (Mṣb, K,) and مَنُضَدٌ, [or the last has an intensive signification, as is shewn above,] Goods, household-goods, or commodities, (K,) put one upon another: (Mṣb, K:) [or put, or set, together, in regular order, or piled up: and the last, put one upon another, or side by side, compactly: see 1]. — طَلْعُ نَضِيدٍ, in the Kṣur, [l. 10,] Spadices of palm-trees [having their flowers] compacted, or compactly disposed; (L;) yet in their envelopes; (Fr, L;) for when they have come forth therefrom they cease to be نَضِيدٌ. (L.) — طَلْعُ مَنُضُودٍ, in the Kṣur, [lvi. 28,] Gum-acacias having fruit or leaves closely set, one above another, from bottom to top, without their trunks being apparent below. (L.) — شَجَرُ الْخَنَةِ نَضِيدٌ مِنْ أَصْلِبِهَا إِلَى قَرْعِهَا The trees of paradise are closely set with leaves and fruit, one above another, from bottom to top, without having trunks apparent: (L, from a trad.) and similarly نَضُودٌ (Jel, lvi. 20.)

نَضِيدَةٌ A pillow: and any stuffed article of household furniture: (L, K:) pl. نَضَائِدُ: and نَضْدٌ is used as a coll. n. (L.)

مَنُضُودٌ: see نَضِيدٌ.

دُرٌّ مَنُضَدٌ Pearls arranged, or put together, in regular order. (A.) — See نَضِيدٌ.

نضر

1. نَضَرَ, aor. ٤; (IAqr, S, A, Mṣb, K;) and نَضَّرَ, aor. ٤; and نَضَرُ, aor. ٤; (IAqr, S, A, K;) the last [also] mentioned by A'Obeyd; (S;) inf. n. نَضَارَةٌ, (S, A, Mṣb, K,) of the first; (S, Mṣb;) and نَضُورٌ (K) and نَضْرَةٌ, (S, A, K,) of the second, (S,) or this is a simple subst., (Mṣb,) and نَضَرٌ, (TA,) [also of the second;] and نَضْرٌ, (K;) [of the third;] and أَنْضَرَ; (IAqr, L, K, TA;) It (a tree, A, K, and a plant, A, and foliage, TA, and a colour, K, and a face, IAqr,

S, Mṣb, K, and anything, TA,) was, or became, beautiful (S, Mṣb, K,) and bright: (S* [see نَضْرَةٌ below] or, when said of a face, tropically used, (A,) signifying as above: (TA:) or † it was, or became, beautiful and fresh: or beautiful and fine-skinned, so that the blood appeared [through the skin]: syn. وَغَشَّ وَحَسَنَ: (A:) or pleasant: (Fr:) and انضَرُ, said of a tree, its foliage became green. (TA.) — [When said of a man, sometimes signifying He was, or became, in a state of enjoyment, or in a plentiful and pleasant and easy state of life; agreeably with a usage of نَضَرَ and نَضَّرَ and أَنْضَرَ to be mentioned below. And in like manner, when said of life, it signifies It was, or became plentiful and pleasant and easy.] = نَضْرَةُ اللَّهِ, (IAqr, S, A, Mṣb, K,) aor. ٤, (Mṣb,) inf. n. نَضَرٌ; (TA;) and نَضْرُهُ, (S, A, K,) or this has an intensive signification; (Mṣb;) and انضَرُهُ; (IAqr, S, A, K;) when the pronoun relates to the face, (IAqr, S, A,) in which case it is tropical, (A,) [or to a tree, or colour, as is implied in the K,] God made it beautiful (S, A, K,) and bright. (S* TA.) — When the pronoun relates to a man, the meaning (of the first of these three forms, as mentioned by En-Naḍr and Sh and in the Mgh and TA, and of the ٢ second, as mentioned by Aṣ, and En-Naḍr and Sh, &c., and of the ٣ third, as mentioned in the TA,) is God made him to have enjoyment, or plentiful and pleasant and easy life; syn. نَعِمَةً; (S, Mgh, Mṣb, TA;) or جَعَلَهُ نَاضِرًا [which signifies the same]: (A'Obeyd:) or نَضْرَةُ اللَّهِ, (El-Azdee, Mgh,) and نَضْرُهُ ٢ اللَّهُ, (El-Ḥasan El-Muāddib, TA,) signifies † God made his rank, or station, good (El-Azdee, El-Ḥasan El-Muāddib, Mgh, TA,) among mankind: (El-Ḥasan El-Muāddib, TA:) not relating to beauty of the face; (El-Azdee, El-Ḥasan El-Muāddib, Mgh, TA:) but is similar to the saying, اُطْلُبُوا الْحَوَائِجَ إِلَى وَجْهِهِ [which see explained in art. وَجْه]. (El-Ḥasan El-Muāddib, TA.) Aṣ cites this verse:

- نَضَرَ اللَّهُ أَعْظَمًا دَفَنُوهَا
- بِسِجِسْتَانَ طَلْحَةَ الطَّلَحَاتِ

[May God grant enjoyment to bones which they have buried in Sijistan: (I mean) Talḥat-et-Talḥit]. (TA.) And it is said in a trad., نَضَرَ اللَّهُ عَبْدًا سَمِعَ مَقَالَتِي فَوَعَاها ثُمَّ أَدَاها, (Sh, S, A, Mgh, TA,) or نَضَرُ, (Sh, S, in which latter we read أَمَرًا in the place of عَبْدًا, and A, in which we find مَنْ in the place of عَبْدًا, and Mgh; the reading نَضَرُ alone being given in the copies which I have of the S and A;) May God cause to have enjoyment, or a plentiful and pleasant and easy life, [the servant, or man, who hears what I say, and keeps it in mind, then conveys it to him who

hears it:] (S, Mgh, in explanation of the latter reading, and TA, in explanation of both readings:) or † may God make to have a good rank or station &c. (Mgh, in explanation of the former reading.)

2. نَضْرُهُ ٢ اللَّهُ: see نَضْرُهُ, throughout.

4. انضَرُ: see نَضَرٌ, in two places. = انضَرُهُ ٢ اللَّهُ: see نَضْرُهُ, throughout.

نَضَرٌ (S, A, Mṣb, K) and نَضَارٌ (S, A, K, [in the CK نَضَارٌ] and TA) and نَضِيرٌ (S, Mṣb, K) and أَنْضَرٌ (K [without tenween, though this is not shown in the K, as it is originally an epithet, though it may be obsolete as an epithet,]) Gold; (S, A, Mṣb, K;) as also نَضَارٌ: (Es-Sukkaree:) or silver; (K;) as also نَضَارٌ: (Es-Sukkaree:) or generally the former: (TA:) pl. [of pauc.] (of the first, S,) أَنْضَرٌ, (S, K,) and [of mult.] نَضَارٌ: (K:) or (so accord. to the S and A, but in the K, and) نَضَارٌ signifies what is pure, (S, A, K,) of gold &c., (A,) or of native or unwrought gold or silver, (Lth, K,) and of wood, (Lth,) or of anything: (S:) and is used as an epithet, applied to gold: (TA:) and نَضْرَةٌ [n. un. of نَضَرٌ] signifies a molten piece of gold. (TA.)

نَاضِرٌ: see نَضَرٌ.

نَضْرَةٌ Beauty (S, Mṣb, K,) and brightness: (S, TA:) so in the Kṣur, lxxvi. 11. (Jel.) [The above explanation in the Mṣb and K, "beauty," is evidently imperfect. Accord. to the Mṣb, the word is a simple subst., not an inf. n.] † Pleasantness of countenance. — نَضْرَةٌ لَتَعْبِيرٍ † The beauty and brightness of aspect characteristic of enjoyment, or of a plentiful and pleasant and easy state of existence: so in the Kṣur, lxxxiii. 24: (Bd, Jel.) or the brightness, or glistening, and moisture (نَدَا) [upon the skin] characteristic thereof. (Fr.) — Enjoyment; or a plentiful and pleasant and easy life; syn. نَعِمَةً [in the CK نَعِمَةً]. (A, K.) — Richness; or competence or sufficiency. (A, K.) — Life. (A, K.) = See also نَضَرٌ.

نَضَارٌ: } see نَضَرٌ; each in two places. See
نَضَارٌ: } also غَرَبٌ.

نَضِيرٌ: see نَاضِرٌ, in two places: = and see نَضَرٌ.

نَاضِرٌ (A, L, K) and نَضِيرٌ (A, L, Mṣb, K) and نَضَرٌ, (A, L,) [being epithets from نَضَرَ and أَنْضَرَ, respectively,] and أَنْضَرٌ, accord. to the K, but in the place of this we find in the corresponding passage in the L the verb انضَرُ, with the addition "is like نَضَرٌ," (TA,) Beautiful

(Mṣb, K) and bright. (TA.) So in the Kur, lxxv. 22, **وَجُوهٌ يَوْمَئِذٍ نَاصِرَةٌ** + *Faces on that day shall be beautiful and bright*: (Bḍ, Jel:) or *shining by reason of enjoyment, or of a beautiful and pleasant and easy state of existence.* (Fr.) [These epithets have also other, similar, significations, shown by explanations of **نَاضِرٌ** and its variations.] **نَاضِرٌ** is coupled with **غَضٌّ**, as an epithet applied to a boy, (A,) and so **نَضِيرٌ**; (TA,) and **نَاصِرَةٌ** with **غَضَّةٌ**, applied to a girl, (A,) and so **نَضِيرَةٌ**; (TA;) and thus used are tropical. (A.) — **نَاضِرٌ** also signifies *Intense in greenness*: (K:) you say **أَخْضَرُ نَاضِرٌ** [intense, or bright, green], (S, K,) like as you say **أَصْفَرُ نَاضِرٌ** and **أَبْيَضُ نَاصِعٌ**: (S:) and in like manner it is used as an intensive epithet applied to any colour: you say **أَحْمَرُ نَاضِرٌ** [intense, or bright, red], and **أَصْفَرُ نَاضِرٌ** [intense, or bright, yellow]: (K:) so says IḤar: (TA:) or **أَخْضَرُ نَاضِرٌ** signifies *smooth green*, accord. to A'Obeyd, and Az adds, *glistening in its clearness.* (TA.)

نَاضِرٌ: see **نَاضِرٌ**: = and see **نَاضِرٌ**.

[نصف, &c.

See Supplement.]

نَطَا

[1. **نَطَا بِسَلْجِهِ**: see **نَطَا**.]

نَطَبَ

1. **نَطَبَهُ** (aor. ٤, inf. n. **نَطَبٌ**, TA,) *He struck [or fillipped] his ear with his finger.* (K.) **انطَبَ** **أُذُنُهُ**, and **انْقَرَّ**, and **بَلَطَ**, signify the same. (AA.)

3. **نَطَبَهُمُ**, (inf. n. **نُطَابَةٌ**, TA,) *He incited them against each other, (K,) and acted in an evil or mischievous manner towards them.* (TA.)

4: see 1.

نُطْبَةٌ i.q. **نُطْمَةٌ**, i.e., *A single act of piercing, or pecking, with the beak, of a cock, &c.* (Az.)

نَطَابٌ The head. (Th, K.) Respecting the saying of El-Jo'eyd El-Murádee,

* **نَحْنُ ضَرْبَتَاهُ عَلَى نَطَابِهِ** *

ISk says, No one has explained it, and the reading better known is **عَلَى نَطَابِيهِ**, meaning “notwithstanding the sweetness (طيب) that was in him:” for the man spoken of was going in to a bride of the tribe of Murád: but accord. to some, **نَطَاب** here signifies *The tendon of the neck*; syn. **حَبْلُ**; **العُنُقِ**; so in the K, on the authority of Aboo-'Adnán alone; or **حَبْلُ الْعَاتِقِ**, accord. to IḤar, who cites this verse:

* **نَحْنُ ضَرْبَتَاهُ عَلَى نَطَابِهِ** *

[We smote him on the tendon of the upper part of his shoulders: we slew him: we slew him: we slew him]. **قَتَلْنَاهُ** signifies **قَتَلْنَا بِهِ**. (TA.)

نَاطِبٌ, and **نَاطِبٌ**, sing. of **نَوَاطِبٌ** in the following sense: (TA:) *The holes that are made in a thing with which one clears, or clarifies, [i.e. strains, or filters], and through which what is cleared [or strained] passes forth*: (K:) *the holes of a strainer for wine, &c.* (TA.) — See **مِنْطَبٌ**.

نَاطِبٌ and **مِنْطَبَةٌ** and **نَاطِبٌ** A strainer; a colander. (K.)

مَنْطَبَةٌ Stupid; foolish; of little sense: (K:) an epithet applied to a man. (TA.)

نَطَحَ

1. **نَطَحَهُ**, aor. ٤ and ٤, (S, K,) inf. n. **نَطَحٌ**, (S,) *He (a ram, S, L, and the like, L) smote him with his horn.* (K.) — **مَا نَطَحَتْ فِيهِ جِمَاءٌ ذَاتٌ قَرْنٍ** [A horned animal did not smite with its horn for him a hornless ewe]: a proverb, said of him who has perished unavenged. (L.) [See also Freytag's Arab. Prov., ii. 507.] — **نَطَحَهُ عَنْهُ** † *He pushed him, or thrust him, away from him, and removed him.* (A.)

3. **نُطَاحَةٌ**, inf. n. **نِطَاحٌ** (L, Mṣb) and **مُنَاطَحَةٌ**, (Mṣb,) *They two (rams or he-goats) smote each other with their horns.* (L.) — **بَيْنَهُمَا نِطَاحٌ** † [Between them two is a contention like that of two rams]; said of two learned men, and of two merchants. (A.) — **جَرَى لَنَا فِي السُّوقِ نِطَاحٌ** † [There happened to us in the market a contention like that of two rams]. (A.) — **نَاطَحَهُ** *He, or it, faced, or was or came opposite to him, or it*: **نِطَاحٌ** is syn. with **مُقَابَلَةٌ** in the dial. of El-Hijáz. (TA.)

6: see 8. — **تَنَاطَحَتِ الْأَمْوَاجُ**, and **السُّيُولُ**, † [The waves, and the torrents, conflicted, or dashed together.] (A.)

8. **تَنَاطَحَتِ الْكِبَاشُ**, and **تَنَاطَحَتِ** (S, K,) *The rams smote one another with their horns.* (K.) — **لَا يَتَنَاطَحُ فِيهَا عَزْرَانِ** [Two she-goats will not, in it, smite each other with their horns]: i.e., two weak persons will not encounter each other in it: alluding to a case in which there will not happen any discord or contention. (L, from a trad.)

نَطَاحٌ: see **نَطَاحٌ**.

نَاطِحٌ Smitten with the horn and so killed: fem. with ة: (L, K:) pl. **نَطَحَى** (L) and **نَطَائِحُ**:

(Lḥ, L:) you say also **نَاطِحٌ**, as well as **نَاطِحَةٌ**. (L.) — Also **نَاطِحَةٌ** A sheep or goat (Az) smitten with the horn and so killed. (Az, S,) and of which the flesh is therefore unlawful to be eaten: (Az:) the ة is added because it is made a subst., not an epithet: (Az:) or because the quality of a subst. predominates in it, as in the case of **فَرَسَةٌ** and **أَكِيلَةٌ** and **رَمِيَّةٌ**. (S.) — **نَاطِحٌ** and **نَاطِحٌ** † *What comes to thee from before thee, (or faces thee, L,) of birds and wild animals (S, L, K) &c., which one rouses by throwing a stone or by crying out, and from the course of which one augurs evil or good*: (L:) contr. of **قَعِيدٌ**. (S.) [The **نَاطِح** or **نَاطِح** is of evil omen.] — Hence, (TA,) **نَاطِحٌ** † An unfortunate, or unlucky, man. (K.) — **نَاطِحٌ** A horse having a blaze, or white mark on his face, extending to one of his ears, which is deemed unlucky: (L:) or a horse having on his forehead two circular or spiral curls of hair (**دَائِرَتَانِ**), which are disliked: (S, L, K:) if there be but one, it is called **دَائِرَةٌ** (**نَاطِحٌ**); and this is not disliked; (S:) or it is called **لُطْمَةٌ**; and the horse, **لُطْمِيرٌ**. (L.)

كَبَشٌ نَطَّاحٌ [A ram that smites much with his horn]: (S:) and **نَطَّوحٌ** [signifies the same: and] is applied to a man [app. as meaning *who pushes, thrusts, or repels, much, or vehemently*]. (IḤar, TA in art. **رَدَسَ**.)

دَائِرَةُ النَّاطِحِ A certain circular or spiral curl of hair on a horse, which is deemed unlucky. (L.) [See **نَاطِحٌ**.] — **نَاطِحٌ** † A difficulty; a distressing event; an affliction; a calamity: pl. **نَوَاطِحُ**. (S, K.) Ex. **أَصَابَهُ نَاطِحٌ** A difficulty, or distressing event, befell him. (S.) **النَّطَاحُ** The difficulties, &c., of fortune. (S.) — **النَّطَاحُ** † [The two stars called] **الشَّرْطَانِ**, [q.v.,] which are [the two stars in] the two horns of Aries: (S, K:) [the first of the Mansions of the Moon: the latter is β, and the former α:] ISd says, that **النَّطَاحُ** is a star which is one of the Mansions of the Moon, and from [the auroral rising of] which one augurs evil: and IḤar says, that one says, **النَّطَاحُ** and **نَطَّاحٌ**, without and with ال; and the like in the case of the name of any of the Mansions of the Moon. (TA.) The Arabs said **إِذَا طَلَعَ النَّطَاحُ طَابَ السَّطْحُ** † [When En-Nat-ḥ rises aurorally, the house-top becomes pleasant as a place on which to sit in the evening, or on which to sleep]. (A.) — **مَا لَهُ نَاطِحٌ وَلَا خَائِطٌ** He has neither sheep, or goat, nor camel. (S, K.)

نَظَرَ

1. **نَظَرَ**, (IKṭṭ, Mṣb,) aor. ٤, (TA,) inf. n. **نَظَرٌ**:

(IKtt, Mṣb, K) and نَظْرَةٌ (Sgh, K,) *He kept, or watched, vines, (IKtt, Mṣb, K,) and palm-trees, (K,) and seed-produce. (TA.)* See نَظْرَةٌ and نَاطُورٌ.

نَظْرَةٌ, with the unpointed ط, signifies *The act of guarding, or watching with the eyes*: and hence the word نَاطُورٌ. (IAqr, Mṣb, TA.)

نَظْرُونَ, with fet-h, [Natron;] the *Armenian* بُورُق, or بُورُق; (thus differently written here in different copies of the K;) or [rather] the *Egyptian* بُورُق (K, art. برق): the best kind [of بُورُق] is the *Armenian*, which is soft, or fragile, light, and white: then the rose-coloured: and the strongest is the *Ifreeḳee*: there is a kind found in Egypt, in two places: one of these is in the western part of the country, in the neighbourhood of a district called Et-Tarrāneh; and it is transparent, green and red; the green being the more in request; the other is in [the district called] El-Fāḳooseeyeh; and this is not so good as the former. (TA.) [See also بُورُق.]

نَظَارٌ *A scarecrow (خَيْالٌ) set up in the midst of seed-produce. (Sgh, K.)*

نَاطِرٌ: see نَاطُورٌ.

نَاطُورٌ *A keeper, or watcher, (S, Mṣb, K, &c.) of vines, (S, K,) and of palm-trees, (K,) and of seed-produce: (Mṣb, TA:) as also نَاطُورَةٌ (El-Bāri', Mṣb) and نَاطِرٌ (S, K:) pl. (of the first, TA) نَوَاطِيرُ (Az, S, A, Mṣb, K) and (of the last, TA) نَظَارٌ and نَظَرَاءُ and نَظْرَةٌ (K:) it is a foreign word, (أَعْجَبِي, K,) not pure Arabic, (TA,) of the dial. of the people of Es-Sawād: (Lth, Mṣb, TA:) Az says, I know not whether it be taken from the language of the people of Es-Sawād or be Arabic: (TA:) accord. to AHn, it is Arabic: (TA:) and IAqr says, that it is from نَظْرَةٌ, meaning as explained above: (Mṣb, TA:) IDrd says, that it is with ظ, (A, Mṣb,) from النَّظَرُ; (A;) but in the language of the Nabatheans with ط; (Mṣb;) that the Nabatheans change the former letter into ط. (A.)*

نَاطُورَةٌ: see نَاطُورٌ.

نطس

1. نَطَسَ, aor. ٤, (S, K,) inf. n. نَطْسٌ, (S,) *He was, or became, learned, or knowing, (K,) in affairs, and skilful therein: (TA:) or he examined things minutely, and attained the utmost knowledge of them. (S.)*

4. مَا أَنْطَسَهُ *How intelligent and knowing is he in affairs! (TA.)*

5. تَنَطَّسَ *He took extraordinary pains, or exceeded the usual bounds, in cleansing or purifying*

himself, or in removing himself far from unclean things or impurities: (Aṣ, S:) or he shunned, or removed himself far from, unclean things: (M, A, K:) and he was dainty, nice, exquisite, refined, or scrupulously nice, and exact, syn. تَنَاقَّ (Aṣ, M, A, K,) in cleanliness; (K;) and in speech, (A, K,) so as never to speak otherwise than chastely; (TA;) and in diet and apparel, (A, K,) so as never to eat or wear anything but what was clean, (A,) or so as never to eat anything but what was clean nor wear anything but what was good; (TA;) and in all affairs. (K.) It is said in a trad. of 'Omar, لَوْ لَا التَّنَطُّسُ مَا بَالَيْتُ, (S, M,) i.e., *Were it not for the being scrupulously nice and exact, I had not cared for my not washing my hand. (M.)* — تَنَطَّسَ *He examined it (anything) minutely. (A.)* — تَنَطَّسَ الْأَخْبَارَ, (S,) or عَنِ الْأَخْبَارِ, (M, A,) *He searched, or sought, for, or after, news, or tidings; searched or inquired into, investigated, scrutinized, or examined, news, or tidings. (S, M, A.)*

نَطَسَ: } see نَطَسَ; the former, in two places;
نَطَّسَ: } and the latter, in four.

نَطَسَ *Learned, or knowing; (A, K;) as also* نَطَّسَ (K) and نَطَّسَ (A, K) and نَطَّاسِيٌّ and نَطَّاسِيٌّ: (K:) or *learned, or knowing, in affairs, and skilful therein: as also* نَطَّسَ and نَطَّسَ: (ISK, TA:) *intelligent, or skilful, and scrupulously nice and exact (مُتَنَوِّقٌ), in affairs: (A:) or one who examines things minutely, and attains the utmost knowledge of them: as also* نَطَّسَ and نَطَّسَ: (S:) or *learned, or knowing, in affairs: skilful in physic &c.; as also* نَطَّسَ and نَطَّسَ: (M:) or نَطَّسَ (S, A, K, TA) and نَطَّاسِيٌّ (S, TA) and نَطَّاسِيٌّ (A'Obeyd, S,) *a student of physic, (S, K, TA,) who examines it minutely; (TA;) or learned, or knowing, in physic; in Greek* نَطَّاس [γινώσκων]: (A, TA:*) and نَطَّسَ one who is dainty, nice, exquisite, refined, or scrupulously nice and exact (مُتَنَوِّقٌ), and who chooses or selects [what is best]; (IAqr;) or any one who takes extraordinary pains, or exceeds the usual bounds, in a thing: (M:) also نَطَّسَ, [without teshdeed,] a skilful man: (TA:) and نَطَّسَ, [pl. of نَطَّسَ or نَطَّسَ or نَطَّسَ,] skilful physicians. (A, K.) — Also, One who shuns, or removes himself far from, unclean things; (K, TA:) who is scrupulously nice and exact (مُتَنَوِّقٌ) in affairs: (TA:) and نَطَّسَ a woman who shuns, or removes herself far from, foul, evil, or unseemly, things: (AA, TA:) and نَطَّسَ, [pl. of نَطَّسَ,] men who do thus: (K, TA:) and نَطَّسَ a man who shuns much, or removes himself very

far from, unclean things, and is very dainty, nice, exquisite, refined, or scrupulously nice and exact (كَثِيرُ التَّنَاقُّ) in cleanliness, and in speech, and in diet and apparel, and in all affairs. (K,* TA.) See 5.

نَطَسَ: }
نَطَّسَ: } see نَطَسَ, throughout.
نَطَّسَ: }
نَطَّاسِيٌّ: }
نَطَّاسِيٌّ: }

نَاطِسٌ, (accord. to one copy of the S, and the L, and the CK, and a MS. copy of the K,) or نَاطُوسٌ, (accord. to the TA, as from the K,) or both, (accord. to one copy of the S,) *A spy, who searches for news, or tidings, and then brings them. (S, L, K, TA.)*

نَاطِسٌ: see نَاطِسٌ.

مُتَنَطِّسٌ: see نَطَسَ, in two places.

نطش

نَطَّشَانُ an imitative sequent to عَطَّشَانُ (S, K;) not used alone. (S, art. عطش.)

[نطع, &c.]

See Supplement.]

نظر

1. نَظَرَ, (S, M, A, Mṣb, K,) and نَظَرَهُ (M, A, Mṣb, K,) aor. ٤, (M, A, &c.,) and أَنْظَرُ is substituted for أَنْظَرُ in the dial. of certain Arabs, (IDrd, TS, K,) or, accord. to Lb, in the Bughyet-el-Āmāl, the و is here added only [by poetic license,] to make the sound of the dammeh full, agreeably with other instances; (TA;) and نَظَرَهُ, and نَظَرَ, aor. ٤, (A, K,) the verb being like سَمِعَ accord. to the correct copies of the K, [and so in the A,] but in one copy of the K, like ضَرَبَ; (TA;) inf. n. نَظَرٌ, (S, M, A, Mṣb, K,) and نَظَرٌ is allowable, as a contraction of the former, (Lth,) and نَظَرَانُ (S, K,) and مَنْظَرٌ (M, A, K,) and مَنْظَرَةٌ and مَنْظَارٌ (M, K,) [which last is an intensive form; *He looked at, or towards, in order to see, him, or it; he considered, or viewed, him or it with his eye; (S, A, K;) with the sight of the eye; (Mṣb;) [i.e. looked at him or it;] as also* تَنْظَرُهُ (K:) and تَنْظَرُهُ signifies the same as نَظَرُهُ and نَظَرَهُ [but app. in another sense, to be mentioned below, and not in the sense explained above, though the latter is implied in the TA; and the same may be meant when it is said that تَنْظَرُ is syn. with نَظَرُ, if this assertion, which I find in the M, have been copied

without consideration, and be not confirmed by an example]: (TA:) or *نَظَرَ إِلَيْهِ* signifies *he extended, or stretched, or raised, [or directed,] his sight towards him or it, whether he saw him or did not see him.* (TA.) The usage of *النَّظَرُ* as relating to the sight is most common with the vulgar, but not with persons of distinction, who use it more in another sense, to be explained below. (TA.) You say, *نَظَرَ إِلَيْهِ نَظْرَةً حُلْوَةً* [*He looked at him, or towards him, with one sweet look.*] (A.) And *نَظَرَ فِي الْمِئْزَارِ* [*He looked in the mirror.*] (A.) And *نَظَرَ فِي الْكِتَابِ* [*He looked into, or inspected, the writing or book.*] (A, Mṣb,) which is for *نَظَرَ الْمَكْتُوبَ فِي الْكِتَابِ* [*he looked at what was written in the writing or book.*] or has a different meaning to be explained below. (Mṣb.) And *هُوَ يَنْظُرُ حَوْلَهُ* [lit., *He looks around him; meaning, he looks much.*] (A.) [See also *نَظَرَ* below.] — *نَظَرَتِ الْأَرْضُ*, (Sgh, K,) and *نَظَرَتِ الْأَرْضُ بَعْضَ بَعْضٍ*, and *بَعْضَيْنِ*, (A,) † *The earth, or land, showed (A, Sgh, K) to the eye (Sgh, K) its plants or herbage.* (A, Sgh, K.) — *نَظَرَ إِلَيْهِ* † *It looked towards, meaning faced, him or it.* So in the Kur, [vii. 197,] *وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ* † *Thou seest them look towards thee, i.e., face thee, but they see not; referring to idols, accord. to A'Obeid.* (TA.) And you say, *دَارِي يَنْظُرُ إِلَى دَارِ فُلَانٍ* † *My house faces the house of such a one.* (S.) And *نَظَرَ إِلَيْكَ الْجَبَلُ* † *The mountain faced thee:* (A:) as in the following ex.: *إِذَا أَخَذْتَ فِي طَرِيقِي كَذَا فَنَظَرَ إِلَيْكَ الْجَبَلُ فَخَذَ* † *When thou takest such a road, and the mountain faces thee, then take thou the way by the right of it or the left of it.* (S.) — [Hence, perhaps,] *نَظَرَ الدَّهْرُ إِلَى بَنِي فُلَانٍ* † *Fortune opposed the sons of such a one and destroyed them:* (S [immediately following there the ex. which immediately precedes it here:]) or *نَظَرَ إِلَيْهِمُ الدَّهْرُ* signifies † *Fortune destroyed them:* (M, A:) but (says ISd) I am not certain of this. (M.) — *النَّظَرُ* also signifies † *The turning the mind in various directions in order to perceive a thing [mentally], and the seeing a thing: and sometimes it means † the considering and investigating: [and as a subst., speculation, or intellectual examination:] and sometimes, † the knowledge that results from [speculation or] investigation.* (El-Baṣā'ir.) It is mostly used as relating to the intellect by persons of distinction; and as relating to the sight, most commonly by the vulgar. (TA.) [It is said that] when you say *نَظَرْتُ إِلَيْهِ*, it means only [*I looked at, or towards, him or it*] *with the eye:* but when you say *نَظَرْتُ فِي الْأَمْرِ*, it may mean [*† I looked into, inspected, examined, or investigated, the thing or affair*] by thought

and consideration, intellectually, or with the mind: (TA:) [this remark, however, is not altogether correct, as may be seen from what follows: the truth seems to be, that *نَظَرَهُ* and *نَظَرَ إِلَيْهِ* may be used in the latter of these two senses, though *نَظَرَ فِيهِ* is most common in this sense.] It is said in the Kur, [x. 101,] *قُلْ أَنْظُرُوا مَاذَا فِي السَّمَوَاتِ* † *Say, Consider ye what is in the heavens.* (TA.) And you say, *نَظَرَ إِلَيْهِ* † *He saw it, and † thought upon it, and endeavoured to understand it, or to know its result.* (TA.) [And *He looked to it, or at it, or examined it, intellectually; regarded it; had a view to it.*] And *نَظَرَ فِيهِ* † *He considered it:* (TA:) or *thought upon it; namely a writing or book; or when such is the object it may have another meaning, explained before; and an affair: and with this is held to accord the saying نَظَرَ فِيهِ*, q.v. infra, voce *نَظَرَ*: (Mṣb:) and † *he thought upon it, measuring it, or comparing it.* (M, K, TK.) In the M and K, only the inf. n., *نَظَرَ*, of the verb in this sense is mentioned.) And *نَظَرَ فِي أَمْوَالِ الْيَتَامَى* † *He considered, or examined, [or estimated,] the possessions of the orphans, in order to know them.* (Mṣb.) And similar to this is the phrase [in the Kur, xxxvii. 86,] *فَنَظَرَ نَظْرَةً فِي النُّجُومِ*, meaning, † *And he examined the science of the stars:* (Mṣb:) [or *he took a mental view of the stars, as if to divine from them.*] *النَّظَرُ* when used unrestrictedly by those who treat of scholastic theology means *الِإِعْتِبَارُ* † [*The thinking upon a thing, and endeavouring to understand it, or to know its result; or judging of what is hidden from what is apparent; or reasoning from analogy.*] (MF.) — *نَظَرَ فِي مَا بَيْنَهُمْ*, inf. n. *نَظَرَ*, [app. for *مَا فِي بَيْنِهِمْ*.] † *He judged between them.* (K.) — *نَظَرْتُ*, (TA,) inf. n. *نَظَرَ*, † *She practised divination; (K, TA;) which is a kind of examination with insight and skill.* (TA, from a trad.) — *أَنْظُرْ لِي فُلَانًا* † [*Look thou out for such a one for me;*] *seek thou for me such a one.* (A, TA.) — *أَنْظُرْنِي* † *Listen thou to me.* (M, K, TA [in the CK, erroneously, *أَنْظُرْنِي*.]) The verb [says ISd] has this meaning in the Kur, ii. 98. (M.) — *أَنَا أَنْظُرُ إِلَى اللَّهِ ثُمَّ إِلَيْكَ* [lit., *I look to God, then to thee; meaning, † I look for the bounty of God, then for thy bounty.*] (A.) — *نَظَرَ اللَّهُ إِلَيْهِ* † *God chose him, and compassionated him, pitied him, or regarded him with mercy; because looking at another is indicative of love, and not doing so is indicative of hatred: (IAth:) or † God bestowed benefits upon him; poured blessings, or favours, upon him:* (El-Baṣā'ir.) and *نَظَرَ لَهُمْ* † *he compassionated them, and aided them;* (Sgh, K;) and simply, *he aided them:* (K, TA:) and *نَظَرَهُ* † *he accomplished his want, or that which he*

(another) wanted. (Mṣb.) — *نَظَرَهُ* is also syn. with *أَنْظَرَهُ*, q.v. — Also syn. with *أَنْظَرَهُ*, q.v. — Also *نَظَرَهُ*, (K, TA,) inf. n. *نَظَرَ*; (TA;) or *نَظَرَهُ*; (so in a copy of the M, and in the CK; but from the mention of the inf. n. in the TA, the former seems to be the right reading;) *He sold it (a thing, M) with postponement of the payment; he sold it upon credit.* (M, K, TA.) See also 4. — [In these last three acceptations, accord. to the A, the verb is used properly, not tropically.] — *نَظَرَ* † *He was, or became, affected by what is termed a نَظْرَةٌ; (K, TA;) i.e., a stroke of an [evil] eye; (TA;) [or of an evil eye cast by a jinn;] or a touch, or slight taint of insanity, from the jinn; (K;) or a swoon.* (K, TA.)

2: see 1, last signification but one. — *نَظَرَ فِيهِ* † [*He said of it نَظَرَ فِيهِ*, q.v.]. (TA passim.)

3. *نَظَرَ فِي أَمْرِ*, inf. n. *مُنَظَرَةٌ*, (T, S, *) † *He considered, or examined, or investigated, with him a thing or an affair, to see how they should do it:* (T, TA:) *he investigated, or examined, with him a thing, and emulated him, or vied with him, in doing so, each of them adducing his opinion:* (TA:) [*he held a discussion with him respecting a thing:*] or *نَظَرَهُ* is syn. with *جَادَلَهُ*: (Mṣb:) or *مُنَظَرَةٌ* signifies the *examining mentally, or investigating, by two parties, the relation between two things, in order to evince the truth;* (KT; and Kull, p. 342;) and sometimes *with one's self;* but *مُجَادَلَةٌ* signifies the *disputing respecting a question of science for the purpose of convincing the opponent, whether what he says be wrong in itself or not.* (Kull.) — Also *نَظَرَهُ* † [*He, or it, looked towards, or faced, him or it; was opposite, or corresponded, to him or it.* (See *نَظِيرٌ*.)] — *نَظَرَ* † *He was, or became, like him:* (A, K;) or *like him in discourse or dialogue.* (TA.) — *جَيْشٌ يُنَظَرُ أَلْفًا* † *An army that is nearly equal to a thousand.* (A.) — *نَظَرَ فُلَانًا بِفُلَانٍ* † *He made, or called, such a one like such a one.* (K.) Hence the saying of Ez-Zuhree, (K,) Moḥammad Ibn-Shihāb, (TA,) *لَا تَنْظُرْ بِكِتَابِ اللَّهِ وَلَا بِكَلَامِهِ*, i.e., *Thou shalt not call anything like the book of God, nor like the words of the apostle of God:* (A'Obeid, T, K;) or *thou shalt not compare anything, nor call anything like, to the book of God, &c.:* (A,) or *thou shalt not apply [aught of] the book of God, nor the words of the apostle of God, as a proverb to a thing that happens:* (A'Obeid, T, K; in which last, we read *لِشَيْءٍ يَعْزُضُ*, in the place of the right reading, *لِشَيْءٍ يَعْزُضُ*: TA:) for, as Ibrāheem En-Nakha'ee says, they used to dislike the mentioning a verse of the Kur-ān on the occasion of anything happening, of worldly events; (T;) as a person's saying to one who has come at a time desired by the former, (TA,) or to one named Moosā, who

has come at a time desired, (K.) جِئْتُ عَلَى قَدَرٍ يَا [Thou hast come at a time appointed, O موسى (Kur, xx. 42:)] (T, K:) and the like: (T:) but the first explanation is the most probable. (TA, as from Az; but I do not find it in the T.)

4. أَنْظِرْ بِهِ [He, or it, was made like]. You say, مَا كَانَ هَذَا نَظِيرًا لِهَذَا وَقَدْ أَنْظِرْ بِهِ [This was not like this, but has been made like]: (T, K:) like as you say, وَقَدْ كَانَ خَظِيرًا لَهُ وَلَقَدْ أَخْطَرُ بِهِ. (T.) = أَنْظِرُهُ He postponed him; delayed him: (M, A, Mṣb, K:) he granted him a delay or respite; let him alone, or left him, for a while: (T, TA:) as, for instance, a debtor, (T, Mṣb, TA,) and a man in difficult circumstances: (TA:) and أَنْظِرُهُ signifies the same. (Mṣb.) You say, بَعْتُهُ شَيْئًا فَأَنْظِرْتُهُ I sold to him a thing, and granted him a delay. (T.) And a person speaking says to him who hurries him, أَنْظِرْنِي أَتَبْلَغَ رِبْقِي Grant me time to swallow my spittle. (T.) And it is said in the Kur, [xv. 36 and xxxviii. 80,] فَأَنْظِرْنِي Then delay me until the day when they shall be raised from the dead. (TA.) See also 8. — He sold to him a thing with postponement of the payment; he sold to him a thing upon credit. (M.) See also 1, last signification but one.

5: see 1, first signification. = See also 8.

6. تَنَاطَرَا † They faced each other. (K.) You say, تَنَاطَرَتِ الدَّارَانِ † The two houses faced each other. (M.) And دَوَّرْنَا تَنَاطَرًا (S,) or تَتَنَاطَرًا, [which is the original form,] (A,) † Our houses faced one another. (S, A.) — See also تَرَاوَضَا.

8. اُنْتَظِرْهُ: see 1, first sentence. = He looked for him; expected him; awaited him; waited for him; watched for his presence; syn. اِرْتَقَبَ. (M, K:) and تَأَنَّى عَلَيْهِ (TA:) and أَنْظِرُهُ (M, A, Mṣb, K:) and so أَنْظِرُهُ signifies the same; (T, M, A, Mṣb, K:) and so أَنْظِرُهُ (M, A, K,) and أَنْظِرُهُ (Zj, TA:) [but respecting the last two, see what is said below:] but when you say اُنْتَظِرْ without any objective complement, the meaning is, [he waited; or] he paused, and acted or behaved with deliberation, or in a patient, or leisurely, manner. (Lth, T.) It is said in the Kur, [lviii. 13,] اُنْتَظِرُونَا نَقْتَسِيْ Wait for us (اُنْتَظِرُونَا) that we may take of your light: and accord. to Zj, اُنْتَظِرُونَا [which is another reading] is said to mean the same: or the latter means delay us: accord. to Fr, however, the Arabs say اُنْتَظِرْنِي meaning Wait thou for me (اُنْتَظِرْنِي) a little.

(T.) اُنْتَظِرْ also signifies The expecting, or waiting for, a thing: (TA:) or the expecting, or waiting for, a thing expected: (M, K, TA:) or اُنْتَظِرْ signifies he expected, or waited for, him, or it, leisurely; and so اُنْتَظِرْهُ. (S.) You say also, اُنْتَظِرْهُ خَيْرًا أَوْ شَرًّا (M, A, K, in art. رِبِص, in the last of which is added يَحْتَلُّ بِهِ) [He looked for, expected, awaited, or waited for, something good or evil to befall him, or betide him].

10. اِسْتَظَرَّهُ: see 8, last signification but one. — He asked of him, or desired of him, a postponement, or delay. (M, A, K.)

نَظَرُ: see نَظِيرُ. = A man says to another, بَيْعُ, [or perhaps بَيْعُ, like the word used in reply to it, here following, and like خُطْبُ and نَحْنُ meaning, I sell,] and the other says, نَظَرُ, meaning, Grant me a delay (اُنْتَظِرْنِي) that I may buy (اُشْتَرِي) of thee. (M, TA.)

نَظَرُ: see 1. [Used as a subst., as well as when used as an inf. n.,] it has no pl. (Sb, in TA, voce فَنَكَّرَ). — وَضَرْتَاهُمَا بِنَظَرٍ, and مَنْ نَظَرَ, † We saw them. (A, TA.) — بَيْنَنَا نَظَرٌ † Between us is the extent of a look in respect of nearness. (A, TA.) — حَتَّى نَظَرُ (K, TA,) and حَتَّى (A,) حَتَّى جَلَّالٌ وَرَبَّاءٌ وَنَظَرُ (S,) جَلَّالٌ وَنَظَرُ † A tribe near together, (S, A, K,*) of which the several portions see one another. (S, A.) — وَفِيهِ نَظَرٌ † But it requires consideration, by reason of its want of clearness, or perspicuity: (Mṣb:) [a phrase used to imply doubt, and also to insinuate politely that the words to which it relates are false, or wrong:] like تَأَمَّلُ (MF, art. صَفَح). — هُوَ بِخَيْرِ النَّظَرَيْنِ, said in a trad., of one who has purchased a ewe or she-goat that has been kept from being milked for some days; meaning, † He has the option of adopting the better of the two things; he may either retain it or return it. (TA.)

نَظَرَةٌ A look: a quick look or glance: (T:) pl. نَظَرَاتٌ. (A.) Hence the trad., لَنْ تَتَّبِعَ النَّظَرَةَ فَإِنَّ لَكَ الْأَوْتَى وَلَيْسَتْ لَكَ الْآخِرَةُ [Thou shalt not make a look to follow a look; for the former is thine of right, but the latter is not thine: i. e., when thou hast once looked at anything forbidden, unintentionally, thou shalt not look at it a second time]. (T, TA.) And the saying of a certain wise man, مَنْ لَمْ يَعْمَلْ نَظَرَتَهُ لَمْ يَعْملْ بِلِسَانِهِ [He whose look does not produce an effect, his tongue does not produce an effect]; (T:) meaning, that he who is not restrained from a fault or offence by being looked at is not restrained by speech. (TA.) — A

stroke of an [evil] eye: (TA:) a stroke of an [evil] eye by which one is affected from the jinn's looking at him; (T, S;*) as also سَفَعَةٌ: (T:) or a touch, or a slight taint or infection of insanity, (طَائِفُ), from the jinn: or a swoon. (M, K.) — An alteration of the body or complexion by emaciation or hunger or travel &c. (S, M, K.) — Foulness; ugliness: (AA, TA:) evilness; or badness, of form or appearance: a fault; a defect; an imperfection. (M, K.) — † Reverence, veneration, awe, or fear. (IAar, T, K.) — † Compassion; pity; mercy. (IAar, T, K.)

نَظَرَةٌ A postponement; a delay. (T, S, M, Mṣb, K.) It is said in the Kur, [ii. 280,] فَتَنَظَرُ إِلَى مَيْسَرَةٍ [Then let there be a postponement, or delay, until he shall be in an easy state of circumstances]; (T, M, Mṣb;) i. e., فَتَأْخِرُ (T,) or فَتَأْخِرُ (Mṣb:) and accord. to another reading, فَتَنَظَرُ; like فَتَنَظَرُ, in the Kur, lvi. 2. (M.) You say also, بَاعَ مِنْهُ الشَّيْءَ بِنَظَرَةٍ He sold to him the thing with postponement of the payment; he sold to him the thing upon credit. (M.) And بَايَنْظَرُ, and اِشْتَرَيْتَهُ مِنْهُ بِنَظَرَةٍ, I bought it of him with postponement of the payment; I bought it of him upon credit. (T.)

نَظَرِيّ † [Speculative knowledge or science; such as is acquired by study;] that of which the origination rests upon speculation, and acquisition by study; as the conception of the intellect or mind, and the assent of the mind to the position, that the world has had a beginning. (K, T.) [It is opposed to بَدِيهِي and to ضَرُورِي.]

نَظَرَتُهُ, and vars. thereof, see in art. سَمِعَ.

نَظَارٍ, like قَطَامٍ (S, K,) an imp. n., (T,) meaning, Wait thou: syn. اِنْتَظِرْ. (T, S, K.)

نَظِيرَةٌ and نَظِيرَةٌ and نَظِيرَةٌ and نَظِيرَةٌ A chief person, whether male or female, to whom one looks. (M, K.) You say, فَلَانٌ نَظِيرَةٌ † Such a one is the person to whom his people look, (Fr, T, S,) and whom they imitate, or to whose example they conform. (Fr, T.) All these words are also used in a pl. sense: (M, K:) or [so in some copies of the K; but in others, and,] نَظَائِرُ and نَظَائِرُ have نَظَائِرُ for their pl., (S, K,) sometimes. (K.) — Also, نَظِيرٌ A man who neglects not to look at, (M, L, K,) or to consider, (A,) that which, (M, A, L, K,) or him who, (K,) disquiets him, or renders him solicitous. (M, A, L, K.)

نَظِيرٌ † Looking to, or facing, another person or thing; opposite or corresponding to another person or thing; as also مُنَاطِرٌ; syn. مُقَابِلٌ. (A.) [Hence, النَّظِيرُ السَّمْتِ, and النَّظِيرُ, † The nadir; the point opposite to the zenith.] نَظِيرُكَ signifies الَّذِي يُنَاطِرُكَ (M,) or الَّذِي تُنَاطِرُهُ (T,) [which I suppose to mean † He who looks towards, or faces, thee; who is opposite, or corresponds, to thee; or he towards whom thou lookest, &c., and who looks towards thee, &c.: though susceptible of other interpretations: see 3.] — † Like; a like; a similar person or thing: (AO, T, S, M, A, K;) equal; an equal: (Msb:) applied to anything: (TA:) as also نَظَرٌ; (AO, S, K;) like نَدِيدٌ and نَدٌ (AO, S;) and مُنَاطِرٌ: (K:) fem. نَظِيرَةٌ: (T, M, A:) pl. masc., نَظَائِرٌ: (M, A, Msb, K:) and pl. fem. نَظَائِرُ, (T, A,) applied to words and to all things. (T.) You say, فَلَانٌ نَظِيرُكَ † Such a one is thy like. (T.) And هَذَا نَظِيرُ هَذَا (T,) or نَظِيرُ هَذَا (Msb,) † This is the like of this, (T,) or the equal of this. (Msb.) And عَدَدْتُ إِبِلَ فَلَانٍ نَظَائِرَ † I counted, or numbered, the camels of such a one in pairs, or two by two; (As, T, K;*) if by looking at their aggregate, you say, عَدَدْتُهَا جَمَارًا. (As, T.)

نَظُورَةٌ: see نَظُورٌ, in two places. — See also نَظِيرَةٌ.

نَظِيرَةٌ: see نَظُورٌ, in two places. — Also, A scout, or scouts; (T, Sgh, K;) and so نَظُورَةٌ: (Sgh, K:) pl. of both, نَظَائِرُ. (TA.) — Fem. of نَظِيرٌ, q. v. (T, &c.) [And hence,] النِّظَائِرُ [the pl.] The more excellent of men: (K,* TA:) because they resemble one another in dispositions and actions and sayings. (TA.)

نَظَارٌ † A horse (A, K) that raises his eye by reason of his sharpness of spirit: (A:) or sharp-spirited, and raising his eye. (T, K.)

نَظَارَةٌ A people looking at a thing; (S, K;) as also مُنَظَرَةٌ. (K.) — See also مِثْلٌ.

نَاطِرٌ act. part. n. of نَظَرَ; Looking; &c.: pl. نَظَائِرٌ. (Msb.) — النَّاطِرُ [The pupil, or apple, of the eye, the smallest black of the eye, (S, Msb,) in which is [seen] what is termed النَّاسَانُ الْعَيْنِ (S,) [and] with which the man sees; (Msb;) the black spot in the eye; (M, K;) the clear black spot that is in the middle of the [main] black of the eye, with which the looker sees what he sees: or that part of the eye which resembles a mirror, in which, when one faces it, he sees his person: (TA:) or a duct (عَرَقٌ) in the nose, wherein is the water of sight: (M, K:) [app. a loose description of the optic nerve:] or the sight itself: (M, K:) or the eye:

(K:) or the eye is called النَّاطِرَةُ; (S, A;*) the pl. of which is نَوَاطِرٌ. (A.) — شَدِيدُ النَّاطِرِ (A.) — (so in a copy of the M and of the A and in some copies of the K,) or شَدِيدُ النَّاطِرِ, (so in some copies of the K and in the TA,) A man clear of suspicion, who looks with a full gaze: (M, K:) or clear of that with which he is upbraided. (A.) — النَّاطِرَانِ Two veins at the two edges of the nose, commencing from the inner angles of the eyes, towards the face. (Zj, in his Khalk el-Insán.) — Also, نَاطِرٌ † A guardian; a keeper; a watcher: (S, Msb:) and, as also نَاطُورٌ, i. q. نَاطُورٌ, (K, TA,) [which last is] a word of the Nabathean dialect. (TA.) — [The dim. is نَوَيْظِرٌ.] You say, عَيْنِي نَوَيْظِرَةٌ † My eye (lit. my little eye) is looking to God for His bounty, then to you for your bounty. (A.) — In the Kur, [lxv. 23,] the words إِلَى رَبِّهَا نَاطِرَةٌ have been explained as signifying Waiting for (مُنْتَظِرَةٌ) their Lord: but this is a mistake; for the Arabs do not say نَظَرْتُ إِلَى الشَّيْءِ in the sense of اِنْتَظَرْتُهُ, but they say نَظَرْتُ فَلَانًا in that sense. (T.)

نَظَرَةٌ: see نَاطِرٌ. — See also نَظَرَةٌ.

نَاطُورٌ: see نَاطِرٌ.

نَظُورٌ: see نَاطُورَةٌ.

أَنْظُرَ for أَنْظُرَ: see 1.

مَنْظَرٌ [A place in which a thing is looked at]: a place, or state, in which one likes to be looked at. (T, A, TA.) You say, فَلَانٌ فِي مَنْظَرٍ وَمَسْمُوعٍ † Such a one is in a state in which he likes to be looked at and listened to [and in a state in which he is satisfied with drink and food]. (T, A, TA.) And لَقَدْ كُنْتُ عَنْ هَذَا الْقَامِرِ بِمَنْظَرٍ † Thou wast in a state [in] which thou likedst [to be looked at], away from this place of abode. (T, TA.) — The aspect, or outward appearance, of a thing; opposite of مَخْبَرٌ: (S, art. خَبَر:) [when used absolutely, a pleasing, or goodly, aspect; or beauty of aspect; as also مُنَظَرَةٌ: this is implied by the usage of مَنْظَرَانِي, q. v., and is well known:] or what one looks at and is pleased by or displeased by; as also مُنَظَرَةٌ: (M, K:) or the former, a thing that pleases and rejoices the beholder when he looks at it: (T:) and the latter, the aspect (مَنْظَرٌ) of a man when one looks at it and is pleased by it or displeased by it. (T, TA.)* You say, لَهُ مَنْظَرٌ حَسَنٌ [He has a goodly aspect]. (A.) And امْرَأَةٌ حَسَنَةُ الْمَنْظَرِ, and مُنَظَرَةٌ, [A woman goodly of aspect.] (S.) And مَنْظَرَةٌ خَيْرٌ مِنْ مَخْبَرِهِ [His aspect is better than his internal state]. (S.) And لَذُو مَنْظَرٍ بَلَا مَخْبَرٍ (T, A.)

and دُو مَنْظَرَةٍ بَلَا مَخْبَرَةٍ (A,) [Verily he has a pleasing aspect without a pleasing internal state.]

مَنْظَرَةٌ A high place on which a person is stationed to watch; (S;) a place on the top of a mountain, where a person observes and watches the enemy: (T:) and مَنْظَرٌ [the pl.] eminences; or elevated parts of the earth; or high grounds: (M, K:) because one looks from them. (M.) — Its application to A certain separate place of a house, [generally an apartment on the ground-floor overlooking the court, and also a turret, or rather a belvedere, and any building, or apartment, commanding a view,] is vulgar. (TA.) — See also نَظَارَةٌ. — And see مَنْظَرٌ, in five places.

مَنْظَرِي: see what next follows.

مَنْظَرَانِي (S, M, A, K) and مَنْظَرِي (M, K,) the latter contr. to analogy, (M,) A man (M,) of goodly aspect. (M, K.) You say, رَجُلٌ مَنَظَرَانِي [A man of goodly aspect and of pleasing internal, or intrinsic, qualities]; (S, A;) i. e., دُو مَخْبَرٍ and دُو مَنْظَرٍ. (TA, art. خَبَر.)

مِنْظَارٌ A mirror (A, K) in which the face is seen. (TA.) — Also, A telescope; a thing in which what is distant is seen [as though it were] near: vulgarly, نَظَارَةٌ. (TA.)

مَنْظُورٌ A man looked at with an evil eye: (A, TA;) affected by what is termed a نَظَرَةٌ; (T, TA;) i. e., a stroke of an [evil] eye; [or of an evil eye cast by a jinn; or a touch, or slight taint of insanity, from the jinn;] or a swoon. (TA.) — A person, (T,) or chief person, (A,) whose bounty is hoped for, (T, A,) and at whom eyes glance. (A.) — مَنْظُورَةٌ A woman in whom is a نَظَرَةٌ, meaning, a fault, defect, or imperfection. (K,* TA.)

مُنَاطِرٌ: see نَظِيرٌ.

[نَظَفٌ, &c.]

See Supplement.]

نَعْب

نَعِيبٌ and نَعَبٌ, aor. نَعَبَ and نَعَبَ, inf. n. نَعَبٌ and نَعَبٌ (S, K) and نَعَابٌ and نَعَابٌ (K) and نَعَابٌ (S, K) He (a raven, or crow, غَرَابٌ) uttered a cry, cried out, or croaked: (S:) or uttered the cry, or croak, that is asserted to be ominous of separation: [but see below:] or moved about his head without crying: (Msb:) he (a raven, or crow, or other animal,) cried out: or stretched out his neck, and moved about his head, in crying out. (K.) The نَعِيبُ of the raven, or crow, is said to be ominous of good; and its نَعِيقُ, of evil. (Kifāyet el-Mutahaffidh.) — نَعِيبٌ also signifies † The neighing of a horse. (TA.) — نَعَبُ الدِّيكِ † [The cock crowned] is sometimes said, metaphorically. (S.) — نَعَبُ الْمُؤَذِّنِ † The chanter of the call to prayer

stretched out his neck, and moved about his head, in his cry. (A, L, K.) — نَعَبَ, aor. ٢, inf. n. نَعِبَ, *He* (a camel, K) *went with a quick pace*: (S, K:) or, *with a certain kind of pace*: (K:) or *he* (a camel) *moved about his head, in proceeding at a quick rate; like a بُخْبُ camel, raising his head*: (TA:) or, inf. n. نَعَبَان, *he stretched out his neck*. (A.) Accord. to some, نَعَبَ signifies *The moving of a she-camel's head forwards in her march, or pace*. [S, accord. to an excellent copy, in which the original words are thus given: يُقَالُ إِنَّ النَّعْبَ تَحْرُكُ رَأْسِهَا الْخ; in another copy, تَحْرُكُ رَأْسِهَا; making نَعَبَ an epithet of a she-camel that so moves her head.]

4. انْعَب + *He* (a man) *cried out, or stretched out his neck and moved about his head, in disturbances, broils, or the like*: syn. نَعَبَ فِي الْفِتَنِ. (TA.)

رَبْعَ نَعَبٍ *A rapid wind*. (K.)

نَاعِبَةٌ: see نَعُوبَ.

نَعَابُ The young one of a raven, or crow: syn. قَرْنُ غَرَابٍ: or a raven, or crow, [absolutely]: syn. غَرَابٍ. In a prayer of David occur the words رَازِقِ النَّعَابِ فِي عَنِيهِ [O Sustainer of the young raven (or young crow) in his nest!]. It is said that the young raven (or young crow), when it comes forth from its egg, is white, like a lump of fat, and that the old bird, on seeing it, dislikes and abandons it; that thereupon God sends to it gnats, which light upon it on account of its foul greasy smell, and that it lives upon them until it is fledged and becomes black, when its parents return to it. (L.)

نَاعِبَةٌ: see نَاعِبَةٌ.

نَاعِبَةٌ (K) and نَعُوبٌ and نَاعِبَةٌ (S, K) and نَعُوبٌ (so in the correct copies of the K: in the L, نَعِبَةٌ: accord. to MF, نَعُوبٌ: TA) *A swift she-camel*: (S, K:) pl. of the first, and of [the masc. epithet] نَاعِبٌ and نَوَاعِبٌ: and of نَعُوبٌ. (TA.) [The last pl. is the only one mentioned in the S, K, which do not point out its proper sing.] See also نَعَبَ in 1.

نَعَبٌ *An excellent, fleet horse*, (S, K,) *that stretches out his neck like the raven, or crow*: and (or accord. to some, TA) *one that follows his own way, heedless of the bridle, [app., lowering his head, and stretching out his neck,] syn. الَّذِي يَسْطُو بِرَأْسِهِ*, (K,) *without any increase in the rate of his run*. (TA.) — See نَاعِبَةٌ. — *A stupid, or foolish, and clamorous man*. (K.)

نَعَت

1. نَعَتَ, aor. ٢, inf. n. نَعَتُ; and انتعت; *He*

described, or characterized, or designated, (S, K,) *a thing*; (S;) syn. وَصَفَ: (S, K:) or *he described a thing by mentioning what was in it, or what it possessed*; whereas, in the وَصَفَ of a thing one may exaggerate: (L:) [*he distinguished a person or a thing by an epithet*: and hence, *he qualified a substantive by an epithet*: and *he used a word as an epithet*:] or *he described a thing by mentioning what was in it that was good, or goodly*; not with reference to what was bad, or foul, or ugly; unless by a straining of the meaning one say نَعَتَ سَوْءًا; whereas وَصَفَ is said with respect to what is good, or goodly, and what is bad, or foul, or ugly: (IAth:) or نَعَتَ signifies *he described by mentioning the make, or form, or other outward characteristic, as tallness and shortness*; and وَصَفَ respects action, as beating: or, accord. to Th, نَعَتَ signifies *he described by mentioning something in some particular place in the body, such as lameness*; whereas وَصَفَ is used with respect to what is common to the whole, as greatness, and generosity; therefore God is an object of وَصَفَ, but not of نَعَتَ. (TA.) — نَعَتَ نَفْسَهُ بِالْخَيْرِ [*He described himself as possessing, or characterized by, or distinguished by, goodness*]. (Msb.) — نَعَتَ, aor. ٢, inf. n. نَعَاتَةٌ, *He* (a man) *was naturally endowed with powers of description, and skilful in the use of those powers*. (TA.) — نَعَتَ, aor. ٢, inf. n. نَعَاتَةٌ, *He* (a horse) *was, or became, what is termed نَعَتٌ, i.e., generous, or fleet, &c.* (L, K.) — نَعَتَ, (L,) or نَعَتَ, of the same measure as فَرِحَ, (K,) *He* (a horse) *affected, or endeavoured, or constrained himself, to be, or become, what is termed نَعَتٌ, i.e., generous, or fleet, &c.* (L, K.) MF remarks that نَعَتَ, in this sense, is strange, as فَعَلَ is not a measure denoting تَكَلَّفَ. (TA.)

4. انتعت *His face became beautiful, or goodly, so that he was described* (K) *as characterized by beauty*, (TA,) [or, *so that he became distinguished by an epithet*].

8. انتعت *He, or it, was, or became, described*: (TA:) [*he, or it, was, or became, distinguished by an epithet*: *he, or it, was, or became, characterized, or distinguished, by that which made him to excel others of his kind*: see نَعَتَ]. See 1.

10. استنعت *He asked him to describe him, or it*. (T, K.)

نَعَتٌ *An epithet; or that whereby a person or thing is described*: [hence, *an epithet whereby a substantive is qualified*]: (TA:) pl. نَعَوْتُ: it has no other pl. than this. (ISd.) [Respecting distinctions said to exist between نَعَتَ and وَصَفَ or صَفَّ, see 1.] [You say,] لَهُ نَعَوْتُ وَمَنَاعَتٌ جَمِيلَةٌ [*He has goodly epithets applied*

to him, and goodly qualities, or properties, which are causes, or occasions, of epithets]. (A.) — كَمَثَلِ كَذَا, a phrase similar to كَذَا, meaning *Like such a thing*. See an ex. voce سَبَّحَ. — نَعَتٌ Anything excellent. (TA.) — [Hence,] نَعَتَ, and مُنْتَعَتٌ, and نَعَتَةٌ, [in the CK, نَعَتَتْ,] and نَعِيَتْ, and نَعِيَّةٌ, *A generous, or a fleet, or swift, horse, that excels in running, and outstrips others*. (K.) [And so] مُنْتَعَتٌ *A beast of carriage, or a man, characterized, or distinguished, by that which makes him to excel others of his kind: a horse described as distinguished by generousness, or by fleetness, or swiftness, and by outstripping others*. (TA.)

نَعَتٌ: see نَعَتَةٌ.

أَمَتُكَ نَعَتَةٌ, or عَبْدُكَ نَعَتَةٌ, *Thy male slave, or thy female slave, is of the highest quality*. (K.) But in the A it is said, عَبْدُكَ نَعَتٌ, and أَمَتُكَ نَعَتَةٌ. (TA.)

نَعِيْتُ *A generous, excellent, surpassing, man*. (TA.) See also نَعَتٌ.

نَعِيَّةٌ: see نَعَتٌ.

نَعَاتٌ *Describing; a describer*: pl. نَعَاتٌ. (TA.)

مَنْعُوتٌ [*A person or thing described; distinguished by an epithet*: and hence, *a substantive qualified by an epithet*]. — مَنْعُوتٌ بِالْكَرَمِ [*Described as possessing, or characterized by, or distinguished by, generosity; distinguished by the epithet of generous*]. (A.)

نَعَتٌ: see مَنْعُوتٌ.

نَعَث

1. نَعَثَ, aor. ٢; and انتعته; *He took it*. (K.)

4. انتعت في ماله *He was prodigal of his wealth*: (K:) or *he scattered it*: or it signifies قَدَّمَ فِيهِ. (L.) — انتعت *He set about, or commenced fitting himself out, or equipping himself for journeying*. (K.) — هُمُ فِي أَنْعَاتٍ (in the CK, and in a MS. copy of the K, أَنْعَاتُ) *They have striven, laboured, or exerted themselves, in their affair*. (K.)

8: see 1.

نَعَج

1. نَعَجَ, aor. ٢, inf. n. نَعَجُ (S, K) and نَعُوجُ, (K,) *a verb similar to طَلَبَ*, (S, K,) aor. ٢, inf. n. طَلَبَ; (S;) so in the handwriting of J; (IB;) or, with reference to a colour, نَعَجَ, aor. ٢, inf. n. صَحَبَ; a verb like صَحَبَ, aor. ٢, inf. n. صَحَبَ; (accord. to an insertion in a copy of the S read

to IB, TA, [and so in one of M. Fresnel's copies of the S, and in a copy in my possession, and so in the L, in which both forms of the verb are given,] *He, or it, [a colour,] was of a clear, or pure white.* (S, L, K.) = نَعَجَ, aor. ٤, inf. n. نَعَجَ, *He (a man, Az, or a camel, S) became fat:* (T, S, K.) said by AA to occur in a poem of Dhu-r-Rummeh, but not found in his poetry by Sh, who deems it strange: Az, however, confirms it by the authority of an Arab of the desert; and adds, that it signifies *he (a man) became fat and in good condition: and he increased, and became swollen, or inflated: and نَعَجَ is said to signify the same.* (TA.) — نَعَجَ, aor. ٤, inf. n. نَعَجَ, *He (a man, S) became heavy in the stomach (الْقَلْب) from eating mutton.* (S, K.) = نَعَجَتْ فِي سَبْرِهِا, (inf. n. نَعَجَ, L.) *She (a camel) was quick, or swift, in her pace:* (S, L:) she went with a certain pace: (L:) a dial. form of مَعَجَتْ. (S.)

4. أَنْعَجَ الْقَوْمُ *The people's camels became fat.* (S, K.)

نَعَجَ [and أَنْعَجَ] *Of a pure white colour:* (L:) [pl. of the latter نَعَجَ]. — نَعَجَ نِسَاءً نَعَجَ [Women of a clear white colour in the parts around the eyes; intensely black and wide, in the eyes]. (A.) = نَعَجَ A man heavy in the stomach (الْقَلْب) from eating mutton: pl. نَعَجُونَ. (S, TA.)

نَعَجَةٌ, (S, K,) and نَعَجَةٌ, accord. to a reading of El-Hasan, وَلِي نَعَجَةً وَاحِدَةً, [Kur, xxxviii. 22,] (TA,) *A ewe; the female of the sheep:* (L, K:) also, the female of the wild bull: and, of the gazelle: and, of the wild sheep: (TA:) [but see below:] pl. نَعَجَاتٍ and نَعَجَات. (S, K.) — نَعَجَةُ الرَّمْلِ *The [wild] cow:* pl. نَعَجَاتِ الرَّمْلِ: no other wild animal but the cow (accord. to A'Obeyd, S,) is thus called: (S, K:) [but see above]. The Arabs speak of gazelles as though they were goats, terming the male تَيْسٌ; and of wild bulls or cows as though they were sheep, terming the female نَعَجَةٌ. (AAF.) — Also نَعَجَةٌ † *A woman; as likewise شَاة.* (TA.)

نَعَجَةٌ: see نَعَجَةٌ.

نَاعِجٌ *A camel of beautiful colour, and highly esteemed.* (TA.) نَاعِجَةٌ *A she-camel of beautiful colour:* (TA:) or a white she-camel, (S, K,) of generous race: (TA:) a swift she-camel: a she-camel upon which one hunts wild cows: (S, K:) such is of the kind called مَهْرِيَّة: (IJ:) or one that is light, or active: (TA:) pl. نَوَاعِج. (S.) — نَاعِجَةٌ also *A woman of beautiful com-*

plexion, or colour. (TA.) = أَرْضٌ نَاعِجَةٌ *Plain, or even, land, (S, K,) fertile, and producing the kind of tree called رُمْت.* (Aboo-Kheyrh.)

نَعِجَ: see أَنْعَجَ.

نعر

1. نَعَرَ, (S, A, Mṣb, K,) aor. ٤ (S, K) and ٤, (K,) [in the Mṣb, ٤, but this I suppose to be an error in transcription,] the first of which is the most common, (K,) or the most common when the verb relates to a vein, accord. to Fr, as cited by Sgh, (TA,) inf. n. نَعِيرٌ (S, A, Mṣb, K) and نَعَارٌ, (A, K,) or this latter is a simple subst., (Mṣb,) and نَعْرَةٌ, (A,) [or this also is a simple subst.,] *He (a man, K, or a beast of carriage, Mṣb,) uttered a sound, or noise, (S, A, Mṣb, K,) with, (A, K,) or in, (S,) his خَيْشُوم [or the innermost part of his nose]:* (S, A, K:) but Az, says, I have not heard this explanation from any of the leading authorities. (TA.) — Also, (TA,) inf. n. نَعِيرٌ, (K,) *He called out, or cried out vehemently, in war, or in some evil case.* (K, TA.) And نَعَرَتْ, inf. n. نَعِيرٌ, *She (a woman) clamoured, and acted in a foul or immodest manner.* (TA.) — نَعَرَ الْعِرْقُ, (S, K,) or نَعَرَ, (A, Mgh, Mṣb,) aor. ٤, (Fr, Sgh, K,) and ٤, (S, K,) the former of which is the more common, (Fr, Sgh,) inf. n. نَعَرٌ, (S, TA,) or نَعَارٌ and نَعَارٌ, (as app. implied in the K, but perhaps not intended to be so,) † *The vein gushed with blood:* (S, K:) or, (aor. ٤, inf. n. نَعُورٌ and نَعِيرٌ, TA,) *made a sound by reason of the blood coming forth:* (K:) or *gushed with blood, and made a sound at the coming forth of the blood.* (A.)

نَعْرَةٌ *A sound, or noise, in the خَيْشُوم [or innermost part of the nose];* (S, K:) [as also نَعَارٌ. (See 1.)] — نَعَرَاتٌ [the pl.] is also applied to *The call of the مُؤَذِّن.* (S.)

نَاعِرٌ: see نَعَرَى.

نَعَارٌ: see نَعْرَةٌ.

نَعُورٌ: see نَاعِرٌ.

نَاعِرٌ *Uttering a sound or noise [with, or in, the خَيْشُوم, or innermost part of the nose].* (Sh.) And نَعَارٌ *Clamorous:* (K, TA:) † fem. with ة, applied to a woman, and signifying the same: (A:) or, so applied, it signifies *clamorous and foul, or immodest:* (K:) and نَاعِرَةٌ غَيْرِي نَعَرَى *a [very jealous] clamorous woman;* (K:) in which phrase, نَعَرَى may not be regarded as fem.

of نَعَرَاتٌ, because [epithets of the measures] نَعَارٌ and نَعْلَى come from verbs of the class of فَرَحَ; not from those of the class of مَنَعَ [or that of ضَرَبَ]. (Az, K.) — [And so] نَعَارٌ † *One who drives away the beasts and cries out after them.* (TA, art. زَعَق.) — You say also, أَطَرْتُ بِهَذَا نَاعِرًا † *I made a clamorous voice to fly with this; meaning,] † I published this.* (A.) — Also نَاعِرٌ † *A vein flowing with blood:* (Sh:) [or gushing with blood; &c. (See its verb, above.)] And نَعَارٌ † *A vein gushing with blood; and so نَعُورٌ: (S:) that does not cease to flow with blood; as also نَعُورٌ (TA) and نَاعُورٌ: (K, TA:) and نَعَارٌ applied to a wound signifies the same; as also نَعَارٌ, with ت and ع, and نَعَارٌ, with ت and غ: (IAqr, Az:) and نَعُورٌ applied to a wound signifies † making a sound by reason of the vehemence with which the blood comes forth. (TA.)*

نَاعُورَةٌ, (S, A, Mgh, Mṣb,) or نَاعُورَةٌ, (K,) *A [machine of the kind called] دُولَاب [q. v.], (A, K,) or مَنَجُون [q. v.], (Mgh, Mṣb,) with which water is drawn [for irrigation], (S,) and which is turned by water, (S, Mgh, Mṣb,) and makes a noise, or [creaking] sound by [its revolving]:* (S:) so called because of its نَعِير [or sound]: (A, Mgh, Mṣb:) [app. also any rotary machine for raising water to irrigate land: see Niebuhr's 'Voyage en Arabie,' tome i., p. 220 et seq.:] it is used on the banks of the Euphrates (A, TA) and the 'Aṣee: (TA:) pl. نَوَاعِير. (S, A, Mṣb.) — And the former, *The wing (جَنَاح) of a mill or mill-stone.* (K.) — Also نَاعُورَةٌ *A bucket with which water is raised.* (K.) — See also نَاعِرٌ.

نَاعُورَةٌ: see نَاعُورٌ.

نفس

1. نَعَسَ, (S, A, Mṣb, K,) aor. ٤, (S, M, and so in a copy of the B by the author of the K,) or ٤, (A, K,) [the latter being agreeable with analogy,] inf. n. نَعَاسٌ, (S, A, K, TA,) or this is a simple subst., (Mṣb,) [He drowsed; he was, or became, drowsy, or heavy with sleepiness: or he slumbered, or dozed:] the inf. n. is syn. with وَسَنَ: (S, A, K:) or نَعَاسٌ signifies *languor in the senses, (K, TA,) arising from the heaviness [which is the prevenient sign] of sleep:* (TA:) or the beginning of sleep: (M, art. وَسَن:) or its proper signification is, accord. to Az, (Mṣb, TA,) without sleep: (Mṣb, TA,) or سِنَةٌ is in the head, and نَعَاسٌ is in the eye: or سِنَةٌ is the vapour (رِيح) of sleep which begins in the face, then is transmitted to the heart, and you say, of a man, يَنْعَسُ, and then, يَنَامُ. (Mṣb, art. نَوْم.) It is said in a proverb,

مَظَلَّ كُنْعَاسِ الْكَلْبِ [A delaying of the payment, of a debt, or the like, like the drowsing, or slumbering, of the dog:] i. e. continual: (S, TA:) for the dog is characterized by much نَعَاس, and, as is said in the B, is accustomed to open his eyes [only] sufficiently for the purpose of guarding, and this he does time after time. (TA.) — نَعَسَ, (TK,) inf. n. نَعَسَ, (IAqr, K,) + It (a man's judgment, and his body,) was soft, and weak. (IAqr, K, TK.) — + It (a market) was, or became, stagnant, or dull, with respect to traffic. (K, TA.)

4. نَعَسَ + He began heavy, sluggish, lazy, indolent, or torpid, sons. (AA, K.)

6. نَعَسَ He feigned himself [drowsing, or slumbering, or] sleeping. (K, TA.) — + It (lightning) became faint. (A, TA.)

نَعَسَةً [A single fit of drowsiness: or of slumber:] a single movement of the head in drowsing or slumbering. (TA.) You say, رَكَبَتْهُ نَعَسَةٌ شَدِيدَةٌ [A vehement fit of drowsiness, or of slumber, came upon him]. (A.) And نَعَسْتُ نَعَسَةً وَاحِدَةً [I drowsed, or slumbered, once]. (S.)

نَعَسَانُ: see نَعَسَ.

نَعَسَ: see 1.

نَعُوسٌ A she-camel bountiful in yielding milk; (S, A, K;) that drownses, or slumbers, in yielding milk; (A;) or because, in yielding milk, she drownses, or slumbers: (S;) or having much milk, that drownses, or slumbers, when milked: (M;) or that closes her eyelid on being milked. (Az, TA.)

نَعَاسَةٌ: see نَعَسَ.

نَعَسَ, part. n. of نَعَسَ, [Drowsing, drowsy, or heavy with sleep: or slumbering, or dozing:] (S, Mgh, K;) as also نَعَسَانُ; (Lth, Fr, Th, Mgh, K;) but this latter is rare; (Fr, Th, Mgh, K;) and by some disallowed: (TA:) fem. of the former with ة: (Mgh, TA:) and of the latter وَنَعَسَى, made to accord. with وَنَسَى, fem. of وَنَسَنَ; and this is best in poetry: (Lth, Mgh, TA:) and نَعَاسَةٌ is also used as an epithet [in an intensive sense] applied to a female: (TA:) the pl. of نَعَسَ is نَعَسَى; like رَكْعٌ, pl. of رَاكِعٌ; and that of نَعَاسَةٌ is نَوَاعِسُ. (Mgh.) — + جَدُّهُ نَعَسٌ [His good fortune is slumbering]. (A, TA.)

نَعَشَ

1. نَعَشَهُ, aor. نَعَشَ, (S, K,) inf. n. نَعَشَ, (S,) He (God) raised him; lifted him up; (S, K;) as also نَعَشَهُ; (Lth, Ks, K;) which is disallowed by ISk, who says that it is a vulgar word, and by J after him, but is correct; (TA;) and نَعَشَهُ, (AA, K,) inf. n. نَعَشَ: (AA, TA:) or He

(God) set him up, or upright; as also نَعَشَهُ: (Mghb:) [see an ex. in a verse cited voce شَمِلَ:] or he [app. a man] raised him, or lifted him up, after a stumble, or trip. (Sh.) You say also, نَعَشْتُ الشَّجَرَةَ I set the tree upright, when it was leaning. (TA.) And نَعَشَ طَرَفَهُ He raised his eye, or eyes. (S, K.) — [Hence,] aor. and inf. n. as above, (TA,) + He recovered him from his embarrassment, or difficulty: (A:) + he restored him from a state of poverty to wealth, or competence, or sufficiency; (K, TA;) as also نَعَشَهُ: (TA:) and + he recovered him from a state of perdition or destruction. (TA.) And نَعَشَكَ اللَّهُ + May God restore thee from poverty to wealth, or competence, or sufficiency: or make thee to continue in life; preserve thee alive. (A.) And نَعَشَهُ + He set him up, and strengthened his heart. (TA.) And الرِّبْعُ يَنْعَشُ النَّاسَ (A, TA,) [The spring, or spring-herbage, or the season, or rain, called الربيع,] makes men to live and enjoy plenty of herbage or the like. (TA.) — [Hence also,] نَعَشَ الْمَيِّتَ, (Sh, K,) aor. as above, (Sh,) and so the inf. n. (TA) + He eulogized, or praised, the dead man, (Sh, K,) and exalted his praise, or fame, or honour. (Sh.) — نَعَشُوا الْمَيِّتَ also signifies They carried the dead man upon the نَعَشَ, q.v. (A [where this signification is indicated, but not expressed: it is shown, however, by an explanation of pass. part. n. (q.v. infra) in the TA.]) — نَعَشَ نَعَشٌ أُنْعَشَ عَلَى جَنَازَتِهَا [q.v.] was made for her bier. (Mgh, from a trad. of, or relating to, Fátiméh.)

2. نَعَشَهُ: see 1. — Also, (K,) or نَعَشَ لَهُ, (S,) inf. n. نَعَشَ, (K,) He said to him نَعَشَكَ اللَّهُ [which see above, in 1, and also below, in 8]: (S, K;) in [some copies of] the S, نَعَشَكَ اللَّهُ. (TA.)

4: see 1, in four places.

8. نَعَشَ He rose; or became raised, or lifted up: (TA:) he rose after his stumble, or trip: (S, A, Mgh, K;) and in like manner you say of a bird, (A, TA,) meaning it rose [after falling or alighting], (TA,) and he raised his head. (TA.) Hence the saying, نَعَشَ فَلَا أَنْتَعَشَ May he fall, having stumbled, or stumble and fall, and not rise [again]: a form of imprecation. (TA.) And hence the saying of 'Omar, نَعَشَكَ اللَّهُ Rise thou: may God raise thee: or نَعَشَكَ اللَّهُ has here one of the two meanings assigned to it before, in 1. (TA.) — [And hence,] + He recovered, or became recovered, from his embarrassment, or difficulty. (A, TA.)

نَعَشٌ A state of elevation, or exaltation. (Sh.) See 1. — A state of remaining; lastingness; endurance; permanence; or continuance; syn. بَقَا. (Sh, K.) — [A kind of litter, or] a thing

resembling a مَحْفَة, upon which the king used to be carried, when sick: (IDrd, Mgh, K:) not the نَعَشَ of a corpse. (IDrd, Mgh.) This is said to be the primary application. (TA.) — And hence, (TA,) A bier, (S, A, Mgh, K,) when the corpse is upon it, for otherwise it is called سَرِيرٌ: (S, I Ath, Mghb:) it is called by the former name because of its height, or its being raised: (S, TA:) pl. نَعُوشٌ: (Mghb:) also, a reticulated thing, (Az, Mgh, TA,) resembling a مَحْفَة, (Mgh,) which is put as a cover over a [dead] woman when she is placed upon the bier; (Az, Mgh, TA;) but this is properly called حَرَجٌ, though people called it نَعَشَ, which is properly only the bier itself. (Az, TA.) — [And hence,] بَنَاتُ نَعَشِ الْكَبْرَى [or بَنَاتُ نَعَشِ, together with نَعَشَ or نَعَشَ, constitute + The constellation of Ursa Major: or the principal stars thereof:] seven stars; whereof four [which are in the body] are called نَعَشَ [or نَعَشَ], and three [which are in the tail] are called بَنَاتُ نَعَشِ, (S, K,) i. e., بنات نَعَشِ: (TA:) and in like manner نَعَشِ الصَّغْرَى, (K,) or بنات نَعَشِ الصَّغْرَى [together with نَعَشِ الصَّغْرَى constitute + the constellation of Ursa Minor: or the principal stars thereof; seven in number; whereof the four in the body are called نَعَشِ, and the three in the tail are called بَنَاتُ نَعَشِ]: (S:) [the former four] said to be likened to the bearers of a bier, because they form a square: (IDrd, TA:) [the بنات being so called as being likened to damsels or to men (for بنات is pl. of ابْنٌ applied to an irrational thing as well as pl. of بِنْتُ) following a bier:] Sb and Fr agree that نَعَشِ is imperfectly decl. because determinate and of the fem. gender: (S:) or it is perfectly decl. when indeterminate, but not when determinate [by having the epithet الْكَبْرَى or الصَّغْرَى added to it]: (Abou-'Amr Ez-Záhid, K:) بنو نَعَشِ also occurs, in poetry; (Sb, S, K;) because a single one [of the stars thereof] is called ابْنُ نَعَشِ, (Lth, K,) being made to accord. in gender with كَوَكَبٌ; but when they say أَرْبَعٌ or ثَلَاثٌ, they say بَنَاتُ نَعَشِ: (Lth, TA:) [this is agreeable with a general rule; accord. to which, بَنَاتُ is the pl. of ابْنٌ applied to anything but a human being:] the pl. of بنات نَعَشِ is النَوَاعِسُ; like as أَبَارِصُ is pl. of أَبْرَصٌ. (L, TA.) See also نَعَشَ. — Also نَعَشٌ A piece of wood, (K, TA,) of the length of twice the stature of a man, (TA,) upon the head of which is a piece of rag, (K, TA,) called حَرَجٌ, (TA,) with which young ostriches are hunted or captured. (K, TA.)

النَّشَى [The small star called] نَعِيشُ, which is [by the star ζ] in the middle of نَعَشِ. هُوَ أَخْفَى مِنْ نَعِيشٍ فِي بَنَاتِ نَعَشِ [He, or it, is more obscure than No'eysh among the Benát Naash]. (A, TA.)

التَّوَاعُشُ : see نَعَشُ, near the end.

مَنْعُوشُ A corpse carried upon a نَعَشُ, or bier. (S, A, * Mṣb.)

[نَعِظُ, &c.

See Supplement.]

نَغَب

1. نَغَبَ, aor. َ and ُ, (inf. n. نَغِبُ, TA,) He (a man, TA) swallowed saliva. (K.) — نَغَبَ, (inf. n. نَغِبُ, TA,) It (a bird) sipped water: you do not say of a bird شَرِبَ. (K.) — نَغَبَ He (a man) took in gulps, or gulped, in drinking: (K:) and likewise an ass. (TA.) — نَغَبْتُ مِنَ الْإِنَاءِ نَغْبًا, with kesr, I drank in gulps from the vessel. (ISk, S.)

نَغْبَةٌ A hungering. (K.) A tribe's wanting food, or hungering: syn. إِقْفَارُ الْحَيِّ. (K, as in some copies: [app. the right reading:] in other copies, أَقْفَارُ, which is pl. of قَفَرٌ. TA.) — See نَغْبَةٌ.

نَغْبَةٌ and نَغْبَةٌ A gulp; or as much as is swallowed at once; of water &c.: (S, K:) or the latter signifies a single act of gulping: (K:) differing from the former like as [its syn.] جُرْعَةٌ does from جُرْعَةٌ: (TA:) pl. of the former نَغَبٌ: (S:) for which نَغَرُ occurs in a verse. (TA.) — وَأَهَا مَا أَبْرَدَهَا مِنْ نَغْبَةٍ مَا أَبْرَدَهَا عَلَى الْفَوَادِ [Excellent! How cool a gulp is it! How cool is it to the heart! May the hands and mouth perish!] said on hearing of the death of an enemy, or of any trial or affliction that has befallen him. (A.) = نَغْبَةٌ A foul action. (S, K.) So in the following saying, مَا جَرَبْتُ عَلَيْهِ نَغْبَةً [A foul action was never found to be chargeable upon him.] (S.)

نَغَت

1. نَغَتَ, aor. َ, inf. n. نَغْتُ, He pulled hair; syn. جَذَبَ. (K.)

نَغْث

نَغْثٌ Lasting and vehement evil. (IAḡr, K.) — وَقَعْنَا فِي نَغْثٍ We fell into lasting and vehement evil. (I.)

نَغَر

1. نَغَرَتِ الْقِدْرُ, (S, K, TA,) aor. َ; and نَغَرَتْ (K, and so in a copy of the A,) aor. َ; and نَغَرَتْ, aor. َ; (K;) inf. n. نَغَرُ (IKṭṭ, K) [of the first] and نَغَرُ (IKṭṭ, TA) and نَغَرَانُ (K, TA) and نَغِيرٌ, (TA,) The cooking-pot boiled; estuated; became in a state of violent commotion; syn.

غَلَّتْ, (Aḡ, S, IKṭṭ, A, L,) and فَارَتْ. (Aḡ, K.) = Hence, (TA,) نَغَرُ الرَّجُلُ, (S,) or نَغَرُ, (so in a copy of the A,) † The man became angry, or vehemently or most vehemently angry, or affected with latent anger without power to exercise it: (S, A:) or his inside boiled by reason of such anger: (Aḡ, S:) and نَغَرَ عَلَيْهِ, aor. َ; and نَغَرَ, aor. َ; and نَغَرَ, aor. َ; (K;) the first of which is the most common; (TA;) inf. n. نَغَرُ [of the first] and نَغَرَانُ; and نَغَرُ (K;) [after which last, in the CK, the word غَلَى, commencing the explanation, is omitted:] his inside boiled against him by reason of anger: (K:) or by reason of vehement or most vehement anger, or latent anger without power to exercise it: (TA:) or (so accord. to the TA; but in the K, and) نَغَرَ عَلَيْهِ he became changed, or altered, to him, and threatened him with evil: (ISk, S, K, TA:) and نَغَرَ, aor. َ, inf. n. نَغَرُ, also signifies he held enmity in his heart, watching for an opportunity to indulge it; or he hid enmity and violent hatred in his heart; or he bore rancour, malevolence, malice, or spite. (TA.)

5: see 1, in two places.

6. تَنَاقَرُ i. q. تَنَاقَرُ [app. meaning, † The behaving with mutual enmity or hostility]. (K.)

نَغَرُ † [Angry or vehemently or most vehemently angry, or affected with latent anger without power to exercise it: as is implied in the S: or] having his inside boiling by reason of anger: (S, * K:) and [it is said that] إِمْرَأَةٌ نَغَرَةٌ signifies a woman very jealous; syn. غَيْرَى (K:) [but] it is related in a trad. of 'Alee, that a woman came to him and told him that her husband had illicit intercourse with her female slave; whereupon he said, "If thou be speaker of truth, we stone him; and if thou be a speaker of falsehood, we whip thee:" and she said, [Restore ye me to my family, very jealous,] with my inside boiling by reason of anger, or vehement or most vehement anger, or latent anger without power to exercise it: this is the explanation given by Aḡ: and ISd says, that he holds نَغَرَةٌ to signify here angry, not very jealous; since it is related that an Arab said to a woman, أَنْتِ أُمُّ نَغَرَةٍ [Art thou very jealous or angry?] (TA.)

نَغَرُ Certain birds like sparrows, (S,) or a species of sparrows, (Mṣb,) with red beaks: (S, Mṣb:) n. un. with َ: (S:) or the young ones of sparrows: (K:) n. un. as above: (TA:) or the young ones of the sparrows; (Sh, Mṣb;) which you always see in a lean state: (Sh:) or [a species] of young sparrows: (TA:) or the bird called بُبْلٌ: (Mṣb, K:) it is said that the people of El-Medeench call the بُبْلُ by the

names of نَغَرُ and حَمْرَةٌ; and it is said to resemble the sparrow; and the fem. is with َ: (Mṣb:) or (TA; in the K, and) a species of the حَمْرُ, (K, TA; in the CK, erroneously, حَمَرُ;) red in the beaks and in the lower parts of the أُنْحَاك [or portions beneath the beaks]: (TA:) or the males thereof: (K:) pl. نَغَرَانُ, (S, Mṣb, K,) like as صِرْدَانُ is pl. of صِرْدٌ. (S, Mṣb.) Its dim. is نَغِيرٌ (S, Mṣb, K) occurring in a trad.; يَا أَبَا نَغِيرٍ [O Aboo-'Omeyr, what did the little nughar?]; (S, K;) said by Moḥammad to a little child of Aboo-Talḥah El-Anḡaree, who had a bird, or birds, of this name, which died. (TA.)

نَغَرُوقٌ

See art. غُرُقُ.

نَغَص

1. نَغَصَ, aor. َ, (S, K,) inf. n. نَغِصُ, (S,) He (a man, S,) failed of having his desire fully accomplished: (S, K:) but Lth says, that it is more commonly with teshdeed, i. e. نَغِصَّ, [unless this be a mistake for نَغِصَّ,] inf. n. نَغِصَّ. (TA.) — And in like manner, (S,) He (a camel) failed of having his full, or complete, draught, or drink. (S, K.) — And It (beverage) was imperfect, or defective. (K.) — See also 5. = نَغَصَ (L, K) and نَغَصَ (L, TA) [both inf. ns., the verb of the former being app. نَغِصَّ, used intransitively, and that of the latter نَغِصَّ, used transitively, followed by إِبِلُهُ,] also signify The bringing one's camels to the drinking-trough, and, when they have drunk, turning them back, and bringing others; (K;) taking forth, from every two camels, a strong camel, and putting in its place a weak camel; and thus as it were, making their drinking troublesome. (TA.) — You say also, نَغَصَ الرَّجُلُ الرَّجُلَ The man prevented the man from obtaining his share of water by interposing to hinder his camels from drinking: and in like manner, أَنْغَصَهُ رَعِيَهُ [He prevented him from obtaining his share of pasturage for his camels]: the verb in the latter instance being with 1. (TA.) — See also 2.

2. نَغَصَ عَلَيْنَا He cut short a thing of which we loved to have much, or abundance. (IAḡr, TA.) — نَغَصَ عَلَيْهِ; and نَغِصَّ عَلَيْهِ, inf. n. نَغِصَّ; but the former is the more common; He rendered [an affair, or circumstances, or a state,] troublesome, or perturbed, to him; syn. كَدَّرَ. (IKṭṭ, TA.) You say, نَغَصَ اللَّهُ عَلَيْهِ الْعَيْشَ, (S, K,) inf. n. نَغِصَّ; (S;) and نَغِصَّ (S, K) and نَغِصَّ عَلَيْهِ الْعَيْشَ; (K;) God rendered life troublesome, or perturbed, to him; syn. كَدَّرَهُ: (S, K:) the first of these is the most common:

(TA:) the second occurs in poetry; the pronoun in this relating to a man. (Akh, S, TA.)
 = See also نَغَص.

4: see 1, last sentence: — and see also 2.

5. تَنَغَّصَتْ عَيْشَتَهُ (S,) or مَعِيشَتَهُ (K,) *His state of life, (S,) or his means of subsistence, (K,) became troublesome, or perturbed, or attended with trouble*; syn. تَكَدَّرَتْ. (S, K.) You say also, نَغَصَ أَمْرُهُ, inf. n. نَغَصٌ, [*His affair, or case, became troublesome, &c.*;] (A,) [for] نَغَصٌ is syn. with تَنَغَّصٌ as signifying تَكَدَّرَ. (Har, p. ٢٧٣).

6. تَنَاصَتِ الْإِبِلُ عَلَى الْحَوْضِ *The camels crowded, or pressed, together to the drinking-trough.* (Ks, K.*)

نَغَصٌ is said to signify *Things that prevent one from attaining an object of desire.* (Har, p. ٢٧٣.)

مُنَغَّصٌ Any one who cuts short a thing of which one loves to have more. (IAar, TA.)

نغص

1. نَغَصٌ, aor. ٤, (Ks, S, A, Mṣb, K,) and ٤, (S, A, K,) inf. n. نَغَصٌ (S, Mṣb, K) and نَغُوصٌ (S, K,) and نَغَصَانٌ and نَغَصٌ (K,) *It was or became, in a state of motion, commotion, agitation, or convulsion; it shook; shook about; wabbling; tottered; wagged; nodded*; syn. تَحَرَّكَ, (S, A, Mṣb, K,) and اِضْطَرَبَ (A, K,) *في* (TA); as also نَغَصٌ (Mṣb, K) and نَغَصٌ (K); it is said of a man's head; (S, TA); and also, (S, A,) with نَغَصٌ and نَغَصَانٌ for its inf. n., (S,) of a camel's saddle, (S, A,) and of the central incisor (S, TA) of a child, (S,) or of any tooth, as also ٥ the last of the verbs above mentioned; (A); and of other things; (Mṣb, TA); نَغَصٌ signifying any moving in a shaking or tremulous or convulsive manner (في اِرْتَجَافٍ); (S, TA); and نَغَصْتُ and نَغَصْتُ, said of a tooth, being syn. with رَجَفْتُ. (A.) — Also, inf. n. نَغَصَانٌ, *He, or it, was, or became, disquieted, agitated, or violently agitated.* (TA.) — نَغَصُوا إِلَى الْعَدُوِّ † *They rose and hastened and went forth to, or towards, the enemy.* (A, TA.) — نَغَصٌ also signifies † *It (a thing, TA) was, or became, dense: (so in some copies of the K) or much in quantity: (so in other copies of the K:) or much in quantity, and dense.* (TA.) And † *It (a cloud) was, or became, dense, and then became ready to rain, and was seen to move about, one part into another, without its going along: (S:) or was seen to become ready to rain, without motion, not travelling along: (A:) or it travelled along.* (IF.)

[See نَاغَصٌ, below.] — نَغَصَ أَمْرُهُ † *His affair, or case, was, or became, in a weak, or unsound, state*; syn. وَهَى. (TA.) = See also 4, in two places.

4. نَغَصٌ: see 1. = انغصه *He put it in a state of motion, commotion, agitation, or convulsion; shook it; shook it about; made it to wabble, or totter; wagged it; nodded it; as also ٥ نَغَصَهُ*; (S, Mṣb, K, TA); and ٥ نَغَصَ: (A:) namely a thing: (Mṣb:) or his head; (S, A, TA); in wonder; (A); or as one in wonder at a thing; (S, TA); or in disapproval of a thing told him; (AHeyth, TA); or in derision; or as though asking the meaning of what was said, inclining to the speaker. (TA.) Hence, in the Kur, [xvii. 53,] فَسَيُغْضُونَ إِلَيْكَ رُؤُوسَهُمْ (S, TA) *And they will shake, or wag, their heads at thee, in derision.* (TA.)

5: see 1, in three places.

نَغَصٌ One who shakes his head, and trembles in his gait: (K:) an inf. n. used as an epithet. (TA.) — A male ostrich that shakes his head: (S:) or نَغَصٌ, as also ٥ نَغَصٌ, is a name of the male ostrich; determinate; (K); being a name of the species; like أُسَامَةُ: (TA:) so called because, when he hastens his gait, he moves up and down: (Ith:) or a name of the male ostrich that has a habit of going round about: (AHeyth, K:) and ٥ نَغَصَةٌ [is the n. un., signifying] an ostrich. (TA.) — See also نَاغَصٌ.

نَغَصٌ: see نَاغَصٌ, in three places.

نَغَصٌ: see نَغَصٌ.

نَغَصٌ A tree. (IKt.) — See also نَغَصٌ.

نَغُوصٌ A she-camel having a large hump: because, when it is large, it shakes, or quakes. (IF, K.)

نَغَاصٌ [In a state of much motion, commotion, agitation, or convulsion; shaking, shaking about, wabbling, tottering, wagging, or nodding, much]. You say, إِبِلٌ نَغَاصَةٌ بِرِحَالِهَا [Camels jogging much with their saddles; or jogging much their saddles]. (A, TA.) — See also نَاغَصٌ. — نَغَاصُ الْبَطْنِ Wrinkled in the belly: an expression applied to Moḥammad, (K,) by 'Alee, who thus explained it: because of the elevation of the wrinkled parts above the even surface of the belly: or it may be derived from غَضُونٌ, meaning “wrinkles” in the belly, by transposition of letters. (TA.)

نَاغَصٌ [In a state of motion, commotion, or agitation, or convulsion; shaking; shaking about; wabbling; tottering; wagging; nodding: pl. نَغَصٌ]. You say, مَحَالٌ نَغَصٌ [Great pulley-sheaves in a state of motion, &c.]. (S, TA.)

And غَيْرٌ نَاغَصٌ (K) and نَغَاصٌ (S, K) † *A cloud, or clouds, becoming dense, and then ready to rain, and seen to move about, one part into another, without going along: (S:) or in a state of motion, or commotion, one part after another, (K, TA,) not travelling along: (TA:) or seen to move about, one part into another, without going along.* (L.) — Also, (S, K,) or ٥ نَاغَصَةٌ, (so in a copy of the A,) and ٥ نَغَصٌ and ٥ نَغَصٌ, (A, K,) but this is rare, (TA,) *A cartilage: (S:) or the cartilage of the shoulder-blade: (A, K:) or the part thereof where it moves to and fro: (K:) or the upper part of the end of the cartilage of the shoulder-blade: (TA:) or the ٥ نَغَصٌ of the shoulder-blade is the thin bone at the extremity thereof: (Sh:) or the ٥ نَغَصَانٌ are the parts of the root of the shoulder-blade that move about in walking: (L:) and the نَاغَصٌ of a man is the base of the neck, where he moves about his head.* (Sh.)

نَاغَصَةٌ: see نَاغَصٌ.

[نغف, &c.]

[See Supplement.]

نفا

نَفَاةٌ One of several parts, or portions, of scattered herbage: or one of several adjacent meadows (رِيَاض), separated from, and rising above, the greater part of the pasture: pl. نَفَا. (K.)

نفت

1. نَفَيْتَ (S, K,) aor. ٤, inf. n. نَفَيْتٌ (S) and نَفَتَ and نَفَتَانٌ (L,) *The cooking-pot boiled: (K:) or threw forth what resembled arrows, by reason of [its vehement] boiling: (S, L:) [see also نَفَتَتْ, and نَفَطَتْ:] or [boiled so that] the broth, or gravy, stuck to its sides: (K:) or the broth boiled in the cooking pot, and what dried thereof stuck to the sides of the pot: (L:) you say [also] ٥ نَفَتَتْ نَفَاتٌ, and نَفَطْتُ, [for نَفَاتٌ and نَفَطْتُ].* (S, L [but in the latter, these two verbs are written without the syll. points].) — نَفَيْتَ غَضَبًا, as also يَنْفِطُ, † *He boils with anger.* (S:) — يَنْفِطُ عَلَيْهِ غَضَبًا, as also يَنْفِطُ, † *He boils against him with anger.* (TA.) — صَدْرُهُ † *His breast boils with enmity.* [See also نَفَتَتْ]. — نَفَتَ, aor. ٤, inf. n. نَفَتَ and نَفَتَانٌ (L, K) and نَفَيْتٌ and نَفَاتٌ (L,) † *He (a man, L) was angry: (K, L:) or نَفَتَانٌ resembles coughing: [so that the verb seems to signify he made a noise like coughing, by reason of anger:] (L:) or he blew in anger: (L:) or he blew, (نَفَخَ, as in the copies of the K in my hands,) or swelled, or became inflated, (انْفَخَ,*

as in the TA,) by reason of anger. (K.) — **نَفَثَ**, (aor. َ, L,) inf. n. **نَفْثٌ**, *It (flour or the like) had water poured upon it, and swelled, or became inflated, (تَنَفَّخَ) in consequence.* (L, K.)

6: see 1.

مِرْجَلٌ نَفُوثٌ *A cooking-pot throwing forth what resembles arrows, by reason of [its vehement] boiling: &c. (S, L.)*

نَفِيتَةٌ *A certain kind of food, thicker than what is called سَخِينَةٌ; (K;) i.q. حَرِيقَةٌ; made by sprinkling flour upon water or milk, (fresh milk, L,) until it becomes swollen or inflated, (يُنْفِثُ), (S, L,) when it is supped, or sipped (يَتَحَسَّى); (L;) it is thicker than سَخِينَةٌ; the master of a family uses it plentifully for his household in times of scarcity: (S, L:) they only eat نَفِيتَةٌ and سَخِينَةٌ in a time of straitness, and dearth, and leanness of the cattle: Az says, in art. حَذْرُق, سَخِينَةٌ is flour thrown upon water or milk, and cooked, and then eaten with dates or [here a word in the L is illegible; after which we read] and it is [what is called] حَسَاءٌ; and it is also called سَخُونَةٌ and نَفِيتَةٌ and حَرِيقَةٌ and نَفِيتَةٌ are a kind of حَسَاءٌ, between thick and thin. (L.) [See also خَزِيرٌ, and حَرِيقَةٌ.]*

نفث

1. **نَفَثَ**, aor. َ and ُ, inf. n. **نَفْثٌ** (S, K) and **نَفْثَانٌ**, (TA,) [*He puffed; or blew, without spitting: or he sputtered, or blew forth a little spittle in minute scattered particles: or] he spat: or he [did as though he] spat without ejecting spittle: and نَفَثَ فِي الْعُقْدَةِ signifies he spat, ejecting a little spittle, upon the knot, in enchantment: (Msb:) or النَفْثُ is like النَفْخُ, or blowing, and less than التَّغْلُ, or spitting, or ejecting spittle from the mouth: (S, K:) or like blowing, with [the emission of] spittle: (Keshsháf;) or like blowing, as done in enchantment, without spittle: the action, if accompanied by spittle, being termed التَّغْلُ: this is the most correct explanation: (Ináyeh:) or gentle blowing without spittle: (الإذكار:) or more than blowing; or like blowing; but less than spitting: sometimes without spittle, thus differing from التَّغْلُ; and sometimes with a little spittle, thus differing from النَفْخُ: or the emitting wind from the mouth, together with a little spittle. (MF.) — لَا بُدَّ لِلْمَصْدُورِ أَنْ يَنْفِثَ [*He who has a disease in his chest must spit*]. A proverb. (S.) — **نَفَثَ مِنْ فِيهِ**, aor. َ, inf. n. **نَفْثٌ**, *He ejected it from his mouth. (Msb.)* — [*Hence,*] **نَفَثَ اللَّهُ الشَّيْءَ فِي الْقَلْبِ** *God cast, or put, the thing into the heart. (Msb.)* — **نَفَثَ فِي رُوعِي كَذَا** *Such a thing was inspired, or put, into my mind. (A.)**

نَفَثَ فِي رُوعِي *He (the Holy Spirit [Gabriel]) inspired, or cast, or put, into my mind, or heart. (Nh, from a trad.)* — [*You say,*] **لَوْ نَفَثَ عَلَيْكَ فَلَانٌ قَطَرَكَ** [*If such a one blew, or spat, upon thee, he would throw thee down upon thy side.*] Said to one who tries his strength with one superior to him. (A.) — **نَفَثَ عَلَيَّ** as though meaning *He blew at me by reason of the violence of his anger.* (L.) [See also **نَفَثَ**.] **الْحَيَّةُ تَنْفِثُ السَّمَّ إِذَا تَكَرَّرَتْ** [*The serpent ejects venom from its mouth when it inflicts a wound with its nose*]. (S.) — **نَفَثَ** *It (a wound) emitted blood. (TA.)* — [*From the blowing or spitting upon the knots:*] **نَفَثَهُ**, inf. n. **نَفْثٌ**, *He enchanted him. (Msb.)* — **نَفَثَتِ الْقِدْرُ**, aor. َ, inf. n. **نَفِثٌ** and **نَفْثٌ**, *The cooking-pot boiled: or, boiled, and threw forth what resembled arrows, by reason of the vehemence of its boiling. (Msb.)* [See also **نَفَثَتِ**.] *It is when it begins to boil. (TA.)*

نَفَثُ الشَّيْطَانِ *Poetry: (K, from a trad.) called نفث because it is like a thing which a man spits, or blows, (يَنْفِثُ), from his mouth, like incantation. (A'Obeid.)* — **ذَا مِنْ نَفَثَاتٍ** *This is of the poetry of such a one. (TA.)*

دَمٌ نَفِثٌ *Blood emitted by a wound (S, K) or rein. (TA.)*

مِثْلُ كَأَنَّهَا نَفَاثٌ [*A plain land that produces many plants, or herbs, or much herbage,*] as though blowing forth, or spitting forth, the plants, or herbs. (L, from a trad.) [The correctness of نَفَاثٌ is questioned by El-Khattābī. May it not be a mistake for نَفَاثٌ?]]

نَفَاثَةٌ *What one blows, or spits, (يَنْفِثُ), from his mouth. (S.)* — *What a person having a disease in his chest blows forth or spits out, (يَنْفِثُ). (K.)* — *What remains in one's mouth, of a سَوَاك, or tooth-stick, and is spit out: (S:) a particle broken off (شُطْبَةٌ: so in the L &c.: in the K, شَطْبِيَّةٌ) from a سَوَاك, or tooth-stick, remaining in the mouth, and spit out. (L, K.)* One says, **لَوْ سَأَلْتَنِي نَفَاثَةَ سَوَاكِ مَا أَعْطَيْتُهُ** *If he asked me for a particle of a tooth-stick, remaining in my mouth, I would not give him (it). (S.)*

نَفِيتَةٌ *A certain kind of food. (See نَفِيتَةٌ and وَطِيتَةٌ.)*

نَفَاثٌ *An enchanter; one who is in the habit of enchanting: fem. with ة. (Msb.)* — **النَّفَاثَاتُ** [Kur, cxiii. 4.] *The women who blow, without spitting, saying something at the same time, upon the knots which they tie in a thread, or string: (Jel:) meaning the enchantresses. (S, K, Jel.)* [See a verse cited voce عَاصِيَةٌ.]

نَافِثٌ *Enchanting. (Msb.)*

مَنْفُوثٌ *A man enchanted. (A.)*

نفج

1. **نَفَجَ**, (S, K,) aor. َ, inf. n. **نَفْجٌ**; (Msb;) and **انْفَجَ**; (TA;) *It (a hare, S, K, or other animal, Msb) sprang up (S, K) from its hole; or leaped. (TA.)* — **نَفَجَ**; (TA;) and **انْفَجَ**, (S,) inf. n. **انْفَاجٌ**; (Msb;) and **انْفَجَ**; (TA;) *He made a hare to spring up (S, &c.) from its hole; or to leap. (TA.)* — **نَفَجَ**, aor. َ and ُ, inf. n. **نَفْجٌ**; and **انْفَجَ**; *It (a jerboa) ran: (M:) or slackened his run. (A.)* — **نَفَجَ**, and **انْفَجَ**, and **تَنَفَّجَ**, *It (anything) rose; or became elevated, or exalted. (TA.)* — **نَفَجَ**, aor. َ, inf. n. **نَفْجٌ**, *He made anything to rise; or to become elevated, or exalted. (TA.)* — **نَفَجَتِ الْفَرْجُوحَةُ** *The chicken came forth from its egg. (S, K.)* — **نَفَجَ**, aor. َ, inf. n. **نَفْجٌ**, (S,) *It (a woman's breast) heaved up her shift. (S, K.)* — **نَفَجَتِ الرِّيحُ** *The wind came with force: (S, K:) or, suddenly. (TA.)* — **نَفَجَ**, inf. n. **نَفْجٌ**, *He magnified, or made great, him, or it. (Msb, TA.)* [And so,] **انْفَجَ** *It became great. (TA.)* — **نَفَجَ**, aor. َ, inf. n. **نَفْجٌ**; (Msb;) and **انْفَجَ**, (TA,) and **تَنَفَّجَ**; (K;) *He boasted of that which he did not possess, (Msb,) and which was not in him: (TA:) or, of more than he possessed. (K.)*

4: see 1, and 10.

5: see 1, in two places.

8. **إِنْتَفَجًا حَبَا الْبَعِيرِ** *The sides of the camel became elevated, (S, K,) [or bulging,] and great, naturally. (TA.)* — Hence the expression **إِنْتَفَاجُ الْأُمَلَّةِ** + [*The swelling out of the new moons*], in a trad. respecting the signs [of the last day]. (TA.) — See 1 throughout.

10. **اسْتَنْفَجَ** (IAqr, M) and **انْفَجَ**, (M,) *He (a sportsman) drew forth a jerboa [&c. from its hole]. (M.)* — Hence, (TA,) + *He drew forth, and caused to appear, the anger of a person. (K.)*

نَفْجٌ and **نَفَاجَةٌ** + [*A boasting of that which one does not possess, or the like: see 1, and نَفَاجٌ*]. (A.) [See also **نَفْجٌ**.]

نَفْجُ الْحَقِيبَةِ *A woman, (K,) and a man, (TA,) large in the buttocks: (K, TA:) or prominent therein. (TA in art. حَقَب.)*

نَفْجَةٌ *A single leap of a hare from the place where it has been lying. In a trad., a sedition, or disturbance, is likened to this in regard of the shortness of its duration. (TA.)*

نَفَاجَةٌ: see نَفَج and نَفَّاجٌ.

نَبِيجَةٌ A bow (S, K) made of a piece of wood of the kind of tree called نَبِج; not known by Abou-Sa'eed with ح [in the place of ج]. (S [so in the copies of that work which I am using, three in number: but in one copy, "except with ح"].)

نَفَّاجٌ † A proud man; as also † مُتَنَفِّجٌ (K:) a boastful and proud man: (ISk, S:) a man who praises himself for that which is not in him: one who says that which he does not, and who boasts of that which does not belong to him and which is not in him; as also † دُو نَفَّاجَةٍ (and † دُو نَفَجٍ, A): or one who boasts of that which he does not possess: and said to be not of high repute. (TA.) [See also نَفَّاشٌ.]

نَافِجَةٌ: see نَافِجَةٌ.

نَافِجَةٌ The commencement of anything, (so in two copies of the S, and so in the Mṣb,) or of any wind, (so in one copy of the S,) that begins with vehemence, or violence: (S, Mṣb:) or a wind that begins with vehemence: (K:) or, that comes with vehemence: (A:) Aṣ thinks it to be attended by cold: AḤn says, that sometimes the north wind rises upon people when they have been sleeping, and almost destroys them with cold at the close of the night, when the former part of the night has been warm: (TA:) or a wind that rises upon one suddenly and vehemently, when he is not aware: (Sh:) pl. نَوَافِجٌ. (A.) — نَافِجَةٌ † A cloud abounding with rain: (S, K:) so called from the same word as signifying "a wind that comes with vehemence:" (TA:) thus called by the name of the thing which is its cause. (S.) = نَافِجَةٌ The hinder part of a rib: (S:) or, of the ribs: (K:) as also † نَافِجٌ (TA:) pl. نَوَافِجٌ. (S.) = نَافِجَةٌ † Camels which a man inherits, and whereby his camels are increased in number. (TA.) — نَافِجَةٌ † A daughter: so called because she increases the property of her father by her dowry: (K:) or, that increases the property of her father; for he takes her dowry (consisting of camels, TA) and adds it to his property, (or camels, TA,) so that the amount becomes raised. (S.) The Arabs used to say, in the time of paganism, when a daughter was born to one of them, هَبْنَا لَكَ النَّافِجَةَ May she who is to increase thy property by her dowry be productive of enjoyment to thee! (S.) = نَافِجَةٌ A bag, follicle, or vesicle, of musk: (K:) pl. نَوَافِجٌ. (S:) an arabicized word, (S, K,) from [the Persian] نَافَه; and therefore some say that it is properly written نَافِجَةٌ: or, accord. to the Mṣb, it is Arabic, and a bag of musk is so called because of its high value, from نَفَجَ "he magnified him, or it:" but this requires consideration. (TA.) See فَاَرَةُ الْمِسْكِ, voce فَاَر.

أَنْفَجَانِي One who exaggerates, or exceeds the due bounds, in speech; (K:) and who boasts of that which he does not possess. (TA.)

مَنَافِجٌ Pieces of stuff with which women make their buttocks to appear large; syn. عَظَامَاتُ (K.)

مُنْتَفِجٌ الجَبِينِ A man having elevated, [or bulging,] sides. (A.) — مُنْتَفِجٌ A camel having prominent flanks. (TA.) See نَفَّاجٌ.

نفح

1. نَفَحَ, aor. ٢, (S, L, K,) inf. n. نَفْحٌ (L, K) and نَفُوخٌ (L) and نَفَّاحٌ and نَفَّاحٌ (K,) It (perfume) diffused its odour. (S, L, K.) — نَفَحَتْ نَفْحًا (S, Mṣb, K,) aor. ٢, inf. n. نَفْحٌ (Mṣb,) † The wind blew: (S, Mṣb, K:) or blew gently; began to be in a state of commotion: (A:) نَفَحَتْ and نَفَحَتْ are syn., except that the effect of النَفْح is greater than that of اللَفْح: (Zj:) or, accord. to Aṣ, (S,) or IAṣ, (TA,) نَفْحٌ relates to a cold, or cool, wind; and نَفْحٌ, to a hot wind: (S, TA:) [but see نَفْحَةٌ]. — نَفَحَتْهُ الْجَنُوبُ بِرُودِهَا † The south wind blew upon it with its cold, or coolness. (IB.) — نَفَحَ الْعِرْقُ (aor. ٢, inf. n. نَفْحٌ, S,) † The vein ejected, or spirted forth, blood. (S, K.) And in like manner, نَفَحَتْ الطَّعْنَةُ بِالْذِمِّ † The stab ejected, or spirted forth, blood. (TA.) — نَفَحَ اللَّبَنُ نَفْحَةً † He churned the milk once. (A.) = نَفَحَهُ بِالسَّيْفِ † He struck him, or it, lightly, or slightly, with the sword: (A:) he reached, or hit, him, or it, (تَنَاوَلَهُ,) with the sword (S, L, K) from a distance, (S, L,) by a side-blow, شَرًّا. (L.) — نَفَحَ, inf. n. نَفْحٌ, He struck, smote, or beat. (L.) See 3. — نَفَحَ, inf. n. نَفْحٌ, He threw, or cast. (L.) — نَفَحَ شَيْئًا † He thrust, or pushed, or repelled, a thing from him. (L.) — نَفَحَتْ الدَّابَّةُ نَفْحًا, aor. ٢, inf. n. نَفْحٌ, The horse, or the like, kicked, or struck, with its hind leg: (L:) or, with its hoof: (Mṣb:) or, with the extremity of its hoof: the نَفْح is said to be with one hind leg; and نَفَحَتْ, with both hind legs together. (L.) — نَفَحَتْ النَّاقَةُ The she-camel struck, or kicked, with her hind leg. (S.) أَبْطَلَ نَفْحَ الدَّابَّةِ He made the kicking of the horse, or the like, with its hind leg, to be of no account; not to require anything to be paid by its owner. (L.) [See 3 in art. عَقَب.] = نَفَحَهُ † (inf. n. نَفْحٌ, Mṣb,) † He gave him a thing. (S, K.) — نَفَحَهُ نَفْحَةً † He gave him a gift; or conferred upon him a favour. (S.) [See an ex. voce عَرَبَةٌ.]

3. نَافَحَةٌ (inf. n. نَافَحَةٌ, TA) † They contended with them with swords face to face; or

encountered them in war face to face, having before their faces neither shields nor anything else; syn. كَانُوهُمْ: (S, K:) originally signifying they approached them in fight so near that the breath of each party reached the other. (TA.) — نَافَحَهُ † He contended with him. (K.) — نَفَحَ عَنْهُ (S, A:) and نَفَحَ عَنْهُ (A,) inf. n. نَفْحٌ; (IAṣ;) † He contended for him, or in defence of him; (S;) repelled from him, and defended him: (IAṣ, A:) as also نَاضَحَ. (TA.)

نَفْحَةٌ An odour, whether good or bad: or a plenteous odour; differing from نَفْحَةٌ, which is a slight odour: (AḤn, in L, art. نَفْح:) pl. نَفَحَاتٌ. (L.) You say لَهُ نَفْحَةٌ طَيِّبَةٌ (S, L,) and خَبِيثَةٌ, (L,) It has a good, or sweet, and a bad, or foul, odour. (L.) — نَفْحَةٌ † A blast, or breath, of wind. (K.) — نَفْحَةٌ مِنَ الصَّبَا † A pleasant and fragrant blast of the east wind. And نَفْحَةٌ مِنْ سَوْمٍ † A grievous blast of hot wind. (AHeyth.) — نَفْحَةٌ مِنَ الْعَذَابِ † A part, or portion, of punishment: (S, K:) or a grievous blast of punishment: (AHeyth:) or a most violent infliction of punishment. (L.) — نَفْحَةُ الدَّمِ † The first gush of blood from a wound. (Khālid Ibn-Jambeh, L.) — نَفْحَةٌ † A single churning (مُخَضَّة: so in the A and TA: in the CK and a MS. copy of the K, مُخَضَّة, with ح unpointed:) of milk. (A, K.) — [See 1.] — نَفْحَةٌ † A gift: (Mṣb:) [pl. نَفَحَاتٌ]. — لَا تَزَالُ لِفُلَانٍ نَفَحَاتٌ مِنَ الْمَغْرُوفِ (S, L) There cease not to be attributable to such a one acts of kindness, or favours. (L.) — تَعَرَّضُوا نَفْحَةً رَحْمَةً اللَّهُ (TA:) see art. عَرَضَ, voce تَعَرَّضَ.

رِيحٌ نَفُوحٌ † A wind that blows violently, and raises the dust. (L.) — يَمَانِيَةٌ نَفُوحٌ † A south wind (S, IB) that blows coldly, or coolly. (IB.) — دَابَّةٌ نَفُوحٌ † A horse, or the like, that kicks with its hind leg: or, with the extremity of its hoof. (L.) [See 1.] — نَفُوحٌ † A she-camel whose milk comes forth without its being drawn from the teat: (S, K:) and an udder that does not retain its milk. (AZ.) See نَفَّاحٌ = قَوْسٌ نَفُوحٌ † A bow that sends the arrow far; or that impels the arrow with force: (S, A, K:) as also † نَفِيجَةٌ (K) and † مُنْفَعَةٌ: (TA:) each of which two words is a name for a bow: (S, with respect to the former, and TA, with respect to the latter:) pl. of the former نَفَائِحُ: (S:) and † نَفِيجَةٌ signifies a branch of the tree called نَبِج, of which a bow is made. (ISk, S, K.) [See also نَبِيجَةٌ, with ج.]

نَفُوحٌ: see نَفِيجَةٌ.

مِسْكٌ نَفَّاحٌ [Musk that diffuses much odour or fragrance]. (A, art. خَطَر.) = طَعْنَةٌ نَفَّاحَةٌ † A

stab that ejects, or spirts forth, blood, much, or vehemently. (TA.) **طَعْنَةُ نَفُوحٍ** † A stab that ejects its blood quickly. (T.) = **نَفَّاحٌ** † One who gives many gifts. (TA.) — **النَّفَّاحُ**, (K,) or **النَّفَّاحُ**, (TA,) The Bestower of [many] benefits upon mankind, or the creation: (K:) an epithet applied to God; but disapproved by some, because not so applied in the *Kur-án* or the traditions.

نَافِخٌ Diffusing odour; fragrant. Ex. **نَافِخَةٌ** A bag, or vesicle, of musk diffusing odour, or fragrant: pl. **نَوَافِخٌ**. (A.)

إِنْفَحَةٌ (S, K, &c.) said to be the most common form of the word, (TA,) for which one should not say **أَنْفَحَةٌ**, (ISk,) but this is mentioned by Ibn-Et-Teiyānee and the author of the 'Eyn, (MF,) and sometimes it is written and pronounced **إِنْفَحَةٌ**, (K,) or this is the most common form, (Msb,) and most approved, (ISk,) and sometimes **إِنْفَحَةٌ**, (K,) and **مِنْفَحَةٌ**, (IAar, S, K,) and **بَنْفَحَةٌ**, (IAar, K,) with ب in the place of the م, (TA,) [The rennet, or rennet-bag, of a kid or lamb; i.e.] A substance that comes forth from the belly of a kid, containing coagulated milk which is termed **لَبَنًا**, used as a means of converting fresh milk into cheese: (IDrst:) or a thing that is taken forth from the belly of a sucking-pig, (or lamb, Msb,) of a yellow colour, and squeezed in some cotton, (which is soaked, into milk, L, Msb,) whereupon it (i.e. the milk, MF) becomes thick, like cheese: (L, Msb, K:) or the stomach (**كَوْشٌ**) of a lamb or kid before it eats: (AZ, S, Msb:) when it eats, it is called **كَوْشٌ**. (AZ, S.) F imputes inadvertence to J in his explaining **انفحة** by the term **كَوْشٌ**; but he does not explain it by this term absolutely; and F adds to his own explanation what makes it exactly the same as that of J, [except that he makes it relate to a kid only,] saying “when the kid eats, it,” that is the **انفحة**, “is called **كَوْشٌ**.” (MF.) None but a ruminating animal has an **انفحة**. (Lth.) The pl. is **أَنْفَحٌ**. (S, K.) Any **انفحة**, especially [that of] the hare, if hung upon the thumb of a person suffering from a fever, cures him. (K.) — **إِنْفَحَةٌ** also signifies A kind of tree (**شَجَرٌ**) resembling the **بَادِنْجَان**. (K.)

إِنْفَحَةٌ and **نَفُوحٌ**: see **مِنْفَحَةٌ**.

نفخ

1. **نَفَخَ بِفَمِهِ**, (K,) aor. ʾ, [accord. to Golius and Freytag, incorrectly, ʾ; see *Kur*, iii. 43, &c.] inf. n. **نَفْخٌ**; (Msb;) and **نَفَخَ**, (K,) inf. n. **تَنْفِخٌ**; (TA;) He blew with his mouth; sent forth wind from his mouth; (K;) this is done in taking rest, and in labour or exertion, and the like. (L.) **نَفَخَ** is mostly used as a neut. v.;

but sometimes it is trans., as many have asserted: you say **نَفَخَ الصُّورَ**, as well as **نَفَخَ فِيهِ**, He blew the trumpet, or blew into the trumpet: (MF, TA:) **نَفَخَ** is a dial. form of **نَفَخَ فِيهِ**: (S:) also, **نَفَخَ** [he blew the fire; or blew into the fire]: [see 8 (last sentence) in art. **قوت**:] and **نَفَخَ فِي الرِّقِّ** [he blew into, or inflated, the skin]: and sometimes one says **نَفَخَهُ**. (Msb.) **نَفَخُوا** occurs in a verse of El-Katamee for **نَفِخُوا**. (S.) — **نَفَخَ الشَّيْطَانُ فِي أَنْفِهِ** † [The devil blew into his nose]: said of him who aspires to that which is not for him. (TA.) — **نَفَخَ شِدْقِيهِ** † [He inflated, or puffed out, the sides of his mouth; meaning] he was proud, or affected pride. (A.) — **نَفَخَهُ**, aor. ʾ, inf. n. **نَفْخٌ**, It (food) inflated him, or filled him. (L.) — **نَفَخَ**, aor. ʾ, inf. n. **نَفْخٌ**, (S, L,) He (a man, S, and a horse, L) had inflated testicles. (S, L.) — Also, He (a beast of carriage) had his pasterns inflated with wind. When a beast thus affected walks, the humour subsides. (L.) — **نَفَخَ نَبَاً** Pepedit; crepitum ventris emit. (S, K.) — **نَفَخَتِ الرِّيحُ** The wind came suddenly. (L.) — **نَفَخَتْ بِيْرٌ** The road cast [or brought] them suddenly [to a place]: from **نَفَخَتِ الرِّيحُ**. (L.) = **نَفَخَتْ** **الضُّحَى**, inf. n. **نَفْخٌ**, † The morning became advanced, and the sun high. (L, K.) You say also **انْتَفَخَ** † **الْأَتَهَارُ** † The day became advanced, the sun being high, (S, L,) an hour before noon. (L.)

2: see 1.

5: see 8.

8. **انْتَفَخَ** It (a thing, S, as a skin, Msb,) became inflated, or puffy; (S, A, Msb;) as also **تَنْفَخَ**: (A:) also, it became swollen; i.e. **وَرِمَ**. (K, art.) — **انْتَفَخَ** He became inflated, or filled, by food. (L.) See 1. — **انْتَفَخَ الْأَهْلَةُ** † The bigness [or swelling] of the new moons. Occurring in a trad. respecting the signs of the last day. (L.) [See **انْتَفَخَ**.] — **انْتَفَخَ عَلَيَّ** † [He became inflated against me; i.e.] he was angry with me. (TA.) And **انْتَفَخَ لَهُ** † [He behaved angrily to him]. (TA in art. **زحر**.)

نَفْخٌ [Flatulence. — And hence,] **Boastfulness; arrogance; pride**; (S, K;) [inflation with pride]: pride was termed by Mohammad **الشَّيْطَانُ**. **نَفَخَ** **رَجُلٌ دُوْ نَفْخٍ**, as also **دُوْ نَفْجٍ**, † A boastful, arrogant, proud man; (S;) [a man inflated with pride].

نَفْخٌ † A young man (TA) full of youthfulness [or youthful plumpness or vigour]; (K;) and so, without ة, a damsel. (TA.)

نَفْحَةٌ and **نَفْحَةٌ** and **نَفْحَةٌ** Inflation of the

belly (S, K) by food &c. (TA.) You say **بِهِ نَفْحَةٌ** He has an inflation of the body: (K:) and **أَجِدُ نَفْحَةً** I experience an inflation of the body. (S.) — [And A flatulent humour of any kind: a meaning well known.] — **النَّفْحَةُ** The blast [of the horn] of the day of resurrection. (L.) — **نَفْحَةٌ** A slight odour: differing from **نَفْحَةٌ**, which is a pteous odour. (L.) — **نَفْحَةُ الشَّبَابِ** † The chief part of youth. (L.) — **نَفْحَةُ الرَّبِيعِ** † The time of the season called **الرَّيْبِعُ** when the earth produces herbs, or herbage: (A:) or **نَفْحَةُ الرَّبِيعِ**, and **نَفْحَتُهُ**, the time of that season when vegetation has ended. (AZ:) — **نَفْحَةٌ** A disease that attacks a horse, and makes his testicles to swell. (L.) — See **نَفَّاحٌ**.

نَفْحَاءٌ (applied to land, or ground, S) i.e. **نَبْخَاءٌ**: (S, L, K:) or elevated and good or fertile ground, in which is no sand nor stones, producing a few trees; and so **نَهْدَاءٌ**, except that this latter is more flat and extensive: or soft land, in which is elevation: (L:) or tumid earth, that breaks in pieces when trodden upon: (TA, voce **رَحَاءٌ**;) pl. **نَفَّاحِي**: it has a form of pl. proper to subst. because it is an epithet in which the quality of a subst. predominates. (L.) — **نَفْحَاءٌ** The upper part of the bone of the ساق [or shank, or tibia]. (K.)

نَفِيعٌ One who is employed to blow a fire. (K.)

نَفَّاحٌ An inflation of a humour occasioned by disease, (T, K,) arising in any part: (T:) a humour; as also **نَفْحَةٌ**. (L.) — See **نَفَّاحَةٌ**.

نَفَّاحَةٌ A bubble upon water. (L, K) [but in some copies of the K, for **النَّفَّاحَةُ** is erroneously put **الحجارة**.] — [The air-bladder of a fish;] an inflated thing in the belly of a fish, which is (as they assert, L,) its **نَصَابٌ** [app. meaning its most essential part, or element,] by means of which it rises in the water, and moves to and fro (L, K.) — A bladder of a plant (S, O, L, voce **قَتَادٌ**, &c.) N. un. of **نَفَّاحٌ** (AHn, in TA, voce **عُشْرٌ**.) [And in anatomy, A cell.]

مَا بِالْأَدَارِ نَافِخٌ ضَرْمَةٌ [There is not in the house a blower of a fire; i.e.,] there is not in the house any one. (S.) — **نَافِخٌ حِضْنِيهِ** [A man inflating, or puffing out, his sides;] inflated, and ready to do mischief, or evil. (L, from a trad.)

أَنْفَخَ A man, (S, L, K,) and a horse, (L,) having inflated testicles: (S, L, K:) syn. of **أَدَّرَ**. (Mgh, in art. **أَدَّرَ**.) — Also, A beast of carriage having his pasterns inflated with wind: see **نَفْخٌ**. (L.)

أَنْفَخَانِي، and أَنْفَخَانِي، and أَنْفَخَانِي، and أَنْفَخَانِي، fem. with ة، + *A man full of fat*; (K;) *inflated with flaccid fat*, and so رجلٌ مَنفُوخٌ; pl. مَنفُوخُونَ. (TA.)

مِنْفَخٌ: see what follows.

مِنْفَخٌ (S, L, Mṣb, K) and مَنْفَخٌ (Mṣb) *The instrument with which a fire is blown*: (Mṣb, K:) *a blacksmith's bellows*: *the thing with which a fire or other thing is blown*: (L:) *the thing into which one blows*. (S.) See also كَبِيرٌ. —

مِنْفَاخُ الرَّاعِي *The instrument [i.e. reed-pipe] of the pastor, with which he calls together the camels*. (A, TA, voce شِيَاعٌ.)

مَنَافِخُ الشَّيْطَانِ + *The suggestions of the devil*. (TA.)

مَنفُوخٌ + *Big-bellied*; (K, TA;) [*inflated in the belly*]. — Also, (K,) مَنْتَفِخٌ, (TA,) *Fat*; as an epithet; (A, K;) [*inflated, or swollen, with fat*]. See أَنْفَخَانٌ. — مَنفُوخٌ *A coward*: so called because he swells out his lungs. (L.)

مُنْتَفِخٌ: *A man inflated, or puffed, or filled, with pride, and with anger*. (L.) See مَنفُوخٌ.

نفذ

1. نَفَذَ, aor. ٤, inf. n. نَفَاذٌ (S, A, L, Mṣb, K) and نَفَذَ (L, K,) *It (a thing, S, &c.) passed away and came to an end; became spent, exhausted, or consumed; failed entirely; ceased*; syn. فَنِيَ (S, A, L, Mṣb, K) and ذَهَبَ (S, L, K) and انْقَطَعَ. (L, Mṣb.)

4. انْفَدَهُ (S, A, L, Mṣb, K) and اسْتَنْفَدَهُ (A, L, K) and انْفَدَهُ (K) *He caused it to pass away or come to an end; spent, exhausted, or consumed, it; caused it to fail entirely; caused it to cease; made an end of it*. (S, A, L, Mṣb, K.) — انْفَدُوا مَا عِنْدَهُمْ, and اسْتَنْفَدُوا, *They spent, exhausted, or consumed, what they had*. (A, L.) — اسْتَنْفَدَ وَسْعَهُ *He spent, exhausted, or exerted, to the utmost his ability or power*. (S, L, Mṣb.) — انْفَدَ الْقَوْمُ *The people came to that state that their travelling-provisions were exhausted, or had come to an end*: (S, A, L, K:) or, (in the K, and,) *their property had passed away and come to an end*. (S, L, K.) — انْفَدَتِ الرَّكْبَةُ *The well lost its water*. (L, K.)

3. نَافَذَهُ, (inf. n. مُنَافَذَةٌ, L,) [*He exerted his whole power, or ability, in contention, dispute, or litigation, with him*: see مُنَافَذٌ:] *he contended with him in arguments, pleas, or allegations, so as to put an end to his argument, and overcome him*: (L:) or *he contended with him before a*

judge; (IAth, L, K;) *contended, disputed, or litigated with him*. (K.) It is said in a trad., *إِنْ نَافَذْتَهُمْ نَافَذُوكَ* (S, L) *If thou contend with them before a judge, they will so contend with thee*: or *if thou allege to them, they will allege to thee*: (IAth, L;) but accord. to one relation, the verb is with ق: (S, L:) and accord. to another, the latter verb is with ذ, نَافَذُوكَ. (L.)

6. تَنَافَذُوا *They contended, disputed, or litigated, together*. (A.) See 3, and see also تَنَافَذُوا, with ذ.]

8. انْتَفَدَهُ: see 4. — *He exacted, took, or received, it fully, or wholly*. (K.) — انْتَفَدَ مِنْ عَدُوِّهِ *He exacted the full, or utmost, rate of his running*. Said with reference to a horse. (M, L.) — انْتَفَدَ اللَّبَنُ *He drew forth the milk*. (K.)

10: see 4.

مُنَافِذٌ *A man who exerts his whole power, or ability, in contention, dispute, or litigation*, (S, L,) and *who does so well, so as to put an end to the arguments, pleas, or allegations, of his adversary, and overcome him*: (L:) *who contends with his adversary in arguments, pleas, or allegations, so as to put an end to his argument*. (A, L.) One says, *وَلَا مُنَافِذَ لَهُ رَافِذٌ* *He has not an aider, or assistant, nor one who contends &c.* (A, TA.)

فِيهِ مُنْتَفَذٌ عَنْ غَيْرِهِ *In him is that which renders thee in no need of any other*. (Aboo-Sa'eed, T, L, K.)* — *Verily in his wealth is ample provision*. (AZ, T, L, K.)* — تَجِدُ فِي الْبِلَادِ مُنْتَفَذًا *Thou wilt find in the countries, or towns, a place to which to flee and in which to seek gain*; syn. مُرَافِغًا وَمُضْطَرِبًا. (K.) See also مُنْتَفَذٌ.

قَعَدَ مُنْتَفِذًا *He set aside, or apart*. (IAar, L, K.)

نفذ

1. نَفَذَ, aor. ٤, (M, L,) inf. n. نَفَاذٌ and نَفُوذٌ, (M, L, K,) *It went, or passed, through*: (L:) or *it went, or passed, through a thing, and became clear of it*. (M, L, K.) — نَفَذْتُ *I went, or passed, through*. (L.) — نَفَذَ السَّهْمُ, aor. ٤, inf. n. نَفَاذٌ and نَفُوذٌ, *The arrow perforated, transpierced, or pierced through, the animal at which it was shot, and went forth from it*: (Mṣb:) or نَفَذَ (S, L,) and نَفَذَ مِنْهَا (M, L,) and نَفَاذٌ (M, A, L,) aor. ٤, (M, L,) inf. n. نَفَاذٌ (M, A, L, K) and نَفُوذٌ (A) and نَفَذَ (M, L, K,) *the arrow penetrated into the inside of the animal at which it was shot, and its extremity went*

forth from the other side, or protruded from it, the rest remaining therein; the extremity of the arrow passed through the animal at which it was shot, the rest remaining therein; (M, L, K:) a part of the arrow passed through, or went forth or protruded from, the animal at which it was shot. (A, art. صَرَدَ.) See نَافَذَ. — سَهْمٌ نَافِذٌ *The wound made by a spear or the like passed through, or beyond, the other side*. (T L.) — اَنْفَذَ عَنْكَ *Go thou from thy place; pass thou from it*. (L.) [See also عَنْ.] — نَفَذَ لَوْحِيهِ *He went his way*. (TA.) — نَفَذَ الطَّرِيقُ *The road was [a thoroughfare (see نَافِذٌ)] pervious, or passable, to every one in common*. (Mṣb.) — هَذَا الطَّرِيقُ يَنْفُذُ إِلَى مَكَانٍ كَذَا *[This road is a thoroughfare, along which every one may pass, to such a place]*. (T, M, L.) — نَفَذَ الْمَنْزِلَ إِلَى الطَّرِيقِ *The house, or abode, [was a thoroughfare, and] communicated with the road*. (Mṣb.) — نَفَذَ الْقَوْمَ *He passed through the people, and left them behind him*; (T, M, L, K;) as also أَنْفَذَهُمْ; (L, K;) or only the former is used in this sense. (L.) See also the latter. — نَفَذَهُمُ الْبَصَرُ *The sight reached them, and extended beyond them*: (Ks, L:) or, extended over them all: (A'Obeid, L:) you say also, أَنْفَذَهُمُ الْبَصَرُ in the former sense: (L:) [or *The sight penetrated into the midst of them*: see أَنْفَذَ الْقَوْمَ] — نَفَذَ رَأْيَهُ + *His judgment was penetrating*; syn. ثَقَبَ. (K in art. ثَقَبَ.) — نَفَذَ فِي الْأَمْرِ *He acted, or went on, with penetrative energy, or with sharpness, vigorousness, and effectiveness, in the affair*; syn. مَضَى. (S, K, art. مَضَى.) — نَفَذَ الْكِتَابَ إِلَى فُلَانٍ, inf. n. نَفَاذٌ and نَفُوذٌ, [The letter passed to, came to, or reached, such a one]: (S, L:) [and in like manner, الرَّسُولُ the messenger: see 4.] — نَفَذَ الْقَوْلَ, and الْقَوْلُ, + *The command, or order, and the saying, was effectual; had effect; was, or became, executed, or performed*; syn. مَضَى. (Mṣb.) — نَفَذَ الْعَتَقُ + [The act of emancipation had, or took effect; was, or became, executed, or performed: and in like manner, a covenant, contract, sale, &c.: see 4]. App. a met. expression, from نَفُوذُ السَّهْمِ; because there is no retracting it. (Mṣb.) — يَنْفِذُ بَيْنَنَا *He shall judge between us, and make his command or order to have effect, or execute or perform it*. (L.) — لَهُ نَفَاذٌ فِي الْأُمُورِ *[He has ability in affairs, to execute, or perform]*. (A.)

2: see 4.

3. نَافَذَهُ + *He cited him before a judge*. It is said in a trad., *إِنْ نَافَذْتَهُمْ نَافَذُوكَ* *If thou cite them before a judge, they will do the same to thee*; meaning, *If thou say to them, they will*

say to thee. Accord. to one relation, the verb is with ق and د. (L.) [Accord. to another, it is with ف and ذ.]

4. انفذ السهم (A; Mṣb.) and نفذه (Mṣb.) He made the arrow to pierce, and go forth from, or to pass through, the animal at which it was shot: (Mṣb.) [or, to penetrate within the animal at which it was shot, and to protrude its extremity from the other side, the rest remaining within; accord. to the explanation of نفذ السهم in the M, L, K: or to penetrate the animal at which it was shot, and to protrude a part of it from the other side; accord. to the explanation of سهم نافذ in the A, art. صرد.] You say also, أَنفَذْتُ فِيهِ السَّهْمَ [I made the arrow to pierce, or penetrate, him, &c.] (A.) — رَمَيْتُهُ فَأَنْفَذْتُهُ I shot, or cast, at him, and pierced, or made a hole, through him. (Mṣb.) — See 1. — انفذ الأمر + [He brought to pass the command, or order; made it effectual; made it to have effect; executed or performed it: and in like manner, the saying: see 1]. — † He executed, performed, or accomplished, the affair. (M, L, K.) — انفذ القوم He became [or entered] among the people: (M, L:) in the copies of the K, explained by صار منهم; but the correct reading is بينهم [as in the M and L]: (TA:) or he penetrated into them, and went, or walked, in the midst of them. (T, L, K.) See also انفذ القوم — نفذ القوم (S; L;) and نفذه (A.) inf. n. تنفذ; (S; L;) † [He sent, or transmitted, a letter to such a one; caused it to pass to or to reach him]: and in like manner, رسول a messenger. (A.) — انفذ عهده, inf. n. إنفاذ. † He made his covenant, or contract, or the like, to take effect; executed or performed it: [and in like manner, an act of emancipation: see 1.] (L, TA.)

6. تَنَافَذُوا إِلَيْهِ + They came to him, (namely, a judge,) and referred to him their cause, or suit, for judgment. When each party adduces his plea, or allegation, one says تَنَافَذُوا, with د, unpointed. (Abou-Sa'eed, T, L, K.)*

طَعْنَةٌ نافذة i.q. طَعْنَةٌ لَهَا نَفَذٌ (S;) A wound having a passage through the other side; by أَنْفَذُ being meant مَنَفَذٌ, or نَفْذٌ: (T, L:) pl. نَفَازٌ. (A.) Keys Ibn-El-Khaṭeem says (see Ham. p. 85),

- * طَعْنْتُ ابْنَ عَبْدِ الْقَيْسِ طَعْنَةً ثَائِرَ
- * لَهَا نَفَذٌ لَوْلَا الشَّعَاعُ أَضَاءَا

(T, S, L) I pierced the son of 'Abd-El-Keys with the wound of one making an angry assault, that had a passage through, which, but for the spirtling blood, would have made it show the light through him. (T, L [See also شعاع.])

See also مَنَفَذٌ — نَفَذٌ † A place, or way, or means, of exit, escape, or safety; syn. مَخْرَجٌ (T, S, A, L, K.) So in the saying أَتَى بِنَفَذٍ † He effected a means of escape from [the natural consequences of] what he had said; i.e., بِالمَخْرَجِ مِنْهُ. (T, S, A, L, K.) It occurs in a trad., where it is said, that unless a man who has published against a Muslim a charge of which he is clear do this, he is to be punished. (T, L.) — نَفَذٌ a subst., (M, L,) used in the sense of إِنْفَازٌ: (T, M, L, K:*) signifying † [The making a command, or order, effectual; making it to have effect; to be executed or performed;] i.q. إِنْفَازُهُ (T, L:) you say, أَمَرَ بِنَفْذِهِ † He commanded that it should have effect, or be executed or performed;] i.e., بِإِنْفَازِهِ (M, L:) and قَامَ الْمُسْلِمُونَ بِنَفْذِ إِنْفَازِهِ: (M, L:) [The Muslims accomplished the execution, or performance, of what was in the Scripture:] i.e., بِإِنْفَازِ مَا فِيهِ. (T, A, L.)

نَافِذٌ: see نَفْذٌ.

أَمْرٌ نَفِيزٌ + An affair arranged, or made easy.

(L.) See also نَافِذٌ.

نَافِذٌ: see نَفْذٌ.

سَهْمٌ نافذٌ [An arrow that perforates, trans-pierces, or pierces through, and goes forth from, or passes through, the animal at which it is shot; accord. to the explanation of the verb in the Mṣb: or, that penetrates into the inside of the animal at which it is shot, and of which the extremity goes forth from the other side, or protrudes from it, the rest remaining therein; accord. to the explanation of the verb in the M, L, K: or,] of which a part has passed through the animal at which it is shot: when the extremity only has passed through, it is termed صارِدٌ; and when the whole of it has passed through, مَارِقٌ. (A, art. صرد.) — طَعْنَةٌ نافذة A wound made by a spear or the like passing through both sides: (M, L:) pl. طَعْنَاتٌ. (A.) See also نَفَذٌ — نَفْذٌ † A road which is a thoroughfare; (T, M, L, K;) [pervious;] not stopped up; (T, L;) along which every one may pass. (T, A, L, Mṣb.) See also مَنَفَذٌ — نَافِذٌ sing. of نَوَافِذُ (Mṣb,) which signifies All the holes, or perforations, by which joy or grief is conveyed to the mind (of a man, Mṣb); as the two ear-holes, (IAar, on the authority of Abu-l-Mekārim, T, L, Mṣb, K,) and the two nostrils, and the mouth, and the anus: (IAar, T, L, K:*) called by the doctors of practical law مَنَافِذُ, which is contr. to analogy: see مَنَفَذٌ (Mṣb.) — نَافِذٌ and نَفَازٌ [but the second and third are

intensive epithets] † A man (M, L) penetrating, or acting with a penetrative energy, or sharp, energetic, vigorous, and effective, (مَاضٍ,) in all his affairs. (M, L, K.) — رَجُلٌ نافذٌ في أمره † A man penetrating, or acting with a penetrative energy, or sharp, vigorous, and effective, in his affair; (S, L;) and في الأمور in affairs. (A.) — أَمْرُهُ نافذٌ † His command, or order, is effectual; has effect; is executed, or performed; syn. مَاضٍ (K;) and obeyed; (S, L, Mṣb, K:*) as also نَفِيزٌ. (K.) — دَائِرَةٌ نافذة A feather, or curl of hair in a horse's coat, of the kind which, when it is only on one side, is called مَقْعَةٌ, but which is on both sides. (AO, T, L.)

هَذِهِ مَنَافِذُهُمْ; and نَفْذُهُمْ; and ذَا مَنَفَذِ الْقَوْمِ and أَتَنَافَذُهُمْ, [This is the place of passage of the people, and these are their places of passage]. (A.) — هَذَا الطَّرِيقُ مَنَفَذٌ لِمَحَلِّ كَذَا † This road is a way along which every one may pass to such a place. (A.) — فِيهِ مَنَفَذٌ لِلْقَوْمِ † In it (the road) is a [free, or an open,] passage to, or for, the people. (T, L.) See also نَافِذٌ.

مَنَفَذٌ, in measure like مَسْجِدٌ, [or مَنَفَذٌ, agreeably with analogy, as it is written in copies of the T, A, L,] A place by which a thing passes through; [a thoroughfare; an outlet; a place of egress:] pl. مَنَافِذُ. (Mṣb.) See also نَافِذٌ.

مُنْتَفَذٌ + Ample room, space, or scope, or liberty to act &c.: (syn. سَعَةٌ, (M, L, K, TA,) and مَتَدَوِّحَةٌ: (TA:) [ample means of escape: see also نَفَذٌ:] you say, إِنَّ فِي ذَلِكَ لَمُنْتَفَذًا Verily in that there is ample room, scope, or means [for action, or for escape]. (TA.) See also مُنْتَفَذٌ.

نفر

1. نَفَرَ (T, M, L, Mṣb, K,) aor. ٢, (T, M, K,) and ٤, (M, K,) inf. n. نَفَرٌ and نَفَرَانُ (M, K) or نَفُورٌ (Mṣb,) said of a wild animal, (T, Mṣb,) a gazelle, (M, K,) or other beast, (M,) He took fright, and fled, or ran away at random; or became refractory, and went away at random; or ran away, or broke loose, and went hither and thither by reason of his sprightliness; syn. شَرَدَ (M, K;) as also استغفر (T, Mṣb, K;) and so the former verb in speaking of a camel, or a beast: (L, art. شرد:) you say, نَفَرَتِ الدَّابَّةُ (T, S, M, A, K,) aor. ٢, and ٤, (T, S, M, K,) inf. n. نَفُورٌ and نِفَارٌ (T, S, M, A, K) and نَفَرٌ: (A:) or this signifies the beast was, or became, impatient (A, K, TA) of or at a thing, (TA,) [or shied at it,] and retired to a distance; (A, K, TA;) and اِسْتِنْفَارٌ signifies the same as نَفُورٌ: (S:) or نَفَرٌ, inf. n.

نَفَرًا [and نَفُورًا], signifies *he fled, and went away or aside or apart or to a distance.* (M.) — [Hence, نَفَر, aor. - and - , inf. n. نَفُور and نَفَار and نَفِير, as used in the following phrases.] نَفَرْتُ مِنْ هَذَا الْأَمْرِ † *I shrank from this thing or affair; was averse from it; did not like or approve it.* And نَفَرْتُ مِنْ صُحْبَةِ فَلَانٍ † [Such a one shrank, or was averse, from the companionship of, or the associating with, such a one]. And نَفَرَتِ الْمَرْأَةُ مِنْ زَوْجِهَا † [The woman was averse from her husband; or shunned or avoided him]. (All from the A.) And you say of a man's disposition, نَفَرْتُ عَنِ الْحَقِّ † [It shunned, or was averse from, the truth]. (Bd, lxvii. 21.) — إِلَّا نَفُورًا, in the K, [xvii. 43, and xxxv. 40,] means † *Save in aversion:* and نَفِير is like نَفُور: and the subst. is نَفَر, with two fet-hahs. (Msb) — نَفَرَتِ الشَّيْءُ مِنَ الشَّيْءِ, inf. n. نِفَار [and نَفُور], *The thing receded, withdrew, removed, or became remote or aloof, from the thing.* (A'Obeyd, T, S.) [See also 3.] — Hence it is, I think, that نَفَر is used as signifying † *It became swollen*, in the following words of a trad. of 'Omar: تَحَلَّلَ رَجُلٌ فِي زَمَانِهِ بِالْقَصَبِ فَفَرَّ فُوهُ † *A man, in his time, picked his teeth with reeds, and in consequence his mouth became swollen:* as though the flesh, disliking the disease, receded from it, and so became swollen. (A'Obeyd, T, S.*) You say also, نَفَرَتِ الْعَيْنُ, aor. - and - , inf. n. نَفُور, † *His eye became inflamed and swollen:* and so you say of other parts of the person. (M, K.*) And نَفَرَ الْجُرْحُ, inf. n. as above, † *The wound became swollen:* (T, Msb:) or it became so after healing. (W, i. 42.) And نَفَرَ الْجِلْدُ † *The skin became swollen*, (S, A,) and the flesh receded from it. (A.) [All these significations seem to be derived from the first in this art.: and so several others which follow.] — نَفَرْتُ إِلَى اللَّهِ, inf. n. نِفَار, *I betook myself to God by reason of fear, seeking protection.* (IKtt.) — نَفُورًا, (Msb,) inf. n. نَفَر, (M, Msb, K,) *They became separated, or dispersed:* (M,* Msb, K:*) and so نَفَرْتُ, said of camels. (TA.) Hence, (M,) the saying, لَقَيْتُهُ قَبْلَ كُلِّ صَبْحٍ وَنَفَرٍ, (S, M, A,) a proverb, in which the last word is used tropically; (A;) explained in art. صَبْح, q.v. (S.) [And نَفَرٌ مِنْ غَيْرِ صَبْحٍ وَلَا نَفَرٍ; explained in the same art.] — نَفَرَ الْحَاجُّ مِنْ مَنَى, (M, Msb, K,) aor. - , (S, M, K,) inf. n. نَفَر, (M, Msb, K,) and نَفَر (M) and نَفُور (K) [and نَفِير], *The pilgrims removed from Minè.* (Msb.) Hence, نَفُورٌ, and النَّفَر, and النَّفِير, and النَّفَر, (S, M, K,) and لَيْلَةُ النَّفَر, (S, TA,) and النَّفَر,

(TA,) [The day of, and the night immediately preceding, the removing from Minè]; after the day called النَّفَرُ: (S;) [therefore, the twelfth of Dhu-l-Hijjah:] or there are two days thus called: (Msb:) يَوْمُ النَّفَرِ الْأَوَّلُ is [the day above mentioned,] the second of the days called أَيَّامُ النَّفَرِ: (IAth, Msb:) and يَوْمُ النَّفَرِ الْآخِرُ, (IAth,) or الثَّانِي, (Msb,) is the third thereof: (IAth, Msb:) the order is this; يَوْمُ النَّفَرِ, then يَوْمُ النَّفَرِ الْأَوَّلُ, then يَوْمُ النَّفَرِ الْآخِرُ. (T, L.) — نَفُورًا فِي الْأَمْرِ, (S, M,) or لِلْأَمْرِ, (K,) aor. - , (M, K,) inf. n. نَفُور (S, M, K,) and نِفَار (M, K) and نَفِير (Zj, M, K;) and نَفَرُوا; (M, K;) *They went, or went away, to execute the affair:* (M, K:) and in like manner, فِي الْقِتَالِ *to fight.* (M.) And نَفُورًا, alone, *They went forth to war against unbelievers or the like.* So in the K, ix. 82, وَقَالُوا لَا تَنْفَرُوا, [And they said, Go not ye forth to war against the unbelievers in the heat: say, The fire of hell is hotter]: and so in the same chap., v. 39: (Jel:) and in the same book, iv. 73. (Bd.) You say also, نَفُورًا نَفَرُوا *They went forth to fight them.* (TA, from a trad.) And نَفَرُوا إِلَى الْحَرْبِ *They hastened to the war, or to war.* (Msb.) — [Hence,] نَفُورًا مَعَهُ, and أَنْفَرُوهُ, (M, K,) inf. n. أَنْفَارَ; (TA;) *They aided and succoured them:* (M, K:) or the former verb, alone, *they, being asked to do so, complied, and went forth to aid.* (TA.) — نَفَرْنَا: see 2.

2. نَفَر, (T, M, A, Msb,) inf. n. تَنْفِير; (Msb;) and أَنْفَر; (T, K;) and اِسْتَنْفَر; (T, M, A, Msb;) *He made (wild animals, T, Msb, or an antelope, K, or a beast of carriage, M,) to take fright, and flee, or run away at random:* (K, TA:) or he made a beast of carriage to become impatient, and to retire to a distance: (A:) or he scared away; or made to flee, and go away, or aside, or apart, or to a distance: (so accord. to an explanation of the intrans. v. from which it is derived, in the M:) you say نَفَرْتَهُ and اِسْتَنْفَرْتَهُ and أَنْفَرْتَهُ: and in like manner, نَفَر عَنْهُ, and أَنْفَر عَنْهُ, [meaning, he scared away, or made to take fright and flee, &c., from him or it:] (TA:) and التَّنْفِير عَنْهُ, and اِلْتِنَافَار عَنْ الشَّيْءِ, and اِلْتِنَافَار, all signify the same, [i. e., the scaring away, &c., from a thing.] (S.) It is said in a trad. of Zeyneb, the daughter of Mohammad, وَأَنْفَرَهَا بِهَا الْمُشْرِكُونَ بَعِيرَهَا حَتَّى سَقَطَتْ *And the polytheists made her camel to take fright and run away at random with her, so that she fell.* And in like manner you say, أَنْفَرْنَا, and نَفَرْنَا, [or نَفَرْنَا? Our camels were scared away with

us; or made to take fright and run away at random with us: or] we were made to be persons having camels taking fright and running away at random. And تَنْفِيرٌ signifies *The chiding camels or sheep or goats, and driving them from the pasturage.* (TA.) — [Hence] بَشَرُوا وَلَا تَنْفَرُوا † [Rejoice people by what ye say, and] do not encounter them with [roughness and violence and] that which will incite them to نَفُور [i. e. flight or aversion]. (TA.) See the act. part. n., below. — [Hence also,] نَفَر عَنْهُ, (S, K,) inf. n. تَنْفِير, (TA,) † *Give thou to him a نَقَب [meaning a nickname or name of reproach], (S,) or a نَقَب that is disliked: (K:) as though they held such to be نَفِيرٌ لِلْجِنِّ وَالْعَيْنِ عَنْهُ [a means of scaring away the jinn, or genii, and the evil eye, from him]. (S, K.)* An Arab of the desert said, When I was born, it was said to my father, نَفَرْتَهُ: so he named me قُنْفُذ [hedge-hog], and surnamed me أَبُو الْعَدَاءِ [father of the quick runner]. (S.)

3. نَفَرُوا, inf. n. مَنَافَرَةٌ, † *They shunned or avoided each other; regarded each other with aversion.* But perhaps this signification is only post-classical. — And hence, † *They (two things) were incongruous, or discordant, each with the other.* But perhaps this signification, also, is only post-classical. See also 6.]

4: see 2, in several places. — أَنْفَرُوا *Their camels took fright and ran away at random, (Nafar, K, TA,) and became separated or dispersed.* (TA.) — See also 1, last signification.

5. تَنْفَر عَنْ الْحَقِّ: see 1.

6. [تَنَافَرُوا † *They shunned or avoided one another; regarded one another with aversion.* But perhaps this signification is only post-classical. — And hence, تَنَافَرَتِ الْأَشْيَاءُ: *The things were incongruous, or discordant, one with another.* But perhaps this signification, also, is only post-classical. See also 3.] — تَنَافَرُوا فِي الْأَمْرِ, or تَنَافَرُوا: see 1, towards the end. See also نَفَد and نَفَذ in the K: and compare 6 in arts. نَفَد and نَفَذ.

10. اِسْتَنْفَرَهُمُ *He (the Imām) incited, and summoned or invited them to go forth, لِحِبَادٍ لِيُجَادُوا الْعَدُوَّ to war against the enemy:* (T, Mgh:) or imposed upon them the task of going forth to war, light and heavy: [see K, ix. 41:] (A:) or he demanded, sought, or desired, of them aid. (M,* K, TA.) — See also 2, in three places. — And see 1, in two places, near the beginning.

نَفَر: see نَافِر, of which it is a quasi-pl.: — and نَفِير: — and نَفَر.

نَفَر an imitative sequent to عَفَرَ (T, M, K,) and so is نَفَرَ to عَفَرَ (Sgh, K, but omitted in some copies of the K,) and نَفَرِيَّة to عَفَرِيَّة (T, M, K,) and نَفَرِيَّت to عَفَرِيَّت (T, S, M, K,) and نَفَرِيَّة to عَفَرِيَّة (T, M, K,) and نَفَرِيَّة to عَفَرِيَّة (K;) denoting corroboration. (S.)

نَفَر A number of men, from three to ten; (S, Msh;) as also نَفَر and نَفَرَة and نَفِير: (S:) or to seven: (so in a copy of the Msh, [but probably سبعة is a mistake for تسعة nine: this appears likely from what here follows:]) or a number of men less than ten; (AZ, T, M, K;) as also نَفِير; (K;) and so رَهْط; (AZ, T;) and some add, excluding women: (TA:) accord. to Fr, (S,) a man's people or tribe consisting of his nearer relations; as also نَفَرَة; syn. رَهْط (S, Iath,) and عَشِيرَة: (Iath:) [see also نَفَرَة:] accord. to Kr, (M,) all the men or people: (M, K;) accord. to Lth, you say, هَوْلَاءُ عَشْرَةَ نَفَرٍ, i. e. these are ten men: but one does not say, عَشْرُونَ نَفَرًا, nor more than عَشْرَة: and Abul-'Abbás says, that نَفَر, like قَوْم and رَهْط, has a pl. signification, without any proper sing.; and is applied to men, exclusively of women: (T:) it is a quasi-pl. n.: (TA:) and its pl. is أَنْفَار; (M, K;) occurring in a trad., in the phrase أَحَدٌ مِنْ أَنْفَارِنَا, which Iath explains as meaning any one of our people; syn. قَوْمًا: (TA:) and نَفِير, occurring, in the accus. case, in the Kur, xvii. 6, is, accord. to Zj, a pl. [or rather quasi-pl. n.] of نَفَر, like عَيْد and كَلِيب. (M.) [See also نَفِير, below.] Imra-el-Keys says, describing a man as an excellent archer,

- فَبَوَّ لَا تَنْبِي رَمِيَّتَهُ
- مَا لَهُ لَا عَدٍّ مِنْ نَفَرِهِ

(S,) And he is such that the animal shot by him does not go away after it has been shot and then die. What aileth him? May he be killed, so as not to be numbered among his people. The latter hemistich is a proverb. (Meyd.) The poet here utters an imprecation against the man, but in so doing praises him; as when you say, of a man whose action pleases you, مَا لَهُ قَاتَلَهُ اللَّهُ and أَخْزَاهُ اللَّهُ [q. v.]. (S.) The rel. n. is نَفَرِيٌّ. (Sb, M.) = [Accord. to the Msh, it is also a simple subst. from نَفَرَ: and app. as signifying especially Aversion.]

نَفَر: see نَفَر.

نَفَرَة: see نَفِير. — A man's near kinsmen; syn. أُسْرَة (T, K) and فَصِيلَة (K;) who are angry

on account of his anger; (K;) as also نَفَرَة, mentioned by Sgh and others, (TA,) and نَفُورَة (T, K) and نَافِرَة (A, * K) and نَفَر: (T:) and نَفُورَة signifies a man's near kinsmen (أُسْرَة) who go forth with him to war when an event befalls him or oppresses him severely or suddenly. (TA.) You say, جَاءَنَا فِي نَفَرَتِهِ and نَفَرِهِ, (T, TA,) &c., (TA,) He came to us among his near kinsmen, (T, TA,) &c. (TA.) And, غَلَبَتْ نَفُورَتُنَا Our near kinsmen overcame their near kinsmen. (T, TA.) See also نَفَر, in two places: and see نَفِير.

نَفَرَة (Sgh, K) and نَفَرَة (K) A thing that is hung upon a child for fear of, (K,) or to repel, (Sgh,) the evil eye. (Sgh, K.) = See also نَفَرَة.

نَفَرِي: see نَفَر, last sentence but one.

نَفَرِيَّة and نَفَرِيَّت and نَفَرِيَّة: see نَفَر.

نَفَار a subst. from نَفَرَتِ الدَّابَّةُ. Ex. الدَّابَّةُ فِي نَفَارٍ [In the beast of carriage is a disposition to take fright and run away at random]. (S.) And in like manner, from نَفَر said of a wild animal. (Msh.)

نَافِر: see نَافِر.

نَفِير A people hastening to war, or to some other undertaking: an inf. n. used as a subst.: (Msh:) or a people going to execute an affair: (S:) or a people going with one to fight; as also نَفَرَة [q. v.] and نَفَر: (M, K;) each is a noun having a pl. signification: (M:) or the first and last signify a company of men: and the pl. of each is أَنْفَار: (M:) or the first, (S,) or all, (K,) a people, (S,) or company, (K,) preceding in an affair: (S, K:) or the first, those of a man's people who go forth with him to war: or it is a pl. [or quasi-pl.] of نَفَر, signifying men assembled to go to the enemy: (Bd, xvii. 6:) or aiders, or assistants. (M.) [See نَفَر, in two places.] You say, جَاءَتْ نَفَرَة بَنِي فَلَانٍ, and نَفِيرُهُم, The company of the sons of such a one, that came forth to execute an affair, arrived. (S, TA.) نَفِير قُرَيْشٍ means Those of Kureysh who went forth to Bedr to defend the caravan of Aboo-Sufyán, (M,) which was coming from Syria. (T.) Hence the proverb, فَلَانٌ لَا فِي الْعَبْرِ وَلَا فِي التَّغِيرِ [Such a one is neither in the caravan nor in the company going forth to fight]: applied to him who is not regarded as fit for a difficult undertaking: because none held back from the caravan and the fight except him who was crippled by disease and him in whom

was no good: (TA:) or the original words of the proverb are لَا فِي الْعَبْرِ وَلَا فِي التَّغِيرِ: and these words were first said by Aboo-Sufyán, with reference to the Benoo-Zuhrah, when he found them turning back towards Mekkeh; and, accord. to As, are applied to a man who is held in low and little repute. (Mgh.) [See also Freytag's Arab. Prov., ii. 500.]

نَفُورَة: see نَفَرَة, in three places.

نَافِرَة: see نَفَر.

نَافِر [and نَفُور] and مُسْتَنْفِر signify the same; [i. e., Taking fright, and fleeing, or running away at random: or being, or becoming, impatient, of or at a thing, and retiring to a distance: or fleeing, and going away or aside or apart or to a distance: or the second, being of an intensive form, signifies, as also يَنْفُور, that does so much or often; or wont or apt to do so:] (TA:) and نَفَر is a pl. of نَافِر (K,) or [rather] a quasi-pl., like as صَحْب is of صَاحِب, and زَوْر of زَوَّار. (M.) You say, دَابَّةٌ نَافِرَةٌ, and نَفُورٌ, [A beast that takes fright and runs away at random: &c.:] (M, K:) accord. to IAg, one should not say نَافِرَة (M) [unless using it as an epithet applied to a broken pl. of a subst., as will be seen below]. It is said in a proverb, كُلُّ أَزَبٍ نَفُورٌ [Every one, of camels, that is hairy on the face is wont to take fright and run away at random: see art. زب]. (M.) You say also ظَبْيٌ يَنْفُورٌ (M, K,*) in some copies of the K, نيفور, (TA,) A gazelle that takes fright and flees much or often; or that is wont to do so. (M, K,*) And it is said in the Kur, [lxxiv. 51,] كَانَتْهُمْ حُمُرٌ مُسْتَنْفِرَةٌ فَارَتْ مِنْ قَسْوَةِ نَافِرَةٍ, i. e., نَافِرَة, [As though they were asses taking fright and running away at random, that have fled from a lion:] and (accord. to one reading, T) مُسْتَنْفِرَةٌ, (T, S,) meaning, made to take fright and run away at random; (T;) or frightened, or scared. (S.) — أَنَا نَافِرٌ مِنْ هَذَا I shrink from this thing or affair; am averse from it; do not like or approve it. And هِيَ نَافِرَةٌ مِنْ زَوْجِهَا [She is averse from her husband; she shuns or avoids him]. (A.)

نُفُور: see art. نيلوفر.

نَفَرَة: see نَفَر.

مُنْفَر act. part. n. of 2, q. v. — † One who encounters people with roughness and violence [and that which incites them to flight or aversion: see 2]. (TA, from a trad.)

مُسْتَنْفِر: } see نَافِر; the first and third in two places.
مُسْتَنْفِر:
يَنْفُور:

نفر

1. نَفَرَ, (S, A, Mṣb, K,) aor. َ, (S, Mṣb, K,) inf. n. نَفْرَانُ (S, K) and نَفَرٌ (Mṣb, TA) and نَفُوزٌ (TA,) *He* (an antelope) *leaped, jumped, sprang, or bounded*; (S, A, K;) as also نَفَرَ: (A:) or *did so in his running*: (Aṣ, TA:) or *did so and alighted with his legs spread*: when he alights with his legs together, the action is termed نَفَرَ: (TA:) or *did so after putting his legs together*: (AZ, TA:) or *leaped upwards with all his legs at once and put them down without separating them*: (Mṣb:) or *raised his legs together and put them down together*: or *ran at the utmost vehement rate of the running termed إِحْضَارٌ*. (TA.)

2: see 1. = نَفَرَهُ, (K,) or نَفَرْتَهُ, (S, A,) *He, or she, danced, or dandled, him, (S, A, K,) namely, a child*; (S, A;) as also نَفَرْتَهُ. (TA, art. نَفَرَ.)

6. تَنَافَزُوا *They* (children) *contended together in leaping, jumping, springing, or bounding, in play*. (A, K.)

نَفَرَةٌ *An antelope's running by reason of fright*. (AA, TA.)

نَفُوزٌ (S) and نَفُوزٌ (K) *An antelope that leaps, jumps, springs, or bounds, (S, K,) [in one or other of the manners described above,] much, or vehemently*. (TA.)

نَافِرَةٌ, sing. of نَوَافِرٌ, (TA,) which signifies *The legs of a beast of carriage*: (K, TA:) but the word commonly known is نَوَافِرٌ, with ق. (TA.)

نَفُوزٌ: see نَفُوزٌ.

نفس

1. نَفْسٌ, aor. َ, inf. n. نَفَاسَةٌ (S, M, A, Mṣb, K) and نَفَاسٌ and نَفَسٌ (K) and نَفُوسٌ; (TA;) and نَفَاسٌ (M, A, Mṣb,) inf. n. نَفَاسٌ; (A, Mṣb;) *It was, or became, high in estimation, of high account, or excellent*; (M, Mṣb, TA;) [*highly prized; precious, or valuable*;] and therefore, (TA,) *was desired with emulation, or in much request*: (S, K, TA:) and the latter verb, said of property, *it was, or became, loved, and highly esteemed*. (TA.) = نَفَسَ بِهِ, (S, M, Mṣb, K,) aor. َ, (K,) inf. n. نَفَسٌ (M) [and app. نَفَسٌ as will be shown below] and نَفَاسَةٌ and نَفَاسَةٌ, which last is extr., (M, TA,) *He was, or became, avaricious, tenacious, or niggardly, of it, (S, M, Mṣb, K,) because of its being in high estimation, or excellent*. (Mṣb.) Hence the saying in the Kṣur, [xlvi. 40,] فَإِنَّمَا يَنُحَلُّ عَنْ نَفْسِهِ [app. meaning *He is only avaricious from his avarice*.] (TA.) You say, نَفَسَ عَلَيْهِ بِالشَّيْءِ, (M,) or عَنْهُ [in the place of عَلَيْهِ], (TA,) *He was, or became, avaricious, &c., of the thing, towards him, or*

withholding it from him. (M, TA.) And نَفَسَ بِالشَّيْءِ, (S, M, K, TA,) and نَفَسَ, (M,) inf. n. نَفَاسَةٌ, (S, K, TA,) *He was, or became, avaricious, &c., of the thing, towards him, and thought him not worthy of it, and was not pleased at its coming to him*: (TA:) or [simply] *he thought him not worthy of it*; (S, M, K;) as also نَفَسَهُ فِيهِ; of which last verb we have an ex. in the phrase تَنَافَسَ دُنْيَا, used by a poet in speaking of the tribe of Kureysh, meaning either *the tribe of Kureysh, meaning either [they think others not worthy of worldly good], or تَنَافَسَ أَهْلُ دُنْيَا [they think the possessors of worldly good unworthy thereof]*. (M.) [See also 3, below.] You say also, نَفَسْتُ نَفْسِي, (A, K,) or بِخَيْرٍ قَلِيلٍ, (S,) and نَفَسْتُ نَفْسِي, (A,) inf. n. نَفَسٌ and نَفَاسَةٌ, (A,) *Thou enviedst me (S, A, K) good, (A, K,) or a little good, (S,) and much good, (A,) and didst not consider me worthy of it*. (A.) And فَلَانٌ مَا يَتَنَفَّسُ عَلَيْنَا الْغَنِيمَةَ وَالظَّفَرَ [app. meaning *Such a one does not envy us the spoil and the victory*.] (A, in continuation of what here immediately precedes.) And مَا هَذَا التَّنَفُّسُ *What is this envying?* (A, TA.) = نَفَسْتُ; (S, M, A, Mṣb, K;) and نَفَسْتُ, (S, M, Mṣb, K,) as some of the Arabs say, (Mṣb,) aor. َ; (Mṣb, K;) inf. n. نَفَاسٌ and نَفَاسَةٌ (S, M) and نَفَسٌ (M, TA,) or the first of these ns. is a simple subst.; (Mṣb;) † *She* (a woman) *brought forth*; (S, M, K;) and نَفَسْتُ وَلَدًا [she brought forth a child]: (Th, M:) and نَفَسْتُ بَوَلَدِهَا [she brought forth her child]. (A.) You say also, نَفَسَ أَنْ يَنْفَسَ, (S,) meaning, *Such a one inherited this before such a one was born*. (S.) — Also, both these verbs, (Mṣb, K,) or the latter, نَفَسْتُ, only, (Az, Mgh, TA,) or the latter is the more common, (K,) the former, which is related on the authority of Aṣ, not being well known, (Mṣb,) † *She* (a woman) *menstruated*. (Az, Mgh, Mṣb, K.) [In the CK, a confusion is made by the omission of a و before the verb which explains this last signification.] This signification and that next preceding it are from نَفَسٌ meaning “blood.” (Mgh.) = نَفَسْتُ نَفْسِي † *I smote him with an [evil or envious] eye*. (S, K, TA.)

2. نَفَسَ كُرْبَتَهُ, (A, Mgh, Mṣb, K,) or بِهِ: see 4. = نَفَسَ عَنْهُ كُرْبَتَهُ, (S,) inf. n. نَفَسٌ (S, Mṣb, K) and [quasi-inf. n.] نَفَسٌ (K,) *He* (God) *removed, or cleared away, his grief, or sorrow, or anxiety*: (S, A, Mgh, Mṣb, K:) and نَفَسَ عَنْهُ signifies the same; (M, Mgh;) and *He made his circumstances ample and easy*; (M, TA;) and *he* (a man) *eased him, or relieved him*, syn. رَفَعَهُ, (S, TA:) and also, this last phrase, *he granted him a delay*: the objective compliment

being omitted: and نَفَسْنِي is used as meaning *grant thou to me a delay*: or, elliptically, نَفَسَ نَفْسِي or عَمِيَ [remove thou my grief, &c.]. (Mgh.) — [Hence] حَرَفَ تَنَفُّسٍ, applied to the prefix س [and its variants سَوْفَ &c.], meaning *A particle of amplification*; because changing the aor. from the strait time, which is the present, to the ample time, which is the future. (Mughnee, in art. س.) = نَفَسَ الْقَوْسَ † *He cracked the bow*: (Kr, M:) [see 5:] accord. to ISh, *he put (حَطَّ) its string [upon the bow]*. (TA.)

3. نَفَسَ فِي الشَّيْءِ, (S, K, *) inf. n. مُنَافَسَةٌ and نَفَاسٌ, (S,) *He desired the thing, [or aspired to it,] with generous emulation*; (S, K;) as also نَفَسَ: (K;) and نَفَسَ صَاحِبَهُ فِيهِ [he vied with his companion in desire for it]: (A:) or نَفَسُوا فِيهِ signifies *they desired it [or aspired to it]*: (S:) or *they vied, one with another, in desiring it*; or *they desired it with emulation*; syn. تَرَاعَبُوا, (A, TA:) [and يَتَنَافَسُ فِيهِ it is emulously desired; or in request; or in great request:] or مُنَافَسَةٌ and نَفَسٌ signify *the desiring to have a thing, and to have it for himself exclusively of any other person*; from نَفَسَ, signifying a thing “good, or goodly, or excellent, in its kind.” (TA:) and نَفَسْنَا فِيهِ تَنَافَسْنَا فِيهِ and تَنَافَسْنَا فِيهِ تَنَافَسْنَا فِيهِ *we envied one another for that thing, and strove for priority in attaining it*. (M.) See also نَفَسَ عَلَيْهِ الشَّيْءُ, with which نَفَسَهُ فِيهِ is syn. (M.)

4. انْفَسَ: see نَفَسَ, in two places. = انْفَسَ *It* (a thing, TA) *pleased him, (K, TA,) and made him desirous of it*: (TA:) or *became highly esteemed by him*. (Lḥt.) — اُنْفَسْنِي فِيهِ *He made me desirous of it*; (S, M, A, K;) as also اُنْفَسْنِي فِيهِ, (IAṣ, M, TA,) or بِهِ. (So in my copy of the A.) = مَا اُنْفَسَهُ *How powerful is his evil, or envious, eye!* (Lḥ, M.)

5. تَنَفَّسَ [He breathed] is said of a man and of every animal having lungs: (S:) [or it signifies] *he drew (اَسْتَمَدَّ) breath*: (M:) or [he respired, i.e.] *he drew breath with the air-passages in his nose; to his inside, and emitted it*. (Mṣb.) You say also, تَنَفَّسَ الصَّعْدَاءُ [He sighed: see also art. صعد]. (S.) — † *He* (a man) *emitted wind from beneath him*. (TA.) — Also, (TA,) or تَنَفَّسَ فِي الْإِنَاءِ, (K,) † *He drank (K, TA) from the vessel (TA) with three restings between draughts, and separated the vessel from his mouth at every such resting*: (K, TA:) and, contr., the latter phrase, † *he drank [from the vessel] without separating it from his mouth*: (K, TA:) which latter mode of drinking is disapproved. (TA.) — Also تَنَفَّسَ † *He lengthened in speech; he spoke long*; for when a speaker takes breath, it is easy

to him to lengthen his speech; and **نَفْسٌ فِي** signifies the same. (TA.) — **↑** It (said of the day, M, A, and of the dawn, A, and of other things, M) became extended; (M;) it became long; (M, A;) or, said of the day, accord. to Lh, it advanced so that it became noon: (M:) or it increased: (S:) and it extended far: and hence it is said of life, meaning either it became protracted, and extended far, or it became ample: (M:) and, said of the dawn, it shone forth, (Akh, S, K, TA,) and extended so that it became clear day: (Fr, TA:) or it broke, so that things became plain in consequence of it: (TA:) or it rose: (Mujāhid:) or its dusty hue shone at the approach of a gentle wind. (Bd, lxxi. 18.) You say also, **↑** **تَنَفَّسَ بِهِ الْعَمْرُ** [Life became long, or protracted, &c., with him]. (A.) And **تَنَفَّسَتْ دَجَلَةُ** + **The water of the Tigris increased.** (TA.) — **نَفْسٌ** **↑** **الْمَوْجُ** **↑** **The waves sprinkled the water.** (S, K.) — **تَنَفَّسَتْ الْقَوْسُ** **↑** **The bow cracked.** (S, M, K.) It is only the stick that is not split in twain that does so; and this is the best of bows. And **تَنَفَّسَ** in the same sense is said of an arrow. (M.) = **نَفَسَ** app. signifies the same as **نَفَسَ** عليه الشيء, q.v.]

6: see 3, throughout.

نَفْسٌ The soul; the spirit; the vital principle; syn. **رُوحٌ**. (S, M, A, Mṣb, K:) but between these two words is a difference [which must be fully explained hereafter, though Iṣd says, that it is not of the purpose of his book, the M, to explain it]: (M:) in this sense it is fem.: (Mṣb:) pl. [of pauc.] **أَنْفُسٌ** and [of mult.] **نُفُوسٌ**. (M, Mṣb.) You say, **خَرَجَتْ نَفْسُهُ** [His soul, or spirit, went forth]; (Aboo-Is-hāq, S, M, Mṣb, K:) and so **جَادَتْ نَفْسُهُ**. (Mṣb.) And a poet says, not Aboo-Khiraṣh as in the S, but Ḥudheyfah Ibn-Anas, (IB,) **نَجَا سَالِمٌ وَالنَّفْسُ مِنْهُ بِشِدْقِهِ** **وَلَمْ يَنْجُ إِلَّا جَفَنَ سَيْفٍ وَمِثْرَارًا**

i.e., [Sālim escaped when the soul was in the side of his mouth; but he escaped not save] with the scabbard of a sword and with a waist-wrapper. (S.) In the same sense the word is used in the saying, **فِي نَفْسٍ فَلَانٍ أَنْ يَفْعَلَ كَذَا وَكَذَا** [but this seems rather to mean, It is in the mind of such a one to do so and so]. (Aboo-Is-hāq, M.) Some of the lexicologists assert the **نَفْسُ** and the **رُوحُ** to be one and the same, except that the former is fem., and the latter [generally or often] masc.: others say, that the latter is that whereby is life; and the former, that whereby is intellect, or reason; so that when one sleeps, God takes away his **نَفْسُ**, but not his **رُوحُ**, which is not taken save at death: and the **نَفْسُ** is thus called because of its connexion

with the **نَفْسُ** [or breath]. (IAmb.) Or every man has **نَفْسَانِ** [two souls]: (I'Ab, Zj:) **نَفْسُ الْعَقْلِ** [the soul of intellect, or reason, also called **النَّفْسُ الْبَاطِنَةُ** (see **رُوحٌ**)], whereby one discriminates, [i.e., the mind,] (I'Ab,) or **نَفْسُ التَّمْيِيزِ** [the soul of discrimination], which quits him when he sleeps, so that he does not understand thereby, God taking it away: (Zj:) and **نَفْسُ الرُّوحِ** [the soul of the breath], whereby one lives, (I'Ab,) or **نَفْسُ الْحَيَاةِ** [the soul of life], and when this quits him, the breath quits with it; whereas the sleeper breathes: and this is the difference between the taking away of the **نَفْسُ** of the sleeper in sleep and the taking away of the **نَفْسُ** of the living [at death.] (Zj.) Much has been said respecting the **نَفْسُ** and the **رُوحُ**; whether they be one, or different: but the truth is, that there is a difference between them, since they are not always interchangeable: for it is said in the Kṣur, [xv. 29 and xxxviii. 72,] **وَنَفَخْتُ فِيهِ مِنْ رُوحِي** [And I have blown into him of my spirit.]; not **مِنْ نَفْسِي**: and [v. 116,] **تَعْلَمُ مَا فِي نَفْسِي** [to be explained hereafter]; not **فِي رُوحِي**, nor would this expression be well except from Jesus: and [lviii. 9,] **يَقُولُونَ فِي أَنْفُسِهِمْ** [And they say in their souls, or within themselves]: for which it would not be well to say **أَرْوَاحِهِمْ**: and [xxxix. 57,] **فِي أَنْفُسِهِمْ** [That a soul shall say]; for which no Arab would say **أَنْ تَقُولَ رُوحٌ**: hence, the difference between them depends upon the considerations of relation: and this is indicated by a trad., in which it is said that God created Adam, and put into him a **نَفْسُ** and a **رُوحُ**; and that from the latter was his quality of abstaining from unlawful and indecorous things, and his understanding, and his clemency, or forbearance, and his liberality, and his fidelity; and from the former, [which is also called **النَّفْسُ الْأَمَّارَةُ**, q.v., in art. **أَمْرٌ**,] his appetite, and his unsteadiness, and his hastiness of disposition, and his anger: therefore one should not say that **نَفْسُ** is the same as **رُوحُ** absolutely, without restriction, nor **رُوحُ** the same as **نَفْسُ**. (R.) The Arabs also make the discriminative **نَفْسُ** to be two; because it sometimes commands the man to do a thing or forbids him to do it; and this is on the occasion of setting about an affair that is disliked: therefore they make that which commands him to be a **نَفْسُ**, and that which forbids him to be as though it were another **نَفْسُ**: and hence the saying, mentioned by Z, **فُلَانٌ يُؤَامِرُ نَفْسَيْهِ** [Such a one consults his two souls, or minds]; said of a man when two opinions occur to him. (TA.) **نَفْسِي فَلَانٌ** is an elliptical phrase sometimes used, for **نَفْسِي فَلَانٌ مَقْدِي**, which see in art. **فَدَى**. — **↑** A thing's self; (S, M, A, K, TA;) used as a corroborative; (S, TA;) its whole, (Aboo-Is-hāq, M, TA,) and essential constituent: (Aboo-Is-hāq, M, A, K, TA:) pl. as above, **نُفُوسٌ** and **أَنْفُسٌ**. (M.) You say, **رَأَيْتُ فَلَانًا نَفْسَهُ** [I saw such a one himself, (S,)] and **جَاءَنِي بِنَفْسِهِ** [or, more properly, **هَوَ بِنَفْسِهِ** (see, under the head of **بِ**, a remark on that preposition when used in a case of this kind, redundantly,)] **He came to me himself.** (S, K.) And **وَلَّى الْأَمْرَ بِنَفْسِهِ** [He superintended, managed, or conducted, the affair in his own person]. (K, in art. **بَشَرٌ**, &c.) And **حَدَّثَ نَفْسَهُ** [He talked to himself; soliloquized]. (Mṣb, in art. **بَلَوَ**; &c.) And **قَتَلَ فَلَانٌ نَفْسَهُ** [Such a one killed himself]: and **أَهْلَكَ نَفْسَهُ** + **made his whole self to fall into destruction.** (Aboo-Is-hāq, M.) And hence, (TA,) from **نَفَسَ الشَّيْءُ** signifying **ذَانَهُ** (M,) the sayings mentioned by Sh, **نَزَلَتْ بِنَفْسِ الْجَبَلِ** [I alighted in the mountain itself]: and **نَفْسُ الْجَبَلِ مُقَابِلِي** [The mountain itself is facing me]. (M, TA.) [Hence also the phrase] **فِي نَفْسِ الْأَمْرِ** [meaning + in reality; in the thing itself]: as in the saying, **وَأَنْ تَمَّ قَلْبُهُ فِي نَفْسِهِ** [He held it to be little in his mind though it was not little in reality]. (Mṣb, art. **قَل**.) The words of the Kṣur, [v. 116,] **تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ** mean + **Thou knowest what is in myself, or in my essence, and I know not what is in thyself, or in thine essence:** (Bd, K:) or **Thou knowest what I conceal (M, Bd, Jel) in my نفس [or mind], (Bd, Jel,) and I know not what is in thyself, or in thine essence, nor that whereof Thou hast the knowledge, (M,) or what Thou concealest of the things which Thou knowest; (Bd, Jel;) so that the interpretation is, Thou knowest what I know, and I know not what Thou knowest:** (M:) or **نَفْسُ** is here syn. with **عِنْدَ**; and the meaning is, **تَعْلَمُ مَا عِنْدِي وَلَا أَعْلَمُ مَا عِنْدَكَ**; (K, TA:) [i.e., Thou knowest what is in my particular place of being, and I know not what is in thy particular place of being; for] the adverbiality in this instance is that of **مَكَانَ**, not of **مَكَانَ**: (TA:) but the best explanation is that of IAmb, who says that **نَفْسُ** is here syn. with **غَيْبٌ**; so that the meaning is, **Thou knowest my hidden things, or what is hidden from me, and I know not thy hidden things, or what Thou hidest**; and the correctness of this is testified by the concluding words of the verse, **إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ** [for Thou art he who well knoweth the hidden things]: (TA:) [and here it must be remarked that] **الغَيْبُ**, which occurs afterwards in the K as one of the significations of **النَّفْسُ**, is a mistake for **الغَيْبُ**, the word used by IAmb in explaining the above verse. (TA.) — **↑** A person; a being; an individual; syn.

شَخَصٌ; (Mgh;) a man, (Sb, S, M, TA.) altogether, his soul and his body; (TA;) a living being, altogether. (Mgh, Mghb.) In this sense of شخص it is masc.: (Mghb;) or, accord to Lh, the Arabs said, رَأَيْتُ نَفْسًا وَاحِدَةً + [I saw one person], making it fem.; and in like manner, رَأَيْتُ نَفْسَيْنِ ثِنْتَيْنِ + [I saw two persons]; but they said, رَأَيْتُ ثَلَاثَةَ أَنْفُسٍ + [I saw three persons], and so all the succeeding numbers, making it masc.: but, he says, it is allowable to make it masc. in the sing. and dual., and fem. in the pl.: and all this, he says, is related on the authority of Ks: (M:) Sb says, (M,) they said ثَلَاثَةَ أَنْفُسٍ, (S, M,) making it masc., (S,) because they mean by نفس "a man," (S, M,) as is shown also by their saying نَفْسٌ وَاحِدٌ: (M:) but Yoo asserts of Ru-beh, that he said ثَلَاثُ أَنْفُسٍ, making نفس fem., like as you say ثَلَاثُ أَعْيُنٍ, meaning, of men; and ثَلَاثَةُ أَشْخَاصٍ, meaning, of women: and it is said in the Kur, [iv. 1, &c.,] + [who created you from one man], meaning, Adam. (M.) You also say, مَا رَأَيْتُ ثَرًّا نَفْسًا + I saw not there any one. (TA.) — † A brother: (IKh, IB:) a copartner in religion and relationship: (Bd, xxiv. 61:) a copartner in faith and religion. (Ibn-'Arafah.) † It is said in the Kur, [xxiv. 61,] فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّتُوا عَلَى أَنْفُسِكُمْ And when ye enter houses, salute ye your brethren: (IB:) or your copartners in religion and relationship. (Bd.) And in verse 12 of the same chapter, بِأَنْفُسِهِمْ means † Of their copartners in faith and religion. (Ibn-'Arafah.) — † Blood: (S, M, A, Mgh, Mghb, K:) [or the life-blood: in this sense, fem.:] pl. [of pauc. أَنْفُسٌ and of mult. نَفُوسٌ] (IB:) so called [because the animal soul was believed by the Arabs, as it was by many others in ancient times, (see Gen. ix. 4, and Aristotle, De Anim. i. 2, and Virgil's Æn. ix. 349,) to diffuse itself throughout the body by means of the arteries: or] because the نفس [in its proper sense, i. e. the soul,] goes forth with it: (TA:) or because it sustains the whole animal. (Mgh, Mghb.) You say, سَالَتْ نَفْسُهُ + [His blood flowed]. (S.) And نَفْسٌ سَائِلَةٌ + [Flowing blood]. (S, A, Mgh.) And دَقَّتْ نَفْسُهُ + He shed his blood. (A, TA.) — † The body. (S, A, K.) — † [Sometimes it seems to signify The stomach. So in the present day. You say, لَعَبْتُ نَفْسَهُ, meaning He was sick in the stomach. See غَشَّتْ نَفْسُهُ, in art. غشى; and مَزَرَتْ مَعِدَّتَهُ and نَفْسُهُ, in art. مزدر.] — † [The pudendum: so in the present day: in the K, art. حشو, applied to a woman's vulva.] — [From the primary signification are derived several others, of attributes of the

rational and animal souls; and such are most of the significations here following.] — † Knowledge. (A.) [See, above, an explanation of the words cited from ch. v. verse 116 of the Kur-án.] — † Pride: (A, K, TA:) and self-magnification; syn. عَزَّة. (A, K.) — † Disdain, or scorn. (A, K.) — † Purpose, or intention: or strong determination: syn. هِمَّة. (A, K.) — † Will, wish, or desire. (A, K.) — [Copulation: see 3, art. رُود.] — † Stomach, or appetite. — † An [evil or envious] eye, (S, M, A, K, TA,) that smites the person or thing at which it is cast: pl. أَنْفُسٌ. (TA.) [See 1, last signification.] So in a trad., in which it is said, that the نَمْلَةُ and the حَمَّة and the نَفْس are the only things for which a charm is allowable. (TA.) You say, أَصَابَتْ فَلَانًا نَفْسٌ + [An evil or envious eye smote such a one]. (S.) And Moḥammad said, of a piece of green fat that he threw away, كَانَ فِيهَا سَبْعَةُ أَنْفُسٍ, meaning, † There were upon it seven [evil or envious] eyes. (TA.) — † Strength of make, and hardness, of a man: and † closeness of texture, and strength, of a garment or piece of cloth. (M.) — Punishment. (A, K.) Ex. وَيَحْذَرُكُمْ اللَّهُ نَفْسَهُ, (K,) in the Kur, [iii. 27 and 28, meaning, And God maketh you to fear his punishment]; accord. to F; but others say that the meaning is, Himself. (TA.) — † A quantity (S, M, K,) of قَرَطٌ, and of other things, with which hides are tanned, (S, K,) sufficient for one tanning: (S, M, K:) or enough for two tannings: (TA:) or a handful thereof: (M:) pl. أَنْفُسٌ. (M.) You say, هَبْ لِي نَفْسًا مِنْ دِباغٍ + [Give thou to me a quantity of material for tanning sufficient for one tanning, or for two tannings, &c.]. (S.)

نَفْسٌ [Breath;] what is drawn in by the air-passages in the nose, [or by the mouth,] to the inside, and emitted; (Mghb;) what comes forth from a living being in the act of تَنْفُسٌ. (Mghb;) or the exit of wind from the nose and the mouth: (M:) pl. أَنْفَاسٌ. (S, M, A, Mgh, Mghb, K.) — † A gentle air: pl. as above. (M, Mghb.) You say also, نَفْسُ الرِّيحِ [The breath of the wind]: and نَفْسُ الرُّوحَةِ the sweet [breath or] odour [of the meadow, or of the garden, &c.]. (TA.) — [Hence, app., its application in the phrase] نَفْسُ السَّاعَةِ [The blast of the last hour; meaning,] the end of time. (Kr, M.) — [Hence also, † Speech: and kind speech: (see an ex. voce أَمْلَحَ:) so in the present day.] — [And † Voice, or a sweet voice, in singing: so in the present day.] — † A gulp, or as much as is swallowed at once in drinking: (S, L, K:) but this requires consideration; for in one نَفْسٌ a man

takes a number of gulps, more or less according to the length or shortness of his breath, so that we [sometimes] see a man drink [the contents of] a large vessel in one نَفْسٌ, at a number of gulps: (L:) [therefore it signifies sometimes, if not always, a draught, or as much as is swallowed without taking breath:] pl. as above. (S.) You say, إِخْرَجْ فِي الْإِنَاءِ نَفْسًا أَوْ نَفْسَيْنِ + [Put thou thy mouth into the vessel and drink] a gulp, or two gulps: [or a draught, or two draughts:] and exceed not that. (S.) And شَرِبْتُ نَفْسًا وَأَنْفَاسًا + [I drank a gulp, and gulps: or a draught, and draughts]. (A.) And فَلَانٌ شَرِبَ + [Such a one drank the whole contents of the vessel at one gulp: or at one draught]. (L.) — † Every resting between two draughts: (M, TA:) [pl. as above.] You say, شَرِبَ بِنَفْسٍ وَاحِدٍ + [He drank with one resting between draughts]. (A.) And شَرِبَ بِثَلَاثَةِ أَنْفَاسٍ + [He drank with three restings between draughts]. (A, K.) [And hence,] شَرَابٌ ذُو نَفْسٍ + Beverage in which is ampleness, [so that one pauses while drinking it, to take breath,] and which satisfies thirst. (IAar, K.) And شَرَابٌ غَيْرُ ذِي نَفْسٍ + Beverage of disagreeable taste, (A, K,*) changed in taste and odour, (K,) in drinking which one does not take breath (A, K) when he has tasted it; (K;) taking a first draught, as much as will keep in the remains of life, and not returning to it. (TA.) — [And hence it is said that] نَفْسٌ signifies † Satisfaction, or the state of being satisfied, with drink; syn. رِيٌّ. (IAar, K.) — [Hence also,] † Plenty, and redundancy. So in the saying إِنَّ فِي الْمَاءِ وَكَثْرًا نَفْسًا لِي وَلَكَ [Verily in the water is plenty, and redundancy, for me and for thee]. (Lh, M.) — † A wide space: (TA:) † a distance. (A.) You say, بَيْنَ الْفَرِيقَيْنِ نَفْسٌ + Between the two parties is a wide space. (TA.) And بَيْنِي وَبَيْنَهُ نَفْسٌ + Between me and him is a distance. (A.) — † Ample scope for action &c.: and a state in which is ample scope for action &c.: syn. سَعَةٌ, (S, M, A, Mgh, K,) and فُسْحَةٌ, (A, K,) in an affair. (S, M, A, K.) You say, هَذَا نَفْسٌ + [There is ample scope for action &c. for thee in this. (Mgh.) And أَنْتَ فِي نَفْسٍ مِنْ أَمْرِكَ + [Thou art in a state in which is ample scope for action &c. with respect to thine affair. (S, M.) And اْعْمَلْ وَأَنْتَ فِي نَفْسٍ مِنْ أَمْرِكَ + Work thou while thou art in a state in which is ample scope for action &c. (في فُسْحَةٍ وَسَعَةٍ) with respect to thine affair, before extreme old age, and diseases, and calamities. (TA.) See also نَفْسَةٌ. — † Length. (M.) So in the saying زِدْنِي نَفْسًا + [Add thou to me length in my term

of life]: (M:) or *lengthen thou my term of life*. (TA.) You say also, *فِي عُمُرِهِ مُتَنَفِّسٌ* [In his life is length: see 5]. (A, TA.) — The pl., in the accus. case, also signifies † *Time after time*. So in the saying of the poet,

• عَيْنِي جُودًا عَبْرَةً أَنْفَاسًا •

[O my two eyes, pour forth a flow of tears time after time]. (S.) = *نَفْسٌ* is also a subst. put in the place of the proper inf. n. of *نَفَسَ*; and is so used in the two following sayings, (K, TA,) of Moḥammad. (TA.) *لَا تَسْبُوا الرِّيحَ فَإِنَّهَا مِنْ نَفْسِ الرَّحْمَنِ*, i. e. † [Revile not ye the wind, for] it is a means whereby the Compassionate removes grief, or sorrow, or anxiety, (K, TA,) and raises the clouds, (TA,) and scatters the rain, and dispels dearth, or drought. (K, TA.) And *أَجِدُ نَفْسَ رَبِّكَ مِنْ قِبَلِ الْيَمَنِ* [I perceive your Lord's removal of grief, &c., from the direction of El-Yemen: meaning, through the aid and hospitality of the people of El-Medeenah, who were of El-Yemen; (K, TA;) i. e., of the Anṣār, who were of [the tribe of] El-Azd, from El-Yemen. (TA.) It is [said by some to be] a metaphor, from *نَفَسَ الْهَوَاءِ*, which the act of breathing draws back into the inside, so that its heat becomes cooled and moderated: or from *نَفَسَ الرِّيحِ*, which one scents, so that thereby he refreshes himself: or from *نَفَسَ الرَّوْضَةِ*. (TA.) You also say, *مَا لِي نَفْسٌ*, meaning, † *There is not for me any removal, or clearing away, of grief*. (A.) = It is also used as an epithet, signifying † *Long*; (AZ, K;) applied to speech, (K,) and to writing, or book, or letter. (AZ, K.)

نَفْسَةٌ (S, Mgh, K,) with damm, (K,) [in a copy of the S, *نَفْسَةٌ*,] + *Delay*; syn. *مَهْلَةٌ*; (S, Mgh, K;) and *ample space*, syn. *مُتَسَّعٌ*. (TA.) Ex. *لَكَ فِي هَذَا الْأَمْرِ نَفْسَةٌ* [Thou shalt have, in this affair, a delay, and ample space]. (S, Mgh,* TA.) See also *نَفْسٌ*.

[*نَفْسٌ* Relating to the *نَفْسِ*, or soul, &c.: vital: and sensual; as also *نَفْسَانِيٌّ*.]

نَفْسَاءٌ and *نَفْسَاءٌ* (Th, S, M, Mgh, Mṣb, K, &c.) and *نَفْسَاءٌ* (M, K) † *A woman in the state following childbirth: (S, M,* Mgh,* Mṣb,* K:)* or *bringing forth: and pregnant: and menstruating: (Th, M:)* and *نَفْسَانِيٌّ* signifies the same; (Mṣb;) and so *نَفْسَانِيٌّ*: (A:) [see *نَفْسَتٌ*]: dual *نَفْسَانِ*; the fem. being changed into *و* as in *عَشْرَاوَانِ*: (S:) pl. *نَفْسَانِ*, (S, M, Mgh, Mṣb, K,) like as *عَشْرَاءٌ* is pl. of *عَشْرَاءٌ*, (S, Mṣb, K,) the only other instance of the kind, (S, K,) and *نَفْسَانِ*,

(M, K,) which is also the only instance of the kind except *عَشْرَاءٌ*, (K,) and *نَفْسَانِ*, and *نَفْسَانِ* (M) and *نَفْسَانِ* (K) and *نَفْسَانِ* (S, M, K) and [accord. to analogy, of *نَفْسَانِ*,] *نَفْسَانِ*. (K.)

نَفُوسٌ, or *نَفْسَانِيٌّ*: see *نَفُوسٌ*.

نَفُوسٌ and *نَفْسِيٌّ*: see *نَفْسِيٌّ*.

† *Childbirth* (S, K) from *نَفَسَ* signifying “blood.” (Mṣb, TA.) See *نَفَسَتْ*. — [And The state of impurity consequent upon childbirth. See 5, in art. *عَل*.] — Also, † The blood that comes forth immediately after the child: an inf. n. used as a subst. (Mgh.) — A poet says, (namely, Ows Ibn-Hajar, O, in art. *طَرَقَ*.)

• لَنَا صَرْخَةٌ تَمُرُ إِسْكَاتَةً •
• كَمَا طَرَقَتْ بِنَفَاسٍ يَكُرُ •

[We utter a cry; then keep a short silence; like as when one that has never yet brought forth experiences resistance and difficulty in giving birth to a child, or young one]; meaning, *يَبُولِدُ*. (S.)

An envious man: (M, TA:) † one who looks with an evil eye, with injurious intent, at the property of others: (M, A,* TA:) as also *نَفْسَانِيٌّ*, (TA,) or *نَفْسَانِيٌّ*. (A.)

A thing high in estimation; of high account; excellent; (Lh, M, Mṣb, TA;) [highly prized; precious; valuable; and therefore (TA) desired with emulation, or in much request; (S, K, TA;) good, goodly, or excellent, in its kind; (TA;) and *نَفَاسٌ* signifies the same, (M,) and so does *نَفْسَانِيٌّ*, (Lh, M, A, Mṣb, K,) and *نَفُوسٌ*: (K:) it signifies thus when applied to property, as well as other things; as also *نَفْسَانِيٌّ*: (Lh, M:) and, when so applied, of which one is avaricious, or tenacious: (M:) or *نَفْسَانِيٌّ*, so applied, abundant; much; (K:) as also *نَفْسَانِيٌّ*: (Fr, K:) and *نَفَاسٌ*, a thing of high account or estimation, and an object of desire: (TA:) this last is also applied, in like manner, to a man; as also *نَفْسَانِيٌّ*: and the pl. [of either] is *نَفَاسٌ* (M, TA) You also say, *أَمْرٌ مَنُفُوسٌ فِيهِ*, meaning, *A thing that is desired*. (M.) And *شَيْءٌ مَنُفَاسٌ فِيهِ* *A thing emulously desired, or in much request*. (A.) — Also, [as an epithet in which the quality of a subst. predominates,] *Much property*; (S, A, K;) and so *نَفْسَانِيٌّ*. (S.) You say, *نَفْسَانِيٌّ* and *نَفْسَانِيٌّ* Such a one has much property. (S.) And *نَفْسَانِيٌّ* *مَا يَسُرُّنِي بِهِذَا الْأَمْرُ مَنُفُوسٌ* [Much property does not rejoice me with this affair]. (S.)

نَفَاسٌ: see *نَفْسَانِيٌّ*, in three places. — See also *نَفَاسٌ*. = † *Smitten with an evil, or envious, eye*. (S, M, K.) = The fifth of the arrows used in the game called *النَّيْسَر*; (S, M, K;) which has five notches; and for which one wins five portions if it be successful, and loses five portions if it be unsuccessful: (Lh, M:) or, as some say, the fourth. (S.)

هَذَا أَنْفُسٌ مَالِي This is the most loved and highly esteemed of my property. (S, TA.) = *بَتَّكَ اللَّهُ* † *May God cause thee to attain to the most protracted, or most ample, of lives: see 5*. (A, TA.) And *دَارَكَ أَنْفُسٌ مِنْ دَارِي* Thy house is more ample, or spacious, than my house: (M:) and the like is said of two places: (M:) and of two lands. (A.) And *هَذَا التَّوْبُ أَنْفُسٌ* † *This garment, or piece of cloth, is wider and longer and more excellent than this*. (M.) And *تَوْبٌ أَنْفُسٌ التَّوْبَيْنِ* † *A garment, or piece of cloth, the longer and wider of the two garments, or pieces of cloth*. (A.)

مَنُفُوسٌ } see *نَفْسَانِيٌّ*; for the latter, throughout.
مَنُفُوسٌ }

مَنُفُوسٌ: see *نَفْسَانِيٌّ*, in two places. = † *Brought forth; born*. (S, M, A, Mṣb, K.) It is said in a trad., *وَقَدْ كُتِبَ مَكَانَهَا*, † *[There is not any soul born but its place in Paradise or Hell has been written]*. (S.) — *مَنُفُوسَةٌ* applied to a woman: see *نَفْسَاءٌ*. = † *Smitten with an evil, or envious, eye*. (M.)

[*مَنُفُوسٌ* A place of passage of the breath.] — *نَفْسٌ* — See also *نَفْسَانِيٌّ*.

مَنُفُوسٌ [Breathing;] having breath: (TA:) or having a soul: (so in a copy of the M:) an epithet applied to everything having lungs. (S, TA.) — *عَاطِطٌ مَنُفُوسٌ* † *A depressed expanse of land extending far*. (A, TA.) — *أَنْفٌ مَنُفُوسَةٌ* † *A nose of which the bone is wide and depressed; or depressed and expanded; or a nose spreading upon the face: syn. أَقْطَسُ*. (A, TA.)

نَفْسَانِيٌّ: see *نَفْسَانِيٌّ*.

نفس

1. *نَفَسَ*, (S, A,) aor. *نَفَسَ*, (S,) inf. n. *نَفَسٌ*, (S, A, K,) He separated, or plucked asunder, or loosened, a thing, with his fingers, so that it became spread, or sparse, or dispersed; (A, K;) as also *نَفَسَ*, inf. n. *نَفَسٌ*: (S, K;) or the latter has an intensive signification: and accord. to some, the former signifies he separated a thing not difficult to separate, such as cotton and wool: or he pulled

wool until its parts became separated, or plucked asunder, or loosened: (TA:) or he spread, or dispersed, a thing. (MF.) You say, **نَفَضْتُ الْقُطْنَ** and **الصُّوفَ** [I separated, or plucked asunder, or loosened, with my fingers, &c., the cotton and the wool]. (S, A.) **نَفَضَ** is likewise *syn. with* **نَدَقَ** [the separating and loosening cotton by means of a bow and a wooden mallet]. (TA.) You also say, **نَفَضَ الرُّطْبَةَ**, inf. n. as above, meaning, *He separated what was collected together, or compacted, in the [kind of trefoil called] رطوبة*. (TA.) And, of a cock, (T, S, in art. **بِرْل**), or of a **حُبَارَى** (K, in that art.), when about to fight, (T, K, *ibid.*), **نَفَضَ بَرَائِلَهُ** [He ruffled the feathers around his neck]. (T, S, K, *ibid.*) = It is also intrans., *syn. with* **انتفض**, q. v. (TA.) — [And hence,] **نَفَضَتِ الْغَنَمُ** (S, A, K,) and **الْإِبِلُ** (S, Msh, K,) accord. to IDrd the former only, but accord. to others the latter also, and in like manner one says of all beasts, though mostly of **غَنَمٍ**, (TA,) aor. 2 (S, Msh, K) and 3, (S, K,) inf. n. **نَفَضَ**, (Msh, K,) or **نَفُوضَ**, (S,) or both; (TA;) and **نَفِضَتْ**, aor. 2; (IAqr, Sgh, K;) *The sheep or goats, and the camels, pastured by night without a pastor: (S, Msh, K;) or without the knowledge of a pastor: (TA:) or dispersed themselves by night: (A:) or dispersed themselves and pastured by night without knowledge [of the pastor]: or the sheep or goats entered among seed-produce: (TA:) occurring in the Kur, xxi. 78: (S, TA:) the subst. is نَفَضٌ, signifying their dispersion of themselves and pasturing by night without a pastor.* (Msh.)

2: see 1, first signification.

4. **انفض الغنم**, (S, A, K,) and **الْإِبِلُ** (S, K,) *He (the pastor) sent the sheep or goats, and the camels, (K,* TA,) or left them, (S, TA,) to pasture by night without a pastor: (S, K, TA;) neglecting them: (TA:) or to disperse themselves by night.* (A.)

5. **تنفضت البرة**, (S, A, K,) and **انتفضت**, (S, A,) *The cat bristled up her hair.* (S, A, K.) And in like manner you say of a hyena. (A, TA,*) And **تنفض الديك**, (A,) or **الطائر**, (K,) and **انتفض**, (A, TA,) *The cock, (A,) or bird, (K,) ruffled, (A,) or shook, (K,) his feathers, as though he feared, (A, K,) or threatened, (A,) or trembled.* (K.)

8. **انتفض** i. q. **نفض** used intransitively, [signifying *It (a thing, or cotton, and wool, and the like,) became separated, or plucked asunder, or loosened, with the fingers, so that it became spread, or sparse, or dispersed; &c., being] quasi-pass. of نفض used transitively.* (TA.) See also **مُنْفِضٌ**. And see 5, in two places.

نفض Wool. (IAqr, K.) — [Hence, app., the saying,] **إِنْ لَمْ يَكُنْ شَعْرٌ فَتَفُضْ**, [lit., *If there be*

not fat, then let there be wool;] meaning, † *If there be not action, then [let there be] a show of action: (IAqr, Az, L:) or the last word signifies a little milk: (Meyd, cited by Freytag: see his Arab. Prov., i. 70:) it also signifies, [and perhaps in the above saying,] † abundance of speech or talk, and of pretensions.* (MF.) = See also 1, at the end. = And see **نَافِضٌ**.

نَفَاضٌ † Proud and boastful; or one who praises himself for that which is not in him; or who says that which he does not. (TA.) = A kind of **تَيْمُونٍ** [or citron; the limon spongiosus rugosus Ferrari; (Delile, Florae Aegypt. Illustr., no. 749)] of the largest size. (TA.)

نَافِضٌ, applied to a camel [and to a sheep or goat]; fem. **نَافِئَةٌ**; (Msh;) part. n. of 1. (Msh, TA.) You say, **إِبِلٌ نَافِئَةٌ** (Msh) and **نَفَضَ** [quasi-pl. n. of **نَافِضٌ**] (S, K) and **نَفَاضٌ** (Msh) and **نَفَاضٌ** (S, K) and **نَفَضَ** [pls. of **نَافِضٌ**] (TA) and **نَوَافِضٌ** [pl. of **نَافِئَةٌ**], (S, K,) [and in like manner **عَنَمٌ**] *Camels [and goats] pasturing by night without a pastor: (S, Msh, K;) or dispersing themselves and pasturing by night without knowledge [of the pastor].* (TA.) **نَفَضَ** are only by night; but **هَمَلٌ**, by night and by day. (S.)

عَنْ مَنُفُوشٍ (S) *Wool of various colours separated and loosened by means of the bow and wooden mallet: (Bd, Jel, ci. 4:) and in like manner, † قُطْنٌ مُنْفَضٌ [cotton that is separated, or plucked asunder, or loosened, with the fingers, so that it becomes spread, or dispersed; &c.: see 1 and 8].* (TA, voce **هَيَبَانٌ**.) See also **مُنْفِضٌ**, below.

أَمَةٌ مُنْفِئَةُ الشَّعْرِ — **مَنُفُوشٌ** see **مُنْفِضٌ** *A female slave having shaggy or dishevelled hair; (A;) i. q. شَعْنَاءٌ.* (K.) — **مُنْفِضٌ** is likewise applied to anything Snollen, or humid, and loose or flaccid or soft within; as also **مُنْتَفِضٌ**. (Az, K.) — You say also, **أَنْفٌ مُنْتَفِضٌ** † *A nose short in the مَارِنَ [or soft part], and spreading upon the face, like the nose of the زَنْجَى*: (A:) and **أُرْبَةٌ مُنْتَفِضَةٌ** has the like signification; as also **مُنْتَفِضَةٌ**; (TA;) or it means *an end of a nose spreading upon the face: (K:) and مُنْتَفِضٌ المُنْخَرَيْنِ*, in like manner, *wide in the two nostrils.* (TA.) See also **مُنْفِضٌ**.

مُنْتَفِضٌ see **مُنْتَفِضٌ**, in three places.

نفض

1. **نَفَضَ**, (S, A, Mgh, Msh, K,) aor. 2, (S, Msh,) inf. n. **نَفَضَ**, (S, Mgh, Msh,) *He shook (S, A, Mgh, Msh, K) a thing, (Mgh, Msh,) or a garment, or piece of cloth, (S, A, K,) in order*

that what was upon it, of dust &c., might fall off (S,* A,* Mgh, K,*) or *to remove from it dust and the like; (Msh;) he took a thing with his hand, and shook it, or shook it violently, to remove the dust from it: (TA:) and in like manner, a tree, in order that what was upon it [of fruit or of leaves] might fall off; (S, A;) [as, for instance,] a tree of the kind called عَصَاهُ, to shake off its leaves.* (TA.) You say also, **نَفَضَ عَنْهُ الْعَبَارُ** and **الشَّرَابُ** [He shook off from it the dust]. (A.) And **نَفَضْتُ الْوَرَقَ مِنَ الشَّجَرَةِ**, inf. n. as above, [He shook off the leaves from the tree;] he made the leaves to fall from the tree. (Msh.) And **نَفَضَ** also signifies *The sprinkling or scattering in drops, (syn. رَشَ,) water, and blood, (A, K, in art. رَشَ,) and tears, (K, *ibid.*) &c.* (A, *ibid.*) — [Hence,] **نَفَضَتْهُ الْحُمَى** (S, A, K) † *The fever made him to shiver, or tremble.* (Aq, TA.) — And **نَفَضَتِ الْمَرْأَةُ**, (K,) or **كَرَشَهَا**, (S,) or **نَفَضَتْ وَلَدَهَا مِنْ بَطْنِهَا**, (A,) † *The woman bore many children; was prolific.* (S, K, TA.) And **نَفَضَتِ الْإِبِلُ** † *The she-camels brought forth,* (S, L, K,) all of them; (L;) and **انفضت** signifies the same. (IDrd, S, K.) And **نَفَضَتِ الدَّحَاجَةُ** † *[The hen laid her eggs; or all her eggs].* (A, TA.) — [Hence also,] **قَامَ يَنْفُضُ الْكُرَى** † *He arose, shaking off drowsiness.* (A, TA.) And **نَفَضَ الْأَسْقَامَ عَنْهُ وَاسْتَصَحَّ** † *He shook off maladies from him, and recovered from his sickness; i. e. his health became in a sound state.* (A, TA.) And **نَفَضَ مِنْ مَرَضِهِ**, (A,) inf. n. **نَفُوضٌ**, (A, K,) † *He recovered, or became free, from his disease.* (A, K,* TA.) — And **نَفَضْتُ لَهُ مَا فِي جُرَائِي** † *I showed him what was in my heart.* (Er-Rāghib, TA, in art. شَكَى and شَكَو.) — And **نَفَضَ الطَّرِيقَ** † *He cleared the road of robbers, and interceptors of travellers: he guarded the road.* (A, TA. [The latter signification is shown by an explanation of the act. part. n.]) It is said in the trad. of Abou-Bekr and the cave [in which Mohāmmad was hiding himself], **أَنَا أَنْفُضُ مَا حَوْلَكَ** † *I will guard what is around thee, and go round about to try if I can see a pursuer.* (TA.) You say also, **نَفَضَ الْمَكَانَ**, (S, K,) aor. as above, (TA,) inf. n. **نَفَضَ**; (S, TA;) and **استنفضه**, and **تنفضه**; (S, K;) † *He looked trying to see all that was in the place; (S;) or he looked at all that was in the place so as to know it.* (K.) And hence **نَفَضَ** signifies † *He searched to the utmost.* (L.) And **تَكَلَّمْتُ نَهَارًا فَأَنْفَضُ وَإِذَا تَكَلَّمْتُ لَيْلًا** † *When thou speakest by day, look aside, or about, to try if thou see any one whom thou dislikest; (S, K, TA;) and when thou speakest by night, lower thy voice.* (TA.) And **استنفض القوم** † *He looked at the people, or company of men, endeavouring to obtain a clear*

knowledge of them; or considered, or examined, them repeatedly, in order to know them. (TA.) The saying of El-'Ojeyr Es-Saloolee,

إِلَى مَلِكٍ يَسْتَنْفِضُ الْقَوْمَ طَرَفَهُ

means † [To a king whose eye] looks at the people, or company of men, and knows who among them has the right on his side: or looks to see in whom among them is mental perception, sagacity, intelligence, forecast, or skill in affairs, and which of them is of the contrary description: (TA:) [or] طَرَفَهُ الْقَوْمَ يَسْتَنْفِضُ means † [The eye of] such a one makes the people, or company of men, to tremble, by reason of his awfulness. (A, TA.) — You also say, الإِبِلُ تَنْفُضُ الْأَرْضَ † The camels traverse the land. (IAar.) — And نَفَضَ الْقُرْآنَ, (IAar,) or الْقُرْآنَ, (K,) aor. 2, inf. n. نَفَضَ, (IAar,) † He read, or recited, (IAar, K,) the Kur-án, (IAar,) or the chapters thereof. (K.) — And نَفَضْنَا حَلَابِنَا, inf. n. نَفَضَ; and † اسْتَنْفَضْنَاهَا; † We milked our milch beasts to the uttermost, not leaving any milk in their udders: (TA:) and نَفَضَ الْفَصِيلُ مَا فِي الضَّرْعِ † the young camel sucked out all that was in the udder. (A, TA.) = [It is also used intransitively in the following exs., as well as in some instances given above. Thus نَفَضَ الشَّجَرُ app. signifies The trees shook off, or dropped, their leaves or fruit. (See an ex. voce عَتِيقُ, last sentence but one.) — And hence] one says, نَفَضَ مَا فِي الْجِلَّةِ [app. meaning What was in the palm-leaf basket became exhausted; like نَفَضَ; or it may be syn. with انْتَفَضَ]; (A, K;) or جَمِيعُ مَا فِيهَا [all that was in it; which shows that مَا in the former instance is virtually in the nom. case]. (TA.) See also 4, in two places. — And نَفَضَ الصَّبْغُ, (Ish, Mgh, K,) inf. n. نَفَضَ, (Ish, TA,) or نَفُوضُ, (TA,) † The dye (Ish, K, TA,) of a red or yellow garment, or piece of cloth, (Ish, TA,) lost somewhat of its colour. (Ish, K, TA.) And hence, (Mgh,) نَفُوضُ, (A, Mgh,) aor. 2, (A,) inf. n. نَفُوضُ, (A, Mgh,) † The garment, or piece of cloth, lost its dye: (A:) or lost somewhat of its colour, of redness, or yellowness: (Mgh:) or the colour of its dye faded away so that there remained nothing but the trace. (TA.) نَفَضَ, accord. to the lawyers, signifies † The being scattered, strewn, strewed, or dispersed: and accord. to [the Hanafee Imám] Moḥammad, the non-transition of the trace of the dye to another thing: or its exhaling a sweet odour. (Mgh [but it seems that the particle لا, which I have rendered “non,” is inserted by mistake in my copy of the Mgh.]) — نَفَضَ الزَّرْعُ سَبَلًا, (K,) or نَفَضَ الزَّرْعُ, (TA,) † The seed-produce put forth the last of its ears. (K, TA.) And نَفَضَ الْكُرْمُ † The grape-vine opened its bunches, or racemes. (K.) [See also 8.]

2. نَفَضَ, (S, TA,) inf. n. تَنْفِضُ, (TA,) He shook a garment, or piece of cloth, and a tree, much, or vehemently, in order that what was upon it might fall off. (S, TA.)* — Said of a horse, i. q. رَفَضَ, q. v. (TA in art. رَفَضَ.)

4. نَفَضَ مَا فِي الْجِلَّةِ i. q. انْتَفَضَتِ الْجِلَّةُ, (A, K,) or نَفَضَ جَمِيعُ مَا فِيهَا: (TA:) see 1. — انْفَضُوا originally signifies They shook their provision-bags, in order that the dust or the like might fall from them. (A.) And hence, (A,) † Their travelling-provisions became consumed, (S, M, A, K, TA,) and their wheat, or food; (M, TA;) like ارْمَلُوا; (S, M, K, TA;) as though they shook their provision-bags in order that the dust or the like might fall from them, because of their being empty; (TA;) as also نَفَضُوا: (K:) or انْفَضُوا, (K,) or, as IDrd says, انْفَضُوا زَادَهُمْ, making the verb trans., (TA,) They consumed their travelling-provisions. (IDrd, K.) And † Their camels, or the like, (أَمْوَالُهُمْ,) died, or perished. (S, K.) انْفَاضَ [the inf. n.] also signifies † The suffering hunger, or famine: and want. (TA.) — انْفَضَتِ الإِبِلُ: see نَفَضَتِ.

5. تَنْفِضُ الْمَكَانَ: see 1.

8. انْتَفَضَ It (a thing, Mgh, Msh, or a garment, or piece of cloth, S, A, K, and a tree, S, A) shook, or became shaken, (S, A, Mgh, Msh, K,) so that what was upon it, of dust &c., fell off, (Mgh,) or so that the dust and the like became removed from it. (Msh.) Hence the saying in a trad., يَنْتَفِضُ بِهِ الصِّرَاطُ, i. e. [The bridge extending over hell will shake with him so that he will fall from it: or] will shake him, or shake him violently, or [app. a mistake for and] make him to fall. (Mgh.) — † He trembled, quaked, or shivered: said of a man, and of a horse. (A, TA.) — † It (a grape-vine) became beautiful and bright in its leaves: (K:) [as though its dust became shaken off.] = It is also used transitively: see 1, latter half: and see 10, in three places.

10. اسْتَنْفَضَ الْقَوْمَ † The people, or company of men, sent forth a نَفِيزَةٌ, (S, K, TA,) or party of scouts: (TA:) or sent forth نَفَضَةً, or persons to clear the roads of robbers and of interceptors of travellers, or to guard the roads. (A, L, TA.) — اسْتَنْفَضَ الْمَكَانَ: and الْقَوْمَ: see 1, in four places. — اسْتَنْفَضَ also signifies † He extracted, educed, or elicited, it. (A, Mgh, K.) You say, اسْتَنْفَضْتُ مَا عِنْدَهُ † I extracted, educed, or elicited, what he had. (A, TA.)* — And hence, (Mgh,) اسْتَنْفَضَ † He performed the act of cleansing termed اسْتِنْجَاءً, (Mgh, K,) with three stones, (Mgh,) or with the stone: (K:) or this is from نَفَضَ التَّوْبَ because the person who performs this act shakes off from himself what is annoying, with the stone; i. e., removes it. (TA.) You

say also, اسْتَنْفَضَ الذَّكَرَ † He took extraordinary pains in cleansing, or he cleansed entirely, (إِسْتَبْرَأَ,) the penis from the remains of the urine; as also انتَفَضَ; (K;) and انتَفَضَ [alone]: (TA:) and † this last, he sprinkled some water upon his pudendum after the ablution termed وُضُوْءُ. (TA in art. نَصَحَ.) — [Hence also,] استَفَضْنَا حَلَابِنَا: see 1.

نَفَضَ What has fallen, of the produce of a tree; (TA;) what has fallen, of leaves, and of fruit: (S, Msh, K:) or a thing that one shakes [or has shaken] off: (T in art. ذَرَى:) of the measure فَعْلٌ in the sense of the measure مَفْعُولُ, (S, Msh, TA,) like قَبَضَ in the sense of مَقْبُوضُ, (S, TA,) and هَدَمَ in the sense of مَهْدُومُ: (TA:) and (K, TA) what has fallen, (TA,) of grapes, [in the CK we find الْعَنِيبُ حَبَّ الْعَنِيبِ, the reading in other copies of the K,] when they are found (يُوجَدُ [in the CK يُؤْخَذُ, thus, with خ, and with the unpointed د,]) one with another, (K, TA,) or cleaving one to another: (L, TA:) or what has fallen, of dates, at the feet of the palm-trees: (M, TA:) or what has fallen, of fruit, at the feet of trees; as also † أَنَاْفِضُ: (A:) or † this last signifies leaves that are shaken off upon the نَفَاضَ, q. v.; as also † نَفَاضٌ [which is app. pl. of نَفَضَ, like as جِبَالٌ is pl. of جَبَلٌ]: (Sgh, K:) the sing. of أَنَاْفِضُ is † نَفَاضَةٌ. (TA.) [See also نَفَاضَةٌ.] نَفَضَ [app. quasi-pl. of † نَافِضُ, like as خَدَمٌ is of † خَادِمٌ] † A people, or company of men, whose travelling-provisions have become consumed. (Ish.)

نَفَضَةٌ † The shivering, or trembling, attending a fever termed النَّافِضُ; (S, K;) as also † نَفَضَةٌ (Sgh, K) and † نَفَضًا. (S, K.) [See also نَفِيزٌ.] The subst. [from these words, which seems to indicate that they are inf. ns. or from نَفَضَتَهُ النَّحْيُ, which precedes them in the K,] is † نَفَاضٌ [app. signifying † A shivering, or tremour, attending that fever]. (K.) = † A rain which falls upon a piece of land and misses another piece. (S.) [In the O and K in art. عَهْد, written نَفَضَةٌ.]

نَفَضَةٌ: see نَفِيزَةٌ, in two places.

نَفَضَةٌ: see نَفَضَةٌ.

نَفَضَى: see نَفِيزَى.

نَفَضًا: see نَفَضَةٌ.

نَفَاضَ: see نَفَضَةٌ = and see نَفَاضَ.

نَفَاضَ: see نَفَاضَةٌ = Also, and † نَفَاضَ, † The

failure of travelling-provisions; i.e. their being consumed: or dearth, or drought: (S, K:) the latter of the words, and of the explanations, on the authority of Th. (S.) Hence, **النَّفَاضُ يُقَطِّرُ الْجَلْبَ**, (S, K,) a proverb, meaning, † *The failure of provisions, (TA,) or dearth, or drought, (S, K, TA,) causes the camels, driven or brought from one place to another, to be disposed in files for sale, (S, K, TA,) in order that their owners may buy provisions with their price. (TA.)*

نَفَاضٌ: see **نُفَاضَةٌ**: and **نَفَضٌ**. = *A piece of cloth upon which the leaves of the سَمَرُ and the like fall, it being spread, (K, TA,) and the tree being beaten with a staff, or stick: (TA:) pl. نَفَضٌ: (K:) and [in like manner] † مَنَفَضٌ and † مَنَفَاضٌ signify a garment of the kind called كَبَا, upon which the نَفَضُ [or leaves or fruit of a tree] fall: (A, TA:) or † مَنَفَضٌ signifies i. q. مَنَسَفٌ, (S, K,) i. e. a vessel (وَعَاءٌ) in which dates [and grain] are shaken to remove the dust &c. (TA.) — A garment of the kind called إِزَارٌ worn by boys: (S, K:) pl. as above. (TA.) You say also, مَا عَلَيْهِ نَفَاضٌ, (S, K,) meaning *He has not upon him any clothing.* (Ibn-'Abbād, K.)*

نَفُوضٌ: *A woman having many children; prolific. (S, A, K.)* = **رَجُلٌ نَفُوضٌ لِلْكَلَامِ**: *A man who considers, examines, or studies, speech, or language, or does so repeatedly, in order to obtain a clear knowledge of it. (TA.)*

نُفَاضَةٌ *What has fallen in consequence of shaking to cause something upon it to fall; (S;) what has fallen from a thing so shaken; (IDrd, K;) whatever it be; as, for instance, of leaves; and mostly, of leaves of the سَمَرُ in particular, when collected and beaten off [or rather beaten off and collected] in a garment, or piece of cloth; (IDrd, L, TA;) [like نَفَضٌ, q. v.]; and † نَفَاضٌ signifies the same; (S, K;) and † نَفَاضٌ also. (K.)* And *What remains in one's mouth, of a سَوَاكٍ [or tooth-stick], and is spit out; or a particle broken off therefrom, remaining in the mouth, and spit out; i. q. نُفَاضَةٌ سَوَاكٍ, (IAqr, K,) and ضَوَازِنُهُ. (IAqr.)*

نَفِيزَةٌ † *A company sent forth into the land to see whether there be in it an enemy, (S, K,) or not, (K,) or any [cause of] fear; (S;) like طَلِيعَةٌ; (S, TA;) as also † نَفِيزَةٌ; [pl. of نَفِيزَةٌ, like as طَلِيعَةٌ is of طَالِبٌ: (S, K:) or the former signifies men going before an army, as scouts, or explorers: (Aq, in TA, voce حَضِيرَةٌ:) or men who explore a place thoroughly: and also, a single person: (A'Obeyd, in TA, ibid.:) or*

a scout, or scouts, stationed on a mountain or other elevated place: (TA:) or one who guards the road: (A, TA:) or a company [of men]: (TA:) and † the latter, persons who clear the roads of robbers and of interceptors of travellers; or who guard the roads: (A, TA:) the pl. of the former is نَفَائِضٌ; (S;) which also signifies persons who throw pebbles in order to know if there be behind them anything that they dislike, or an enemy. (K.) — Also, the pl., † Lean, or emaciated, camels; (S, K;) accord. to AA, as occurring in a verse of Abou-Dhu-eyb, in which he says,

• تَلْقَى النِّفَاضُ فِيهِ السَّرِيحَا •
(S, TA.) *In which the lean, or emaciated, camels cast the shoes; meaning that these have become dissundered; or, as Akh says, the thongs so called [by which their shoes are fastened], these being dissundered; فيه referring to the road; but some read, فِيهَا, referring to the roads, mentioned before: (TA:) Aq reads نَفَائِضُ, as well as AA: (S, TA:) but others read the word with ق, as pl. of نَفَضٌ, and signifying "jaded" camels: (so in a copy of the S:) or نَفَائِضُ signifies camels which traverse the land. (IAqr, K.) — The sing. is also said to signify Waters where there is not any one. (IAqr, Sh; both in the TA, voce حَضِيرَةٌ, q. v., and the former also in this art.)*

نَفِيزِيٌّ *Motion: and tremour, or shivering; as also † نَفِيزِيٌّ and † نَفِيزِيٌّ. (O, K.) [See also نُفُوضَةٌ.]*

نَافِضٌ † *A fever attended with shivering, or trembling: (S, A, K:) of the masc. gender: (ISd, K:) but applied as an epithet to حُمَى [which is fem.]. (TA.) Contr. of صَالِبٌ. (S, in art. صلب.) You say, أَخَذْتُهُ حُمَى نَافِضٍ, (S, K,) and حُمَى بِنَافِضٍ, (K,) which is the more approved form, (TA,) and نَافِضٌ, (K,) the latter word being sometimes thus used as an epithet; the second meaning † *Fever took him, or affected him, with [a shivering, or trembling, or] violent shivering or trembling; (TA;) [and the first and third, fever attended with shivering, or trembling, took him, or affected him.] = See also نَفِيزَةٌ: and نَفَضٌ = نَافِضٌ: A garment, or piece of cloth, which has lost its dye: (A:) or which has lost somewhat of its colour, of redness, or yellowness. (Mgh.)**

أَنْفُوضَةٌ pl. أَنْفَائِضُ: see **نَفَضٌ**, in three places.

مَنْفِيزَةٌ, (A,) or مَنْفِيزَةٌ [i. e. مَنْفِيزَةٌ], (TA,) † *A hen that has laid her eggs, or all her*

eggs, (نَفَضَتْ بَيْضَهَا, A, TA,) and desisted, (A,) or become weary. (TA.)

مَنْفِضٌ: } see **نَفَاضٌ**; for the former, in two places.
مَنْفَاضٌ: }

مَنْفُوضٌ † *Made to shiver, or tremble, by fever. (S, K.)*

نَفْط

1. **نَفِطْتُ يَدَهُ**, (S, Mshb,) or **كَفَّهُ**, (K,) aor. -, (Mshb, K,) inf. n. نَفِيطٌ and نَفِيطٌ (S, Mshb, K,) and نَفَطٌ; (K;) or, accord. to AZ, نَفَطْتُ, aor. -, inf. n. نَفِيطٌ and نَفِيطٌ; (TA;) *His hand became blistered, or vesicated; it had water, or fluid, between the skin and the flesh; (AZ, Mshb;) i. q. مَجَلَّتْ; (S, K;) as also † تَنَفَطْتُ: (S:) or it became ulcerated by work. (K.) = نَفَطْتُ, aor. -, inf. n. نَفِيطٌ (ADk, S, K) and نَفَطٌ, (TA,) *She (a goat) did what was like sneezing (نَثَرَتْ [app. meaning scattered forth moisture or the like]) with her nose: (ADk, S, K:) or sneezed. (K.)* It is said in a proverb, لَا تَنْفِطُ فِيهِ عَنَائِي, meaning † *Blood-revenge will not be taken for him; i. e. for this slain person. (TA.)* — Also, (S, K,) aor. -, inf. n. نَفِيطٌ, (S,) *It (a cooking-pot, قِدْرٌ) boiled, (S, K,) and poured forth [some of its contents], (S,) or so that it threw forth what resembled arrows; (TA;) a dial. var. of نَفَطْتُ. (S.)* — نَفَطٌ, aor. -, † *He was angry: or he burned with anger: as also † تَنَفَطٌ. (K, TA.)* You say, إِنَّ فَلَانًا لَيَنْفِطُ غَضَبًا, (S, TA,) † *Verily such a one burns with anger: (TA:) or it is like يَنْفِطُ [meaning boils with anger: or makes a noise like coughing, in anger: or blows, in anger]: (S:) [for the inf. n.] نَفَطَانٌ signifies the doing what resembles coughing: and blowing, on an occasion of anger: and so نَفَطَانٌ. (TA.)* — Also, (K,) aor. -, inf. n. نَفِيطٌ, said of an antelope, الظَّبْيُ in the K, being a mistake for الظَّبْيُ, as in the TS and L, (TA,) † *He uttered a sound, or cry. (TS, L, K.)* — † *He (a man) spoke, or talked, unintelligibly; (K, TA;) as though by reason of his anger. (TA.)* — نَفَطَتِ أَسْتُهُ † *His anus emitted wind with a sound. (Ibn-'Abbād, K.)**

3: see 6.

4. **انْفَطَ** *It (work) caused the hand to become blistered, or vesicated: or caused it to become ulcerated. (K.)* [See 1, first sentence.]

5: see 1, in two places.

6. **تَنَافَطَ** [for تَنَفَافَطَ, in the CK † تَنَافَطَ], *The cooking-pot throws forth foam; (K;) a dial. var. of تَنَافَتَ [q. v.] (TA.)*

نَبَطٌ, accord. to the T, *Pustules which come forth upon the hand, in consequence of work, full of water, or fluid*; (Mgh;) *blisters, or vesicles, upon the hand*; a contraction of نَبَطٌ; which is pl. [or rather coll. gen. n.] of نَبِطَةٌ, sometimes contracted into نَبْطَةٌ; and sometimes نَبِطَاتٌ is used as pl. of نَبِطَةٌ: (Mṣb:) or نَبِطَةٌ signifies [simply] a *pustule*; as also نَبْطَةٌ and نَبَاطَةٌ; (K;) and the lawyers call it نَبْطَةٌ; from this word as signifying "a place whence issues," or it may be [originally] an intensive act. part. n. (Mṣb.) — Also, and نَبِطٌ, (Mṣb,) or نَبِطَةٌ and نَبْطَةٌ and نَبِطَةٌ, (Mgh, Sgh, K.) The *small-pox*: (Mgh, Sgh, Mṣb, K:) accord. to Z, نَبَطٌ [so in the TA, without any syll. signs,] signifies, in the dial. of Hudheyl, the *small-pox in children and in sheep or goats*. (TA.) — See also what next follows.

نَبَطٌ and نَبْطٌ, (S, Mṣb, K,) the former of which is the more chaste, (ISK, S, Mṣb, K,*) or, as some say, the latter, (Mṣb,) or the latter is a mistake, (Aṣ, K,) [*Naphtha*: and *petroleum*: both so called in the present day:] a *certain oil*, (S,) *well known*, (K,) *with which camels are smeared for the mange, or scab, and galls on the back, and tikes; it does not include what is termed كَحِيلٌ*: (ISd, TA:) or, accord. to AHn, i.g. كَحِيلٌ: accord. to A'Obeid, i.g. قَطْرَانٌ; but AHn denies this; and says that it is an *exuding fluid* (حَلَابَةٌ) of a *mountain*, [found] in the bottom of a well, with which fire is kindled: (TA:) the best is the white: it is a *dissolvent*; and *opens obstructions*; *removes the colic*; and *kills worms that are in the vulva, when used in the manner of a suppository*. (K.)

نَبَطٌ :
نَبْطَةٌ :
نَبِطَةٌ :
نَبِطَةٌ :
see نَبَطٌ, throughout: — and for the last, see also نَبِطَةٌ.

نَبَاطَةٌ [accord. to the CK, but erroneously, نَبَاطٌ]: see نَبَاطَةٌ, in two places.

كَفٌ نَبِطَةٌ A *hand ulcerated by work*: or *blistered, or vesicated; having water or fluid, between the skin and the flesh*: and نَابِطَةٌ signifies the same; and so مَنُفُوطَةٌ; (K;) of which last, however, ISd says, it is thus related by the lexicologists; but there is no way of accounting for it in my opinion; for it is from أَنْطَطَ. (TA.) [Golius also mentions نَبِطَةٌ as signifying A *hand affected with pustules*; on the authority of Meyd; and it is agreeable with analogy.]

نَبَاطٌ A *thrower of نَبَطٌ* [or *naphtha*]: pl.

نَبَاطَةٌ, [or rather this is a coll. gen. n.,] (Mṣb,) and نَبَاطُونَ. (Mgh.)

نَبَاطَةٌ A *place whence نَبَطٌ* [or *naphtha*] is *extracted*; (El-Farábee, Mṣb, K;) as also نَبَاطَةٌ; (K;) but the former is the more known; (TA;) a *place where it is generated*; a *mine, or source, thereof*; a word similar to مَلَّاحَةٌ (Mgh, Mṣb) and قَيَّارَةٌ: (Mgh:) pl. نَبَاطَاتٌ. (Mṣb.) — A *kind of lamp made to give light by means thereof*; as also نَبَاطَةٌ; (K;) but the former is the more known. (TA.) — An *instrument with which نَبَطٌ is thrown*; (Mgh;) an *instrument of copper, or brass, in which نَبَطٌ is thrown*, (K, TA,) and fire; (TA:) a قَارُورَةٌ of نَبَطٌ, which is *thrown*: (Mṣb:) pl. as above. (Mgh.) You say, خَرَجَ النَّبَاطُونَ بِأَيْدِيهِمُ النَّبَاطَاتُ [The *throwers of naphtha went forth, having in their hands the instruments with which to throw it*]. (Mgh.) — See also نَبَاطٌ. — And see نَبْطٌ.

رَعْوَةٌ نَابِطَةٌ Froth, or foam, having bubbles: (Az, Mṣb:) pl. نَوَابِطُ. (TA.)

كَفٌ مَنُفُوطَةٌ: see نَبِطَةٌ.

[نفع, &c.]

See Supplement.]

نقب

1. نَقَبٌ, aor. ٢, inf. n. نَقَبٌ, He perforated, pierced, bored, or made a hole through, or in, or into, anything: like نَقَبٌ. (TA.) He made a hole through a wall. (S.) — نَقَبَ سُرَّةَ الدَّابَّةِ, aor. ٢, He (a farrier) perforated the navel of the beast in order that a yellow fluid might issue forth. (S.) See مَنَقَبٌ. — نَقَبَ الْعَيْنَ, aor. ٢, inf. n. نَقَبٌ, He performed, upon the eye, what is called الْقَدْحُ in the language of the physicians; i.e., a remedial operation for the black fluid that arises in the eye: from the phrase next following: (IAth:) [but this is not a good explanation: the meaning is he performed upon the eye the operation of couching, for the cataract: so in many Arabic works, ancient and modern: (IbrD:) the couching-needle is called مَقْدَحٌ and نَقَبٌ, in the present day]. — نَقَبَ حَافِرَ الدَّابَّةِ He (a farrier) pierced a hole in the hoof of the beast, in order to extract what had entered into it. (IAth.) — نَقَبَتْهُ نَكْبَةٌ, (aor. ٢, inf. n. نَقَبٌ, TA,) A *misfortune, an evil accident, or a calamity befell him*, (K,) and overcame him, or afflicted him; like نَكَبَتْهُ. (TA.) [In the CK, for أَصَابَتْهُ, is put أَثَابَتْهُ.] — نَقَبَ فِي الْأَرْضِ, aor. ٢, and نَقَبَ and نَقَبَ, He went, or went

away, through the land, or country: (K:) [in the CK and some MS. copies of the K, we afterwards find نَقَبَ فِي الْبِلَادِ with kesr to the ق, explained as signifying he proceeded, or journeyed, through the lands:] نَقَبَ he proceeded, or journeyed, through the country: (IAar:) نَقَبُوا فِي الْبِلَادِ [Kur, l. 35,] they proceeded, or journeyed, through the lands, seeking for a place of refuge: (S:) or they traversed the lands, and journeyed through them, much, &c.: (Fr:) or they went about and about, and searched, &c. (Zj.) — نَقَبْتُ فِي الْأَقَاتِ, in a verse of Imra-el-Kays, I journeyed through the tracts of the earth, and came and went. (TA.) — نَقَبَ حُفَّ الْبَعِيرِ, aor. ٢, or نَقَبَ حُفَّ الْبَعِيرِ, (L, TA,) and نَقَبَ, (L,) The camel walked barefooted, syn. حَفَى, (L, K,) until his feet became worn in holes: (TA:) or نَقَبَ الْبَعِيرِ, (S, K,) and نَقَبَ, (K,) the camel's feet became thin, [or were worn thin; which is also a signification of حَفَى].

(S, K.) — نَقَبْتُ أَقْدَامَنَا Our feet became thin in the skin, and blistered, by reason of walking. (L.) — نَقَبَ الْخُفَّ, aor. ٢, He patched the boot; repaired it by patching. (K.) Also, He made the boot thin: he made [or wore] holes in it. (Mṣb.) — نَقَبَ الْخُفَّ, aor. ٢, (inf. n. نَقَبٌ, TA,) The boot became lacerated, or worn through, in holes. (S, K, TA.) [And in like manner The sole of the foot of a camel or of a man: see below: and see an cx. voce أَطْلَ.] — نَقَبَ, aor. ٢, inf. n. نَقَبٌ, He (a horse) put his feet together in his running (فِي حَضْرِهِ) [for which Golius and Freytag appear to have read نَقَبَ, K,) not spreading his fore feet, his running being [a kind of] leaping. (TA.) — نَقَبَ عَنِ الْأَخْبَارِ, aor. ٢, He scrutinized, investigated, searched into, examined into, or inquired into, the news; (K;) and, in like manner, anything else: (MF:) [as also نَقَبَ: see the phrase نَقَبُوا فِي الْبِلَادِ, explained above:] or he told, announced, or related, the news. (K.) — إِنِّي لَمْ أَوْمَرْ أَنْ نَقَبْ عَنْ قُلُوبِ النَّاسِ — Verily I have not been commanded to scrutinize and reveal what is in the hearts of men. (TA, from a trad.) — نَقَبَ عَلَى قَوْمِهِ, aor. ٢, inf. n. نَقَبَةٌ, He acted as the نَقِيب over his people; was their نَقِيب: (S, K;) but of a man who was not نَقِيب, and has become so, you say نَقَبَ, with damm, aor. ٢, inf. n. نَقَبَةٌ, with fet-h, He became نَقِيب; (Fr., S, K;) as also نَقَبَ, aor. ٢: (IKtt, K;) or نَقَبَةٌ with kesr is a subst.; and with fet-h, an inf. n.; (S, K;) like وَلَايَةٌ and وَلَايَةٌ: so says Sb. (S.) — نَقَبَ الثَّوبَ, aor. ٢, inf. n. نَقَبٌ, He made the piece of cloth into a نَقَبَةٌ. (S.)

2: see 1.

3. نَقَبْتُهُ, inf. n. نَقَابٌ; as also نَقَبْتُ نَقَابًا; I met him face to face: or without appointment, (K,) and unintentionally: (TA:) or unexpectedly. (S.) نَقَابٌ is in the accus. case as an inf. n.; or as a word descriptive of state. (TA.) — وَرَدْتُ الْهَاءَ نَقَابًا, (S,) or نَقِيتُ الْهَاءَ, (K,) I came upon the water unexpectedly, without seeking for it. (S, K.)

4: see 1. — انْقَبَ His camel's feet became thin; [or were worn thin;] (S, K;) or were worn in holes by walking. (TA.) = He became a door-keeper, or chamberlain; Arab. حَاجِبٌ: (K:) or he became a نَقِيب. (L, K, &c.)

5: see 8.

8. اتَّقَبَتْ (S, K, Mshb) and تَنَقَّبَتْ (Mshb) She (a woman) veiled her face with a نَقَاب. (S, K, Mshb.) — تَنَقَّبَ بِعِيَامَتِهِ: see تَخْتَمَرُ.

نَقَبٌ (S, K) and نَقْبَةٌ (S) A hole, perforation, or bore, (K,) in, or through, a wall, (S,) or anything whatever: (TA:) or a large hole, perforation, or bore, passing through a thing; such as is small being termed نَقْبٌ, with ث: (Mgh, in art. نَقَب:) pl. of the former نَقُوبٌ (Mshb) and أَنْقَابٌ and نَقَابٌ. (TA, and some copies of the K.) — نَقَبٌ (K) and نَقِيبَةٌ (S) An ulcer that arises in the side, (S, ISd, K,) attacking the inside of the body, (S, ISd,) and having its head inwards; (ISd:) [as also نَقَابَةٌ, for] نَقَابَاتٌ signifies ulcers that come forth in the side and penetrate into the inside. (TA voce نَقُوب.) See نَقَبٌ. — نَقَبٌ (S, K) and نَقْبٌ (K) and مَنَقَبٌ (S, K) A road (or narrow road, TA,) in a mountain: (ISk, S, K:) a road between two mountains: (IAth:) pl. of the first and second, TA,) أَنْقَابٌ (a pl. of pauc., TA,) and نَقَابٌ; (K;) and of the third and fourth, مَنَاقِبُ. (TA.) See also مَنَقَبَةٌ.

نَقَبٌ (S, K,) and نَقْبٌ (K: but the former is the more common: TA) and نَقَبٌ (K) [the first is a coll. gen. n., of which the n. un. is نَقْبَةٌ [q.v.], of which it is called in the S the pl.: but نَقَبٌ is the pl. of نَقْبَةٌ:] Scab, [or scabs,] (K,) absolutely: (TA:) or scattered scabs (S, K,) when they first appear: (S:) النَقْبَةُ is the first that appears of the scab; and is so called because the scabs perforate the skin: you say, of a camel, بِهِ نَقْبَةٌ, (As:) the first that appears of the scab, in a patch like the palm of the hand, in the side of a camel, or on his haunch, or his lip: then it spreads over him until it covers him entirely. (ISh.) Mohammad, denying that any disease was transmitted from one thing to another, and being asked how it was that a نَقْبَةٌ spread in camels, asked what trans-

mitted the disease to the first camel. (TA.) — فَلَانٌ يَضَعُ الْهَاءَ مَوَاضِعَ النُّقَبِ [Such a one puts the tar upon the places of the scabs]: said of one who is clever, or skilful, and who does or says what is right. (A.) [See also قَالَبَ.]

نَقَبٌ, and, as a fem. epithet, نَقَبَاءُ, A camel whose feet have become worn in holes, [or worn thin,] by walking. (TA.) See the verb. — The former may also signify Having the scab, or what first appears thereof. (TA.) See نَقَبٌ.

نَقَبٌ: see نَقَبٌ.

عَلَيْهِ نَقْبَةٌ A mark, trace, or vestige: ex. عَلَيْهِ نَقْبَةٌ Upon him, or it, is a mark, &c. (T.) — See نَقَبٌ. — نَقْبَةٌ + Rust, (K,) upon a sword or the head of an arrow or a spear: (M:) or نَقَبٌ [i.e. نَقْبٌ, q.v., a coll. gen. n., of which نَقْبَةٌ is the n. un.; or نَقَبٌ, pl. of نَقْبَةٌ:] signifies traces of rust upon a sword or an arrow-head or a spear-head, likened to the first appearances of the scab. (A.) = نَقْبَةٌ The face: (S, K:) or the parts surrounding the face: (L:) pl. نَقَبٌ. (TA.) — نَقْبَةٌ A garment resembling an إِزَار, having a sewed waistband or string, حُجْرَةٌ مَخِيطَةٌ: so in the S, M, L: whence it appears that the reading in the K, حُجْرَةٌ مُطِيفَةٌ, is erroneous: TA: [F having, it seems, found مَخِيطَةٌ written in the place of مَخِيطَةٌ:] without a نَقْبٌ [which is the part turned down at the top, and sewed, through which the waistband passes], (S, K,) tied as trousers, or drawers, are tied: (S:) or a pair of trousers, or drawers, having a waistband, but without a part turned down at the top, and sewed, for the waistband to pass through: if it have this, (i.e., a نَقْبٌ,) it is called سَرَاوِيلُ: (TA:) or a piece of rag of which the upper part is made like drawers, or trousers: (L:) or a pair of drawers, or trousers, without legs. (M, voce إِنْتُب, TA.) = نَقْبَةٌ The state, or condition; quality, mode, or manner; state with regard to apparel &c.; external form, figure, feature, or appearance; of any thing: syn. هَيْئَةٌ. (T.) = نَقْبَةٌ Colour. (S, K.) — نَقْبَةٌ قَرَسٌ حَسَنُ النُّقْبَةِ A horse of beautiful colour. (TA.) — See also نَقِيبَةٌ.

نَقَابٌ A mode of veiling the face with the نَقَاب: (S) pl. نَقَبٌ. (TA.) — إِنَّهَا لَحَسَنَةُ النُّقْبَةِ (S) Verily she has a comely mode of veiling her face with the نَقَاب. (TA.)

نَقَابٌ [A woman's face-veil;] (S, K;) a veil that is upon [or covers] the soft, or pliable, part of the nose; (AZ;) [not extending higher:] a woman's veil that extends as high as the circuit of the eye: (Mshb:) it is of different modes: Fr says, When a woman lowers her نَقَاب to her eye, it [the action] is termed وَضُوءَةٌ; and when she

lowers it further, to [the lower part of] the circuit of the eye, it [the veil] is called نَقَاب; and if it is on the extremity of the nose, it is [properly] called لِفَامٌ: (T:) the نَقَاب, with the Arabs, is that [kind of veil] from out of which appears the circuit of the eye: and the meaning of the saying in a trad., الْتَقَابٌ مُخَدَّتٌ, is, that women's shewing the circuits of the eyes is an innovation; not that they used not to veil their faces: the [kind of] نَقَاب which they used reached close to the eye, and they showed one eye while the other was concealed; whereas the [kind of] نَقَاب, which only shows both the eyes [without their circuits], was called by them وَضُوءَةٌ [a mistake for وَضُوءٌ] and وَالتَّقَابُ لَا يَبْدُو مِنْهُ إِلَّا: [in the original, لَا يَبْدُو مِنْهُ إِلَّا: but the و before كَانَ is erroneously introduced, and perverts the sense, which is otherwise plain, and agreeable with what is said before:] then they innovated the [veil properly called] نَقَاب: (A'Obeid:) pl. نَقَبٌ. (Mshb.) = نَقَابٌ and مَنَقَبٌ A road through a rugged tract of ground: (K:) the former word used both as a sing. and a pl. (TA.) = نَقَابٌ (a strange form of epithet, MF,) A man of great knowledge; very knowing: (S, K:) or possessing a knowledge of things, or affairs: or, as also مَنَقَبٌ, mentioned by IAth and Z, a man possessing a knowledge of things, who scrutinizes or investigates them much; who is intelligent, and enters deeply into things. (TA.) = نَقَابٌ The belly. Hence the proverb, فَرَخَانِ فِي نَقَابٍ [Two young birds in one belly]: applied to two things that resemble one another. (K.) In like manner one says كَانَا فِي نَقَابٍ وَاحِدٍ [They were in one belly]; meaning they were like each other. (A.)

نَقِيبٌ i.q. مَنَقُوبٌ, A thing perforated, pierced, bored, or having a hole made through, or in, or into it. (TA.) — نَقِيبٌ A musical reed, or pipe. (K.) — The tongue of a pair of scales, or balance. (K.) — A dog having the upper part of his windpipe غُلْصَمَتُهُ: so in the S, K: or having his windpipe, حَنْجَرَتُهُ: so in the A) perforated, (S, K,) in order that his cry may be weak: a base man performs this operation on his dog, in order that guests may not hear its cry. (S: and the like is said in the L.) = نَقِيبٌ قَوْمٌ The intendant, superintendent, overseer, or inspector, of a people; he who takes notice, or cognisance, of their actions, and is responsible for them; i.q. عَرِيفُهُمْ and أَمِينٌ and ضَمِينُهُمْ (S, K:) like أَمِينٌ and كَفِيلٌ (Zj:) their head, or chief: (TA:) like عَرِيفٌ [q.v.]; i.e., one who is set over a people, and investigates their affairs: (L:) or, as some say, the greatest, or supreme, chief of a people: so called [from نَقَبٌ "he scrutinized, or investigated,"] because he is acquainted with the secret

affairs of the people, and knows their virtues, or generous actions, and is the way by which one obtains knowledge of their affairs: (TA:) pl. نَقَبَاءُ. (S.)

نَقَابَةُ The office of نَقِيب. (Sb: see 1.)

نَقِيبَةٌ Mind: syn. نَفْس. (S, K.) You say نَقِيبَةٌ مُيُونُ فُلَانٍ Such a one is of a fortunate mind, (A'Obeid, S,) when the person referred to is fortunate in his affairs, succeeding in what he seeks after, or strives to accomplish: (ISk, S:) or when he is fortunate in his counsel, or advice: (Th, S:) or the phrase signifies such a one is fortunate in his actions, and in gaining what he seeks. (TA.) See also what follows. نَقِيبَةٌ is also said,

in the K, to signify the same as عَقْل (understanding, intellect, or intelligence); but, says SM, I have not found this in any other lexicon: only I have found the word explained in the L as signifying يَمُنُ الْفِعْلُ (good fortune attending, or resulting from, an action): so probably عَقْل is a mistake for فِعْل. (TA.) — Also, Counsel, or advice. (K.) See above. — Also, Penetration of judgment; acuteness; sagacity. (Ibn-Buzurj, K.) — Also, Nature; or natural, or native, disposition, temper, or other quality: (K:) i. q. نَقِيبَةٌ and عَرِيكَةٌ and طَبِيعَةٌ. (T, art. عرك.)

Agreeably with this explanation, the phrase above mentioned is rendered in the T, in art. عرك, Such a one is of a fortunate nature, or natural disposition: (TA:) or it signifies, in this phrase, as also نَقِيبَةٌ, i. q. لَوْنٌ, Colour, complexion, species, &c. (IAar.) Also هُوَ حَسَنُ النَّقِيبَةِ He is of a good nature, or natural disposition: and in like manner, جَمِيلَةٌ فِي مَنَاقِبٍ Such a one is a person of good dispositions, or natural qualities. (L.) = نَقِيبَةٌ A she-camel having a large udder: (ISd, K:) having her udder bound up with a cloth or the like, on account of its greatness and excellence: but AM says this is a corruption, and that the correct word is ثَعْبِيَّة, with ث, meaning a she-camel “abounding with milk.” (TA.)

نَقَابَةُ: see نَقَبُ.

نَاقِبَةٌ and نَاقِب [the former omitted in some copies of the K] A disease that befalls a man in consequence of long sluggishness, or indolence: (K:) or, as some say, the ulcer that arises in the side. (TA.) See نَقَبُ.

أَنْقَابٌ, a pl. without a sing., The ears: (M, K,) or, accord. to some, its sing. is نَقَبٌ. (TA.) El-Katamee says,

- كَانَتْ حُدُودُ هَجَانِهِنَّ مَمَالَةً
- أَنْقَابُهُنَّ إِلَى حَدَاةِ السُّوقِ

[The cheeks of their white camels were with their

ears inclined to the singing of the drivers]. But أَنْقَابُهُنَّ, “by reason of their pleasure,” is also read, for أَنْقَابُهُنَّ: (TA:) [so that the meaning is The cheeks of their white camels were inclined, by reason of their pleasure, to the singing of the drivers].

مَنْقَبٌ The navel: or [a place] before it: (K:) where the farrier makes a perforation in order that a yellow fluid may issue forth: (S:) so in a horse. (TA.) — See نَقَبُ.

مَنْقَبٌ An iron instrument with which a farrier perforates the navel of a beast of carriage (S, K) in order that a yellow fluid may issue forth. (S.) See نَقَبُ, and مَنْقَبُ.

مَنْقَبَةٌ: see نَقَبُ. — A narrow way between two houses, (L, K,) along which one cannot pass. (L.) It is said in a trad., that one does not possess the right of pre-emption (الشُّفْعَةُ) with respect to a مَنْقَبَةٌ; and this word is explained as signifying a wall: syn. حَائِطُ: [and so in the K:] or a way between two houses, as though it were perforated from one to the other: or a road, or way, over an elevated piece of ground. (L.) = مَنْقَبَةٌ A virtue; an excellence; contr. of مَنَابَةٌ: (S:) a cause of glorying: (K:) generosity of action, or conduct: (L:) a [good disposition, or natural quality: [see نَقِيبَةٌ:] (TA:) a memorable, or generous action, and [good] internal quality: (A:) pl. مَنَاقِبُ. (TA:) رَجُلٌ ذُو مَنَاقِبٍ A man of memorable, or generous, actions, and [good] internal qualities. (A.)

نقت

1. نَقَتَ, [aor. ٢,] inf. n. نَقْتُ, He took out, or extracted, marrow [from a bone]. (K.) Az, quotes, from Aboo-Turab, on the authority of Aboo-Ameythel, نَقَتَ الْعَظْمَ, and نَبَتَ, The marrow of the bone was taken out, or extracted. (L.) And J says, نَقَتَ الْبُحَّ aor. ٢, inf. n. نَقْتُ, is a dial. form of نَقَوْتُهُ, meaning, I took out, or extracted the marrow [from a bone]: as though they had changed the و into ت. (L.) But it is said in a marginal note in the S, Aboo-Sahh El-Harawee says, What I remember to have heard is نَقَتَ الْعَظْمَ, aor. ٢, inf. n. نَقْتُ, I took out, or extracted, the marrow from the bone; and so اِنْتَقَيْتُهُ, with the three-pointed ث; and نَقَوْتُهُ, and اِنْتَقَيْتُهُ, and نَقَيْتُهُ. (TA.)

نقت

1. نَقَتَ, aor. ٢; and نَقْتُ, (inf. n. نَقْتُ, S,) and نَقَتَ, and اِنْتَقَيْتَ, He hastened, was quick. (S, K.) — اَخْرَجْتُ اَنْقَتَ I went forth hastening. (S.) — اَخْرَجَ يَنْقَتُ السَّيْرَ, and يَنْتَقِثُ, He went forth hastening in his pace. (TA.) — نَقَتَ,

حَدِيثُهُ [aor. ٢,] He mixed, or confounded, his discourse, like as one mixes food. (K.) = نَقَتَهُ بِالْكَلَامِ, [aor. ٢,] (and اِنْتَقَتَهُ, TA,) He hurt him by words. (K.) = نَقَتَ الْأَرْضَ, aor. ٢, inf. n. نَقْتُ, He dug up the earth with a hoe or shovel. (AZ.) — نَقَتَ شَيْئًا; (or, accord. to the TA. and اِنْتَقَتَ, He dug up the earth from a thing. (K.) — نَقَتَ الْعَظْمَ (aor. ٢, inf. n. نَقْتُ, TA;) and اِنْتَقَتَهُ; and اِنْتَقَتَهُ; (TA;) He took out, or extracted, the marrow from the bone. (K.) See also نَقَتَ. (TA.) — نَقَتَ, inf. n. نَقْتُ; and نَقَتَ, inf. n. نَقَيْتَ; He removed a thing. Ex. لَا تَنْقَتُ مِيرَتَنَا She used not to remove our wheat, or provision, nor to take it forth, nor scatter it; but kept it faithfully. (TA, from a trad.)

2: see 1.

5. تَنْقَتَ He endeavoured to make a woman incline to him, and to render her affectionate to him: (K:) as though he drew forth her love, like as one draws forth the marrow from a bone. (TA.) — تَعَدَّهَا تَنْقَتَ ضَيْعَتَهُ i. q. تَعَدَّهَا. (TA.) — See 1.

8: see 1.

نَقْتُ Malicious, or mischievous, misrepresentation; calumny; slander. (IAar.)

نَقَاتٍ (in measure like قَطَامٍ) The hyena. (K.)

قَاحَةٌ نَقِيشَةُ الْبَيْتْرِ. (TA voce قَاحَةٌ, in art. قوح.)

نقح

1. نَقَحَ شَيْئًا, aor. ٢, (inf. n. نَقْحٌ, TA,) He peeled, or barked, a thing; peeled off, stripped off, or removed, its outer covering. (K, TA.) نَقَحَ الْعُودَ, (Msb,) or الْعَصَا, (T,) aor. ٢, inf. n. نَقْحٌ, (Msb,) He pared, or trimmed, the stick, or staff, by cutting off its knots: (T, Msb:) and in like manner you say of anything from which you pare off somewhat. (T.) — نَقَحَ الْجَذْعَ, inf. n. نَقْحٌ; (K;) and نَقَحَهُ, (K,) inf. n. تَنْقِيعٌ; (S;) He pared off the knots of the palm-trunk: (K:) or he pruned, or trimmed, the trunk of the palm-tree, by cutting off the stumps of the branches, or by cutting off the superfluous branches. (S.) — نَقَحَ, (TA,) and نَقَحَ, (K,) He stripped off the ornaments of his sword [to sell them] in a time of dearth and poverty. (K, TA.) — نَقَحَ الْعَظْمَ, aor. ٢, (K,) inf. n. نَقْحٌ; (TA;) and نَقَحَهُ, (inf. n. تَنْقِيعٌ; (S;) and اِنْتَقَحَهُ, (S, K;) He extracted the marrow from the bone: (S, K:) or

نَقَحَ has an intensive signification. (Msb.)
— نَقَحَ شَيْئًا *He separated what was good from what was bad of the thing.* (Msb.)

2. نَقَحَ الشَّعْرَ, inf. n. تَنْقِيعُ; (S, K;) and نَقَحَهُ, inf. n. إِنْقَاحُ; (K;) † *He trimmed, pruned, or put into a right or proper state, poetry, or verses.* (S, K.) — نَقَحَ الْكَلَامَ † *He scrutinized the language, and examined it well: or he put it to rights, or trimmed it, and removed its faults, or defects.* (TA.) — See 1.

4: see 1 and 2.

5. شَعْرُ النَّاقَةِ, (K,) or تَقَحُّ شَحْمُهُ, (S,) or شَحْمُ نَاقَتِهِ, (TA, &c.,) † *His fat,* (K,) or *the fat of the she-camel,* (S,) or *the fat of his she-camel,* (TA, &c.,) *became little in quantity, or diminished,* (S, K, &c.,) or *partially went away.* (A.)

8: see 1.

خَيْرُ الشَّعْرِ الْحَوْلِيُّ النُّقْحُ † *[The best of poetry is that which is a year old, and trimmed, or pruned].* (S.)

نقح

1. نَقَحَ, aor. نَ , (S, L, K,) inf. n. نَقْحُ (S, L) and نَقَّاحُ, (L,) *He struck, smote, or beat.* (K.) نَقَحَ رَأْسَهُ *He struck his head with a staff, or sword, or some other hard thing: or he struck his head so that the brain came forth:* (L:) or *he broke his head so as to disclose the brain; as also* نَقَّحَ. (S, L.) نَقَّحَ دِمَاعَهُ *He broke his brain.* (K.) — Also, نَقَّحَ (L) and نَقَّحَ (L, K) *He extracted marrow (L, K) from a bone.* (L.) — نَقَّحَ الْعَطَشُ بِبَرْدِهِ † *It (sweet water) broke, [or abated, or allayed,] thirst, by its coolness, or coldness.* (L, from a trad.)

8: see 1.

نَقَّاحٌ *Sweet water; that has no saltiness;* (AO, Th, S;) *that strikes (يَنْقَحُ) the heart (or almost does so, L) by its coldness:* (S:) or *cold, or cool, and sweet, and clear, water:* (K:) or *sweet water, that breaks [or abates or allays] (يَنْقَحُ, i. e. يَنْكُسرُ,) thirst by its coolness, or coldness:* (L, from a trad.:) or *abundant water which a man makes to well forth in a place where was no water.* (ISH.) — Also, *Pure, mere, unadulterated, or genuine.* (T, K.) — هَذَا نَقَّاحُ الْعَرَبِيَّةِ (Fr) † *This is pure Arabic; or the purest, choicest, best, or most excellent, of Arabic.* (Fr, A.) — Also نَقَّاحٌ *Sleep in health and safety.* (Abu-l-Abbás, K.)

نقد

1. نَقَدَ الدَّرَاهِمَ (S, A, L, Msb) aor. نَدَ , (L, Msb,) inf. n. نَقْدٌ (L, Msb, K) and تَنْقَادُ; (L, K;) and انتقدها (S, L, Msb, K) and انتقدها; (L, K;) *He picked, or separated, the money, or pieces of money, (Lth, L, K,) and put forth the bad;* (S, L, K;) *he picked, or separated, the good money from the bad:* (A:) *he examined the money, or pieces of money, to pick, or separate, the good from the bad:* (Msb:) and the verbs are used in the same sense with respect to other things than pieces of money. (K.) — نَقَدَ, aor. نَدَ , inf. n. نَقْدٌ, q. v. infra, *He gave cash, or ready money; paid in cash, or ready money.* Often used in this sense. — نَقَدَهُ الثَّمَنَ, aor. نَدَ , inf. n. نَقْدٌ; *He gave him the price in cash, or ready money:* (L:) or simply *he gave him the price;* as also نَقَدَهُ الدَّرَاهِمَ, and نَقَدَ لَهُ الثَّمَنَ, (A:) and نَقَدَ لَهُ الدَّرَاهِمَ, *he gave him the money, or pieces of money.* (S, L, Msb.) — [Hence, from the first meaning,] نَقَدَ الْكَلَامَ, [and التَّعَرُّ,] and so *He picked out the faults of the language, [and of the poetry;] syn. نَاقَته.* (TA.) — اِنْتَقَدَ † *He picked out the faults of the poetry and urged them against its author.* (A.) — نَقَدَ إِيَّاهُ, and نَقَدَهُ بِنَظَرِهِ, (L,) inf. n. نَقْدٌ (L, K) † *He looked furtively at, or towards it:* (L, K:*) and so نَقَدَهُ بَعِيْنِهِ (L:) and نَقَدَ بَعِيْنِهِ إِلَيْهِ *he continued looking furtively at, or towards, it:* you say also, مَا زَالَ بَصْرُهُ [his gaze ceased not to be furtively directed at, or towards, that]: as though likened to the look of a man picking, or separating, what is good from what is bad: (A:) and مَا زَالَ يَنْقُدُ بَصْرَهُ إِلَى الشَّيْءِ, *he ceased not to look at, or towards, the thing.* (S, L.) — نَقَدَ, (S, L,) [aor. نَدَ ,] inf. n. نَقْدٌ; (S, L, K;) and, as some say, نَقَّدَ; (S, L;) *It (a tooth, S, L, K, and a horn, T, L, and a hoof of a horse or the like, L,) became eroded, (T, S, L, K,) and much broken:* (L, K:) and *it (the hoof of a horse or the like) scaled off, part after part:* (S, L:) *it (the trunk of a tree) became worm-eaten.* (L.)

3. نَاقَدَهُ † *He reckoned with him to the utmost, syn. نَاقَته* (S, A, L, K,) *in, or respecting, an affair,* (S, L,) [picking out his faults].

4. اِنْقَدَ *It (a tree) put forth its leaves.* (L, K.)

5: see 1.

8. اِنْتَقَدَ الدَّرَاهِمَ *He received the money, or pieces of money;* (Lth, S, L, Msb, K;) and اِنْتَقَدَ الثَّمَنَ *the price.* (A.) — See 1. — اِنْتَقَدَ *It*

(a worm) *ate the trunk of a tree, and rendered it hollow.* (L.) — *He (a boy) grew up into manhood.* (K.)

نَقْدٌ [properly an inf. n. used in the sense of a pass. part. n., and thus signifying “paid,” *Cash, or ready money: or simply money*]. You say نَقْدٌ جَيِّدٌ *[Good cash, or ready money: or good money]:* pl. نُقُودٌ جَيِّدَاتٌ. (A.) النَّقْدَانِ signifies *Silver and gold money; dirhems and deenárs.* (TA in art. عَرْضُ) — نَقْدٌ *Payment in cash, or ready money; contr. of نَسِيئَةٌ:* (L, K:) *the giving of* نَقْدٌ [i. e., *cash, or ready money*]: (K:) [an inf. n.: see 1]. — النِّزَامُ نَقْدٌ *The piece of money is of full weight,* (S, L, K,*) and *good.* (S, L.) — هَذِهِ مِائَةُ نَقْدٍ النَّاسِ *[This is a hundred, ready money of the people]* is a phrase used by the Arabs, in which ل is meant to be understood [before النَّاسِ: i. e. النَّاسِ is for لِلنَّاسِ; and نَقْدٌ for نَقْدٌ, as an epithet of مِائَةُ: you may also say نَقْدُ النَّاسِ, making نقد a denotative of state; but] the epithetic mode of construction is that which prevails in this case. (Sb, L.) — نَقْدٌ. — *The saying of the poet,*

تَتَنَجَّنَ وَلَدًا أَوْ نَقْدًا

means *She will certainly bring forth a she-camel, which shall be a permanent acquisition for breeding, or a male, which shall be sold: for they seldom kept the male camels.* (Th, L.)

نَقْدٌ (Lh, L, K,) and نَقْدٌ (K) and نَقْدٌ, (Lh, Az, L,) the form most frequently heard by Az from the Arabs, (L,) or نَقْدٌ, (K,) [coll. gen. n.] *A certain kind of tree,* (Lh, L, K,) accord. to AA, *of the description termed خُوصَةٌ, having a blossom resembling the بَهْرَمَان, i. e., the عَصْفَرُ [or bastard-saffron];* (AHn, L;) *its blossom is yellow, and it grows in plain, or soft, grounds:* (Az, L:) n. un. with ة; (K;) نَقْدَةٌ (Lh, S, L) and نَقْدَةٌ (TA) and نَقْدَةٌ (Lh, L) and نَقْدَةٌ. (TA.) — Also نَقْدَةٌ, (L,) or نَقْدَةٌ, (IAar, L, K,) *The كَرْوِيَاءُ [or caraway].* (IAar, L, K.) — See نَقْدٌ.

نَقْدٌ: see نَقْدٌ.

نَقْدٌ [a coll. gen. n.] *A kind of sheep, of ugly form;* (K;) *a kind of sheep of El-Bahreyn, having short legs and ugly faces:* (S, L:) or *a kind of small sheep of El-Hijáz:* (L:) or, simply, *lambs:* (A, L:) [see an ex. in a prov. cited voce شَامَ in art. شِمَرُ] n. un. with ة; (S, L:) applied alike to the male and female: (L:) pl. نَقَادٌ, and [quasi-pl. n.] نِقَادَةٌ. (L, K.) As says, that the best of wool is that of نَقْدٌ. And one says, أَذَلُّ مِنَ النَّقْدِ *[More abject, or vile, than*

the sheep called نقد. (S, L.) — Also, † The lower sort of people. (L.) — See نَقْدٌ and نَقْدٌ.

نَقْدٌ, (L,) or نَقْدٌ, (K,) Slow in growing up into manhood, and having little flesh: (L, K:) [and so نَقْدٌ, accord. to the CK: but وَيَضَرُّ is there put by mistake for وَيَضَرُّ: and the former, (S, L,) or نَقْدٌ, (K,) a boy despised and little in the eyes of others, that scarcely grows up into manhood; (S, L, K:) sometimes thus applied. (S, L.) — نَقْدٌ A horn eaten, or eroded, at the root. (L.) See also نَقْدٌ.

نَقْدٌ and نَقْدٌ and نَقْدَةٌ and نَقْدَةٌ: see نَقْدٌ.

نَقْدَةٌ The choice part of a thing. (JK.) — He is of the best of his people. (A.)

نَقْدٌ A shepherd who tends the kind of sheep called نَقْدٌ: (L, K:) or a possessor of skins of that kind of sheep. (Th, L.) — See نَقْدٌ.

نَقْدٌ [One who picks, or separates, money, and puts forth the bad; who picks, or separates, good money from bad:] who examines money, to pick, or separate the good from the bad: [as also نَقْدٌ:] pl. نَقْدٌ (Msb) [and نَقْدَةٌ]. — نَقْدٌ شِعْرٍ, and نَقْدَةٌ † One who picks out the faults of poetry; and, the † latter, one who is accustomed to do so. — [He is one of those who pick out the faults of poetry]. (A.)

نَقْدٌ The hedge-hog; النَقْدُ; (S, L, K:) a proper name, like أَسَامَةُ applied to the lion: (S:) as also النَقْدُ; (K:) but some disallow the prefixing of the art.; (TA:) and النَقْدُ. (L.) Hence the saying, بَاتَ بَلْبِلٌ أَنْقَدَ (S, L,) or بَلْبِلَةٌ أَنْقَدَ, (A, L,) He passed the night of the hedge-hog; i.e. sleepless: (L:) because the hedge-hog remains sleepless (and sees, L) all night: (S, L, K:) and أَسْرَى مِنْ أَنْقَدَ [A greater journeyer by night than the hedge-hog]. (A, L.) — أَنْقَدَ نَيْلٌ A calumniator; a slanderer; as also نَقْدٌ نَيْلٌ. (L, art. قنغد.) — Also, النَقْدُ (L, K,) and النَقْدَانُ (K) The tortoise: (L, K:) or the latter, the male tortoise: (Lth:) as also with ذ. (TA.)

النَقْدَانُ: see preceding sentence.

نقد

1. نَقْدٌ, aor. -, inf. n. نَقْدٌ; (Msb, K:) or نَقْدٌ, (A, L,) aor. -, (L,) inf. n. نَقْدٌ; (A, L;) He became safe, in safety, saved, or liberated; he escaped. (A, L, Msb, K.) — نَقْدًا لَكَ Safety to thee! Said to a man stumbling. (A, K.) — See also 4.

2: see 4.

4. انْقَذَهُ, (S, A, L, Msb, K,) inf. n. انْقَاذٌ; (K:) and انْقَذَهُ; and انْقَذَهُ; (S, A, L, K:) and انْقَذَهُ, inf. n. انْقِيَاذٌ; and انْقَذَهُ, [aor. -,] inf. n. نَقْدٌ; (K:) He saved, rescued, or liberated, him or it, (S, A, L, Msb, K,) from such a one, (S, L,) and from evil. (Msb.)

5: see 4.

10: see 4.

نَقْدٌ A thing that one has saved, rescued, or liberated; (S, L, Msb, K:) of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, like نَقَضٌ and قَبَضٌ; (S, L;) as also نَقِيذٌ and نَقِيذَةٌ: (L:) a man saved, or rescued, or liberated: (L:) also, a horse taken from another people: (L:) or a camel &c. taken by, and then recovered from, the enemy; as also نَقِيذَةٌ and نَقِيذٌ; pl. نَقَائِدُ: (A:) or نَقِيذَةٌ signifies a horse saved, or rescued, or liberated, (S, L, K,) and taken, (S, L,) from the enemy; (S, L, K:) pl. نَقَائِدُ: (S, L;) or the sing. of نَقَائِدُ, signifying horses saved, or rescued, or liberated, from the hands of men, or of the enemy, is نَقِيذٌ, without ة: (IAar, L:) and, accord. to El-Muffaddal, (L,) نَقِيذَةٌ signifies a coat of mail, دِرْعٌ; (L, K:) because it saves the person wearing it from the sword: (L:) and Az says, I have read in the handwriting of Shemir, that it signifies a coat of mail saved, or rescued, from the enemy. (L.) You say also, نَقِيذَةٌ هُوَ نَقِيذٌ, He is saved, or rescued, from distress, or adversity; and they are &c. (A.) — مَا لَهُ شَقْدٌ وَلَا نَقْدٌ He possesses not anything. (K.)

نَقْدٌ and نَقِيذَةٌ: see نَقْدٌ. — Also the latter, A woman having had a husband. (K.)

النَقْدُ [or أَنْقَدَ, without the art.,] The hedge-hog; النَقْدُ; (K:) as also with ذ. (TA.)

نقر

1. نَقَرٌ, (S, A, Msb, K,) aor. -, inf. n. نَقَرٌ; (S, Msb,) He (a bird) pecked, or picked up, (S, A, Msb, K,) a grain, (S,) or grains, (A, Msb,) from this place and that, (A, K,) بِمَنْقَارِهِ with his beak. (A.) [Accord. to the TA, the addition "from this place and that," which is found in the K and A, and in one place in the S, seems to be unnecessary. And نَقَرٌ signifies the same: see 8, in art. قَب.] — [Hence, because of the sure aim with which a bird pecks a thing,] the same verb, having the same [aor. and] inf. n. signifies, † It (an arrow) hit the butt. (Msb.) And He (an archer) hit the butt, without making his arrow to pass through, partly or wholly. (TA.) — [Hence

also,] † He took [or picked] a thing, as, for instance, food, with the finger. (TA.) — Also, (M, K,) aor. and inf. n. as above, (M, TA,) He struck a thing (IKtt, K, TA,) with a thing: (IKtt, TA:) [generally, he struck, knocked, or pecked, a thing with a pointed instrument, like as a bird strikes a thing with its beak:] he struck [or pecked] a mill-stone, or a stone, &c., with a مَنْقَارٌ [which is a pick, or a kind of pickaxe; i.e., he wrought it into shape, and roughened it in its surface, with a pick]. (M, TA.) — [Hence,] † He wrote [or engraved writing] upon a stone. (A, K.) Whence the saying, التَّعْلِيمُ فِي الصَّغَرِ كَالنَّقْرِ عَلَى الْحَجَرِ [or, as in a verse of Niftaweyh, فِي الصَّغَرِ كَالنَّقْرِ عَلَى الْحَجَرِ, i.e., Teaching in infancy is like engraving writing upon stone]. (TA.) — He struck [or fillipped] a man's head, and in like manner a lute, and a tambourine, with his finger. (TA.) You say also أَذَنَهُ أَذَنَةً, meaning, He struck [or fillipped] his ear with his finger. (AA, in TA, art. نطب.) — [Hence,] نَقَرٌ, [aor. -, inf. n. نَقَرٌ, as appears from what follows;] and أَنْقَرٌ; † [He made a snapping with his thumb and middle finger;] he struck his thumb against the end of the middle finger and made a sound with them. (A.) [And in like manner the former verb used transitively; as in the following instance:] وَضَعَ † طَرَفَ إِبْهَامِهِ عَلَى بَاطِنِ سَبَابَتِهِ ثُمَّ نَقَرَهَا [He put the end of his thumb against the inner side of his first finger, then made a snapping with it]. (TA.) See also نَقَرٌ, below. — [Hence also,] نَقَرٌ بِاللِّدَايَةِ, (T, A, TS,) or بِالْفَرْسِ, (S,) aor. -, (TA,) inf. n. نَقَرٌ; (T, S, TS;) and أَنْقَرٌ, (A, TS,) inf. n. أَنْقَارٌ; (TS;) † He made a [smacking or] slight sound, to put in motion the [beast or] horse, by making his tongue adhere to his palate and then opening [or suddenly drawing it away]: (S:) or he struck with his tongue the place of utterance of the letter ن and made a [smacking] sound [by suddenly withdrawing his tongue]: (A:) نَقَرٌ signifies the making the end of the tongue to adhere to the palate, then making a sound [by suddenly withdrawing it]: (M, K:) or one's putting his tongue above his central incisors, at the part next the palate, then making a smacking sound [so I render نَقَرٌ]: (TA:) [the sounds thus described, which are nearly the same, are commonly made by the Arabs in the present day, in urging beasts of carriage:] or an agitation of the tongue (K, TA) in the mouth, upwards and downwards: (TA:) or a sound, (so in some copies of the K and in the TA,) or slight sound, (so in the TS [as mentioned in the TA] and in some copies of the K) by which a horse is put in motion: (TS, K:) or نَقَرٌ بِلِسَانِهِ, accord. to IKtt, signifies he struck his palate with his tongue to quiet the horse: but this is at variance with what is said by Az, J, and ISd, and requires consideration. (TA.) A poet, (S,) Fedekke El-Minkaree, (K,) i.e., 'Obeyed

Ibn-Máweeyeh, of the tribe of Teiyi, (TA,) uses *النَّقْرُ* for *التَّقْرِ*, meaning *التَّقْرِ بِالْخَيْلِ* [The smacking with the tongue to urge the horses]: pausing after the word, at the end of a hemistich, he transfers the vowel of the ر to the ق, (S, K,) agreeably with the dial. of certain of the Arabs, (TA,) that the hearer may know it to be the vowel of the [final] letter when there is no pause; (S;) like as you say, *مَرَرْتُ بِبَكْرٍ* and *هَذَا بَكْرٌ*; but this is not done when the word is in the accus. case: (S, K:) and if you choose, you may make the final letter quiescent in pausing, though it is preceded by a quiescent letter. (S.) — Hence also, *فَإِذَا نَقَرَ فِي النَّاقُورِ* [Kur, lxxiv. 8,] † For when the horn shall be blown: (S,* A,* Bd, K:) from *نَقَرَ* signifying † the making a sound: originally, striking, which is the cause of sound. (Bd.) See also *نَاقُورٌ*, below. — Also, *نَقَرَ* He bored, perforated, or made a hole through or in or into, a thing: (TA:) or he did so with a *مِنْقَارٍ*: (S:) and, inf. n. *نَقَرٌ*, he hollowed out, or excavated, a piece of wood. (Mgh, Mṣb.) *نَقَرَ* and *أَنْتَقَرَ*, (so in some copies of the K,) or *أَنْتَقَرَ*, (so in other copies of the K and in the TA,) both in the pass. form, (TA,) said of stone and of wood and the like, signify alike, (K,) It was bored, or perforated, or it had a hole made through or in or into it: (TA:) [and it was hollowed out.] You say, *نَقَرَ الْبَيْضَةَ عَنِ الْفَرْخِ*, (K,) aor. ٢, inf. n. *نَقَرٌ*, (TA,) He made a hole in the egg [so as to disclose the young bird]. (K.) And *نَقَرَتِ الْخَيْلُ بِحَوَافِرِهَا*, (A,) and *انْتَقَرَتْ بِحَوَافِرِهَا* (Lth, K,) The horses made hollows in the ground with their hoofs. (Lth, A, K.) And in like manner, *انْتَقَرَتْ السُّيُوفُ* The torrents left hollows in the ground, in which water was retained. (TA.) — Hence, *نَقَرَ عَنْهُ*, (S, K,) and *نَقَرَ عَنْ الْأُمْرِ* (Mṣb;) and *تَنْقِيرٌ*; (S;) and *نَقَرُهُ*; and *تَنْقَرُهُ*; and *انْتَقَرُهُ*; (K;) † He searched or inquired into the thing; investigated, scrutinized, or examined, it; (S, Mṣb, K, TA;) and endeavoured to know it: (TA;) and so *نَقَرَ عَنِ الْخَبَرِ* † he investigated the news, and endeavoured to know it. (A.) [And hence,] *نَقَرَ السَّهْمَ بَيْنَ إصْبَعَيْهِ*, (K, in art. دوم,) [He tried the sonoric quality of the arrow by turning it round between his fingers, or upon his thumb: see *دَرَّ السَّهْمَ*, and see also 4, in art. دوم:] or *نَقَرَ السَّهْمَ* signifies he made the arrow to produce a sharp sound [by turning it round between his fingers, or] upon his thumb. (TK, in art. دوم.)

2: see 1, last two sentences.

4: see 1, in three places, in the first half. — *انْقَرَعَهُ*, (S, K,) inf. n. *انْقَارٌ*, (TA,) He refrained, forbore, abstained, or desisted, from it or him; he left, or relinquished, it or him. (S,* K.) Hence

the saying, *ضَرَبَهُ فَمَا أَنْقَرَ عَنْهُ حَتَّى قَتَلَهُ* He beat him and left him not until he killed him. (TA.) And hence the saying of I'Ab, *لَا يَنْقِرُ اللَّهُ لِيُنْقِرَ* i.e., God will not leave the slayer of the believer until He destroy him. (S, TA.)

5: see 1, last signification.

8: see 1, latter part, in four places.

† *نَقَرَ* A slight sound that is heard in consequence of striking the thumb against the middle finger [and then letting them fly apart in opposite directions, passing each other]: (S, K:) [or the snapping with the fingers, or with the thumb and middle finger, or with the thumb and first finger; as also *نَقِيرٌ*: n. un. of the former with ة.] One says, *مَا أَثَابَهُ نَقْرَةً* † [He did not reward him with even a snap of the fingers;] meaning, with anything: (S, K) [in the former of which it is implied that *نَقْرَةً* thus used is from *نَقَرَ* in the first of the senses explained above:] not used thus save in a negative phrase. (S.) A poet says,

• وَمَنْ حَرَىٰ إِلَّا يُثَبِّتَكَ نَقْرَةً •
• وَأَنْتَ حَرَىٰ بِالنَّارِ حِينَ تُثَبِّبُ •

† [And they are fit, or worthy, not to reward thee with anything, and thou art fit for, or worthy of, the fire of hell when thou rewardest]. (S.) Or the right reading in both these instances is *نَقْرَةً*, with damm. (TA.) [See *نَقْرَةً*.] One says also, *لَمْ يَكْتَرِ لِي بِقَدْرِ نَقْرَةٍ إَصْبَعٍ* † [He did not care for me so much as a snap of a finger]. (A.) [See also an ex. in a verse cited in the first paragraph of art. شَاو.] I'Ab, in explanation of the words of the Kur, [iv. 123,] *وَلَا يُظْلَمُونَ نَقِيرًا*, put the end of his thumb against the inner side of his first finger, then made a snapping with it (*ثُمَّ نَقَرَهَا*), and said, This is what is termed *نَقِيرٌ*; [denoting the lit. meaning to be † And they shall not be wronged a snap of the fingers.] (TA.) But see *نَقْرَةً*, below. — Also, A sound, or slight sound, by which a horse is put in motion: (TS, K:) as also *نَقِيرٌ*: (TA:) or the former has one or other of the different significations assigned to it above, in the explanations under the head of *نَقَرَ بِالْأَدَابَةِ*. (K, &c.)

نَقْرَةً: see *نَقْرَةً*.

نَقْرَةً: see *نَقَرَ*, in four places.

نَقْرَةً A small hollow or cavity in the ground: (S:) or a hollow or cavity in the ground, not large: (Mṣb:) or a hollow or cavity in the ground in which water stagnates: (TA:) or a round *وَهْدَةٌ* [or hollow] in the ground, (K, TA,) not large, in which water stagnates: (TA:)

pl. *نَقَرٌ* (A, K) and *نِقَارٌ* (K:); *نَقِيرٌ* also signifies a hollow, or cavity, in the ground; and its pl. is *أَنْقَرَةٌ*. (S.) — Hence, (S,) The place where the *قِمَحْدُودَةُ* [or occiput] ends, in the back part of the neck; (K;) i.e., the hollow in the back of the neck; (TA;) what is called *نَقْرَةُ* *النِّقَا*; (S, A, Mṣb;) i.e., the hollow where the brain ends; the cupping in that part occasions forgetfulness: (Mṣb:) [and any similar hollow; as the pit of the stomach: and a dimple: accord. to present usage; and in this sense it is used in the A, K, and TA, voce *فَحْصَةٌ*.] — The cavity, or socket, of the eye. (K.) — Foramen ani; syn. *ثَقْبُ الْإِسْتِ*. (K:) but in the L it is said that *نَقْرَةُ الْوَرِكِ* signifies the hole, or perforation, that is in the middle of the haunch; [app. meaning the sacro-ischiatic foramen: see *الْفَائِلُ*, in art. فِيل: but perhaps it may sometimes mean the socket of the thigh-bone; for *نَقْرَةً* signifies any socket of a bone.] (TA.) — The little spot [or embryo] upon the back of a date-stone, (AHeyth, K,) which is as though it were hollowed, (TA,) and from which the palm-tree grows forth; (AHeyth;) as also *نَقِيرٌ* (S, A, Mṣb, K) and *نَقْرٌ* (K) and *أَنْقُورٌ*. (Sgh, K.) You say, *مَا أَثَابَهُ نَقْرَةً*, (El-Basāir, TA,) and *نَقِيرًا*, (A,) lit., [He did not reward him] with even a little spot on the back of a date-stone; (A, El-Basāir;) meaning, † with the meanest thing. (El-Basāir.) In the S and K, *مَا أَثَابَهُ نَقْرَةً*: see *نَقَرَ*. And *نَقْرَةً* عَنِّي *نَقْرَةً*: see *نَقَرَ*. And *نَقْرَةً* عَنِّي *نَقْرَةً*: see *نَقَرَ*. (A.) Lebeed says, bewailing the death of his brother Arbad,

• وَلَيْسَ النَّاسُ بَعْدَكَ فِي نَقِيرٍ •

lit., [And the people, after thee, are not worth] a little spot on the back of a date-stone; meaning, † [after thee they are not worth anything]. (S.) And hence, accord. to ISk [and the Jel], the saying in the Kur, [iv. 123,] *وَلَا يُظْلَمُونَ نَقِيرًا* [And they shall not be wronged even as to a little spot on the back of a date-stone.] (TA.) Hence also, [in verse 56 of the same chap.,] *لَا يُؤْتُونَ النَّاسَ نَقِيرًا* They would not give men a thing as inconsiderable as the little hollow in the back of a date-stone. (Jel.) See also *نَقَرَ*. — The place in which a bird lays its eggs: (K:) pl. *نَقَرٌ*. (TA.)

نَقِيرٌ: see *نَقَرَ*, in three places. — What is bored, or perforated; and what is hollowed out, or excavated; *مَا نَقِبَ*, TA, and *نَقَرَ*, K, TA;) of stone, and of wood, and the like. (K, TA.) — A piece of wood, (Mṣb,) or a block of wood, *أَصْلٌ خَشَبِيٌّ*, (S, K,) or a stump, or the lower part, (*أَصْلُ*), of a palm-tree, (T,)

which is hollowed out, and in which the beverage called نَبِيذ is made; (T, S, Mgh, K;) the نَبِيذ whereof becomes strong: (S, K;) or a stump, or the lower part, (اصل,) of a palm-tree, which it was a custom of the people of El-Yemámeh to hollow out, then they crushed in it ripe dates and unripe dates, which [with water poured upon them] they left until fermentation had taken place therein and subsided: (A'Obeyd:) or a stump, or the lower part, (اصل,) of a palm-tree, whereof the middle was hollowed out, then dates were put in them, with water, which became intoxicating فَعِيل (IAth:) the word is of the measure مَفْعُول (Mgh.) It is said in a trad., that Mohammad forbade النَّقِير (S, * Mgh, * TA,) meaning, the نَبِيذ thereof. (TA.) — A trunk of a palm-tree, hollowed out, and having the like of steps made in it, by which one ascends to عُرف [or upper chambers]. (K.) [See also عَجَلَةٌ.] — See also نُقْرَةٌ, throughout.

نُقْرَةٌ The quantity [of grain] which a bird pecks, or picks up. (K.) See 8, in art. قَب. — What remains from the boring, or excavating, (نَقْر,) of stones: like نُجَارَةٌ and نُحَاتَةٌ. (TA.)

نَقَّارٌ An engraver: or, accord. to Az, one who engraves stirrups and bits and the like: and one who bores (يَنْقُرُ) mill-stones. (TA.) — † One who investigates, scrutinizes, or examines, and endeavours to know, affairs, and news. (TA.)

نَاقِرٌ act. part. n. of نَقَرَ. — † An arrow that hits, (Mgh,) or has hit, (S, A, K,) the butt, (S, K,) or the eye of the target: (A:) if it do not hit the butt it is not so called: (S, TA:) [but see a phrase following:] pl. نَوَاقِرُ. (A, Mgh.) — [Hence,] أَخْطَأْتُ نَوَاقِرَهُ † [lit., His arrows that were wont to hit the butt missed]; meaning, he did not continue in the right course. (TA.) [And hence,] نَاقِرَةٌ † A calamity; (K, TA;) pl. نَوَاقِرُ. (TA.) One says, رَمَاهُ الدَّهْرُ نَوَاقِرَ, and بَنَوَاقِرَ, † Fortune smote him with a calamity, and with calamities. (TA.) — Also, نَاقِرَةٌ † A right argument, allegation, evidence, or the like; syn. حُجَّةٌ مُصِيبَةٌ: in the K, a و is incorrectly inserted between these two words: but the pl., نَوَاقِرُ, is afterwards correctly rendered in the K. (TA.) One says, أَتَنَبَّى عَنْهُ نَوَاقِرُ, † There came to me, from him, speech which displeased me, or grieved me: or right arguments, or the like, (K, TA,) like arrows hitting the mark. (TA.) In the L, رَمَاهُ بَنَوَاقِرَ, † He cast at him words that hit the mark. (TA.)

نَاقُورٌ † A horn in which one blows; syn. صُورٌ (S, K;) in the K, lxxiv. 8, the horn in which the angel shall blow for the congregating at the

resurrection: the blast there mentioned is said to be the second blast: Fr. says that it is the first of the two blasts. (TA.)

نُقْرَةٌ: see نُقْرَةٌ.

مِنْقَرٌ: see مِنْقَرٌ.

مِنْقَرُ الْعَيْنِ (K,) and مِنْقَرُهَا (Sgh, K,) or مِنْقَرُهَا (CK,) Having the eye sunken. (K.)

مِنْقَارٌ The beak of a bird; that which is to a bird as the mouth to a man; (Mgh;) because it pecks, or picks up, with it: (TA:) or of a bird which is not one of prey; that of a bird of prey being called مَنَسَرٌ: (Fs, and S in art. نَسْر, and MF:) therefore the explanation in the K, which is, the مَنَسَر of a bird, is incorrect: (MF:) [and the dual signifies the two mandibles of a bird; used in this sense in the TA, art. صَغُو:] pl. مَنَاقِيرُ. (S.) — Hence, (TA,) The fore part of the خُف [app. meaning the foot of a camel, not a boot]. (K.) — [A kind of pick-axe; or a pick, by which a mill-stone, or the like, is pecked, or wrought into shape, and roughened in its surface; (see 1;)] an iron instrument like the خُلْفُ (A, K,) slender, round, and having a [or pointed head], (TA,) with which one pecks, (يَنْقُرُهَا, A, K, TA,) and cuts stones, and hard earth; (TA;) used [also] by a carpenter: (S;) and مِنْقَرٌ signifies [app. the same, or nearly the same,] i. q. مَعُولٌ (S, K;) [the former is applied in the present day to a chisel:] pl. of the former, مَنَاقِيرُ (S;) and of the latter, مَنَاقِرُ. (TA.) Dhu-r-Rummeh says,

* كَارِخَاءَ رَقْدٍ زَلَمَتْهَا الْمَنَاقِرُ *
[Like mill-stones of Rakd (a mountain so called) which the minqars have rounded]. (TA.) See زَلَمَ.

مَنْقَرٌ: see مِنْقَرُهَا, or مِنْقَرُ الْعَيْنِ.

نقرس

نَقْرُسٌ [Arthritis, or gout: or, specially, podagra, or gout in the foot or feet:] a certain disease, well known; (S, Mgh;) a swelling and pain in the joints: (Az, TA:) or in the leg or foot: (TA:) or in the joints of the ankles and the toes: (K;) or a swelling in the joints of the foot, and mostly in the great toe, a property of which is that it does not collect thick purulent matter, nor exude moisture, because it is in a member not fleshy: and of the same kind are arthritis, or pain of the joints, (وَجَعٌ وَعَرَقُ النَّسَا) and sciatica, or hip-gout, (مَغَاصِلُ) but differing in name because differing in state. (Mgh.)

نقر

1. نَقَرَ (S, A,) aor. نَقَرَ, (S, TA,) and نَقَرَ, (TA,) inf. n. نَقْرٌ and نَقْرَانُ (S, K,) and نَقَارٌ, (TA,) He (an antelope, S and A) leaped, jumped, sprang, or bounded, (S, A, K,) as also نَقَرَ, (M, TA,) in his running, (S,) or on his نَوَاقِر, i. e., his legs: (A:) or he (generally referring to a raven or crow, or a sparrow, or locust, or the like,) leaped, jumped, sprang, or bounded, upwards; he hopped: (TA:) or he put his legs together in leaping, jumping, springing, or bounding: when the legs are spread, the action is termed نَقْرٌ. (IDrd, TA.)

2: see 1. — Also, inf. n. تَنْقِيرٌ, He made to leap, jump, spring, or bound: (S:) and نَقَرَتْ she (a woman) danced, or dandled, her child; (K, * TA;) as also نَقَرَتْ. (S, &c., art. نَغَرَ.)

نَوَاقِرُ [pl. of نَاقِرَةٌ,] The legs of an antelope, (A,) or of a beast of carriage. (K.) See also نَاقِرَةٌ.

نفس

1. نَفَسٌ It (a نَافُوسٌ) sounded. (TA.) — نَفَسٌ (S, A, Mgh,) or نَفَسٌ النَّافُوسُ (Mgh, K,) aor. نَفَسَ, inf. n. نَفْسٌ (S, Mgh, Mgh,) He struck, or beat, the نَافُوس (S, Mgh, Mgh, K,) نَافُوسٌ with the وِيبِل (Mgh, K.) You say, نَفَسْتُ النَّصَارَى and انتَفَسْتُ The Christians struck, or beat the نَافُوس. (A.) It is said in a trad., that the Muslims were near to doing so, (كَادُوا) (كَانُوا) نَفَسُوا, S, TA,) or used to do so, (يَنْفَسُونَ, Mgh,) until 'Abd-Allah Ibn-Zeyd dreamed of the [mode of calling to prayer termed] أَدَان. (S, Mgh, TA.)

2. نَفَسٌ دَوَاتُهُ, inf. n. تَنْفِيسٌ, He put ink (نَفَسٌ) into his receptacle for ink. (S, * K.)

8: see 1.

نَفْسٌ Ink; syn. مِدَادٌ [which is a more common term]; (A, K;) that with which one writes: (S, TA:) pl. أَنْفَسٌ (S, K,) and أَنْفَاسٌ (S, A, K.)

نَافُوسٌ The thing which the Christians strike, or beat, (S, A, Mgh, Mgh, K,) to notify the times of prayer, (S, A, Mgh, K,) as a sign for commencing their prayer; (Mgh;) being a piece of wood, long, (A, Mgh, K,) and large (K,) [suspended to two cords, (Golius,)] with another which is short, [with which the former is struck, or beaten,] and which is called وِيبِل (A, K:) pl. نَوَاقِيسُ (S, TA) and نَفْسٌ, as though the 1 in the sing. were imagined to be suppressed in forming the latter pl. (TA.) — [Hence, in the present day, applied to A bell: and particularly to the bell of a church or convent.]

نقش

1. نَقَشَ, (S, M, Mṣb,) aor. ُ, (M, Mṣb,) inf. n. نَقْشٌ. (S, M, A, Mṣb, K,) *He variegated a thing; or decorated or embellished it; syn. نَمَرٌ; as also ۱ انتَقَشَ: (M:) [he characterized in any manner a coin &c.:] and he engraved, agreeably with modern usage: he coloured a thing with two colours, (K,) or with colours; (A, K;) and ۲ نَقَشَ, (S,) inf. n. نَقْشِشٌ, (S, K,) signifies the same. (S, K.) — نَقَشَ فِي خَاتَمِهِ كَذَا, and نَقَشَ عَلَى فِصِّ خَاتَمِهِ, (A,) inf. n. as above, (K,) [He engraved upon his signet-ring such a thing, and upon the stone of his signet-ring: and نَقَشَ also signifies he marked with a cutting or a pointed instrument: he sculptured a thing in any manner.] — نَقَشَ الرَّحَا ۱ *He pecked the mill-stone with a مِقَار; syn. نَقَرَهَا. (A, TA.)* — نَقَشَ, inf. n. as above, also signifies *He, or it, scratched, lacerated, or wounded in the outer skin. (TA.)* They said, كَأَنَّ وَجْهَهُ نَقَشَ بَقْتَادَةٌ [As though his face were scratched, or lacerated, by a tragacanth-bush]; syn. خُدِشَ: relating to hatefulness, and austerity or moroseness of countenance, (M, TA,) and anger. (M.) — نَقَشَ الْعِدْقُ signifies *The striking the raceme of dates with thorns, in order that the dates may ripen: (S, K:) or and their consequently ripening. (AA.)* And one says, نَقَشَ الْعِدْقُ, meaning, *The raceme of dates had specks apparent in it, in consequence of ripening. (S.)* — And [hence, perhaps,] نَقَشَ is used as ۱ syn. with جَمَعَ (S, A, Sgh, K,) accord. to AA, (S,) or IAAr; (Sgh;) نَقَشَ signifying ۱ *Inicit puellam. (T, K.)* [This signification is mentioned in the A among those which are proper; but in the TA it is said, to be tropical.] = Also نَقَشَ, (S, M, A, Mṣb,) aor. as above, (M, TA,) and so the inf. n., (S, M, Mṣb, K,) *He extracted, or drew, or pulled, out, or forth, a thorn (S, M, A, Mṣb, K) from his foot, (S, M,) with the مَنَقَش or مَنَقَاش; (Mṣb, K;*) as also ۲ انتَقَشَ: (S, M, A, K:) thought by A'Obeyd to be from الْمَنَاقِشَة; but others say the reverse: (TA:) and in like manner, bones from a wound in the head: (S, K:) and he plucked out (S, A,) hair, (A,) with the مَنَقَاش; (S, A;) as also ۳ انتَقَشَ. (A.)* A certain poet says, (namely, Yezed Ibn-Maḥsam [?] Eth-Thakāfee, O in art. شوك,)*

- لَا تَنْقُشَنَّ بِرِجْلِكَ شَوْكَةً •
• تَنْقِي بِرِجْلِكَ رَجُلًا مِّنْ قَدْ شَاكَهَا •

[Do not thou by any means extract from the foot of another a thorn, and so preserve, by (risking) thy foot, the foot of him who has pierced himself therewith]: the [former] ب is

put in the place of عَنْ: he says, do not thou extract from the foot of another a thorn and put it in thy foot: (TA:) or مَنْ شَاكَهَا means *who has entered among the thorns. (S and O, in art. شوك.)* And it is said in a trad. of Aboo-Hureyreh, عَثَرَ فَلَا أَتَعَثُ وَشَيْكَ فَلَا أَتَنْقَشُ [May he stumble, and not rise again; and may he be pierced with a thorn, and not extract the thorn]: (M, TA:*) the words meaning an imprecation. (TA.) See also 8, below. — [Hence,] نَقَشَ, aor. as above, (TA,) and so the inf. n., (K,) *He cleared the nightly resting-place of sheep or goats from thorns and the like, (K,) or from what might hurt them, of stones and thorns and the like. (TA.)* — Hence also, نَقَشَ عَنِ الشَّيْءِ, (TK,) inf. n. as above, (IDrd, K,) *He explored the thing to the utmost. (IDrd, K, TK.)* — [Hence also,] مَا نَقَشَ مِنْهُ شَيْئًا ۱ *He did not obtain from him anything: but the word commonly known is نَشَس. (M, TA.)* See also 8.

2: see 1, first sentence.

3. نَاقَشَهُ, (Mṣb,) or نَاقَشَهُ الْحَسَابَ, (S,* M, A,) and نَاقَشَ فِي الْحَسَابِ, (A,) inf. n. مَنَاقِشَةٌ (S, M, Mṣb, K) and نَقَاشٌ, (M, TA,) *He did the utmost with him, or went to the utmost length with him, in reckoning, (S, M, Mṣb, K,) so as to omit nothing therein: (A'Obeyd:) A'Obeyd thinks that نَقَشَ signifying the "extracting" a thorn from the foot is from this; but others say the reverse; that the primary signification of مَنَاقِشَةٌ is the extracting a thorn from the body with difficulty; and that it then became [conventionally regarded as] a proper term in the sense of doing the utmost, or going to the utmost length, in reckoning; as observed by MF. (TA.)* It is said in a trad., مَنَاقِشَ الْحَسَابَ عَذَبَ, (S,) or هَلَكَ, (M,) *He with whom the utmost is done in reckoning (S, M,) is punished, (S,) or perishes. (M.)* See also 4. — [Hence,] نَاقَشَ الْكَلَامَ ۱ *He picked out the faults of the language; syn. نَقَّذَهُ. (TA, art. نقد.)*

4. انْقَشَ عَلَى غَرِيبِهِ *He went to the utmost length against his debtor. (IAAr, K.)* See also 3.

5: see 8, last signification.

8. انتَقَشَ: see 1, first signification. — Also, (K,) or انتَقَشَ عَلَى قَمِيهِ, (Lth, A,) *He ordered (Lth, A, K) the نَقَاش [or engraver], (Lth, K,) to engrave upon the stone of his signet-ring. (Lth, A, K.)* = *He extracted, or drew, or pulled, out, or forth, a thing; (K;) such as a thorn and the like: (TA:) syn. with نَقَشَ, as shewn above; see 1, in three places. (S, M, A, K.)* — [Hence,] *He (a camel) struck the ground (S, K) with his fore leg, (S,) or with his foot, (K,) on account of something entering into it; (S, K;) [i.e., to beat out a thorn or the like.]* — [Hence also,]

۱ *He chose, or selected, a thing. (M, A, K.)* You say, of a man who has chosen (A, L) a man, (A,) or a thing, (L,) for himself, جَادَ مَا آتَقَفْتَهُ; *Good, or excellent, be that which he has chosen for himself: (A, L:) or, accord. to the O, when a man has chosen for himself a servant (خَادِمًا) [which suggests that this may be a mis-transcription for جَادَ مَا] ۱ انتَقَشْتَ هَذَا لِنَفْسِكَ [thou hast chosen this for thyself]. (TA.)* [Hence also,] ۱ انتَقَشَ مِنْهُ حَقَّهُ ۱ *He took from him his right, or due. (A.)* And انتَقَشَ جَمِيعَ حَقِّهِ, and ۲ تَنْقَشُهُ, ۱ *He took from him the whole of his right, or due, not leaving thereof anything. (M, TA.)* See also 1, last signification.

نَقْشٌ [an inf. n. (see 1) used as a simple subst.; or in the sense of a pass. part. n. in which the quality of a subst. is predominant: *Variegation; or variegated work: decoration, embellishment, a picture; or decorated, or embellished, or pictured, work: broidery: tracery: (significations well known: see نَقَاشٌ:)] engraved work upon a signet: [and any sculptured work:] pl. نَقُوشٌ. (A.)* Also *The impress of a signet. (Mgh, in art. ختم.)* And *A mark, or trace, upon the ground; as, for instance, of ashes. (AHeyth.)* = See also مَنَقُوشٌ.

نَقْشٌ: see مَنَقُوشٌ.

نَقَاشٌ The art, or occupation, of the نَقَاشَ, (M, K, TA,) *who does variegated, or decorated or embellished, work; (M;) of him who does what is termed نَقَشَ: (TA:) [and of him who engraves upon signet-rings: and of him who does any sculptured work.]*

نَقَاشٌ One who does variegated, or decorated or embellished, work; (M;) *who does what is termed نَقَشَ: (TA:) and one who engraves upon the stones of signet-rings: (Lth, K:) [and one who does any sculptured work.]*

مَنَقَاشٌ: see مَنَقُوشٌ.

مَنَقَشٌ: see مَنَقُوشٌ, first sentence.

سَجَّةٌ مَنَقِشَةٌ: see مَنَقُوشٌ, last signification.

مَنَقَاشٌ An instrument with which variegated, or decorated or embellished, work is done: pl. مَنَاقِشٌ. (M:) [and an instrument with which engraving, or any sculptured work, is done: so in the present day.] — Also, [A kind of tweezers;] *an instrument with which one extracts, or draws or pulls out or forth, thorns; as also ۲ مَنَقَشٌ; (Mṣb, K;) [of which latter the pl. is مَنَاقِشٌ, occurring below:] and with which one plucks out (S, A) hair. (A.)* [Hence the saying,] ۱ اسْتَخْرَجْتُ حَقِّي مِنْهُ بِالْمَنَاقِشِ ۱ *I wearied myself in extorting my right, or due, from him. (A.)*

مَنْقُوشٌ A garment, or piece of cloth, (A,) or other thing, (TA,) [variegated; or decorated, or embellished: characterized in any manner, as a coin &c.: (see 1:)] coloured (A, TA) with two colours, (TA,) or with colours; (A, TA;) as also **مَنْقُشٌ**. (A, TA.) — [A signet-ring engraved: and anything sculptured. (See 1.)] — **عِذْقُ مَنْقُوشٍ** A raceme of dates struck with thorns, and consequently ripened: (AA:) [or having specks apparent in it, in consequence of ripening: (see **نَقَشُ الْعِذْقِ**):] and **بُسْرُ مَنْقُوشٍ** full-grown unripe dates pricked with thorns in order that they may ripen: (M, TA:) and **رُطْبُ مَنْقُوشٍ** fresh ripe dates soaked with water; syn. **رَبِيطٌ**: (Sgh, TA:) called by the vulgar **معذب** [app. **مُعَذَّبٌ**]; (TA;) as also **نَقَشٌ**. (K) [accord. to some copies; and in the TA: accord. to other copies of the K, **نَقَشٌ**; but expressly said in the TA to be with fet-h.]) = **سَجَّةٌ مَنْقُوشَةٌ** A wound in the head from which bones are extracted: (S, K:) and **سَجَّةٌ مَنْقُوشَةٌ** a wound in the head from which bones are removed; (AA, El-Ghanawee, Aboo-Turáb;) i. q. **مُنْقَلَةٌ**. (K.)

لَطْمَةُ الْمُنْقَشِ (S,) or **لَطْمَةُ الْمُنْقَشِ** (K,) [He gave him a violent slap, like the slap of the camel striking the ground with his fore-leg, or with his foot, on account of something entering into it:] from **إِنْتَقَشَ**, said of a camel, as explained above. (S, K.)

نقص

1. **نَقَصَ**, (S, M, Mgh, Msh, K,) aor. **نَقَصَ**, (M, Msh,) inf. n. **نَقْصَانٌ** (S, M, A, Mgh, Msh, K) and **نَقَصَ**, (S, M, A, Msh, K,) or the former of these two only, the latter being the inf. n. of the trans. verb, (MS,) and **نَقِصَةٌ** (M) and **نَقْصَانٌ** (K,) [which last is an intensive form,] said of a thing, (S, M,) intrans., (S, M, Mgh, Msh, K,) *It lost somewhat, decreased, diminished, lessened, wasted, waned, or became defective or deficient or incomplete or imperfect, after having been whole or complete or perfect*: (IKt, Msh, TA:) or *he, or it, lost, or suffered loss or diminution*, (A, K,) with respect to lot or portion: (K:) and **انتقص** signifies the same; (S, A, Mgh, Msh, K;) and so does **تنقص**; (TK, [probably from the TA,] art. **أُنْ**;) and so does **تناقص**: (TA:) [or this last signifies *it lost somewhat, decreased, &c., gradually; contr. of تزايد*.] It is said in a trad., (Mgh,) **شَهْرًا عِدَدَ لَا يَنْقُصَانِ** (Mgh, K,) i. e. *Ramādān and Dhu-l-Hijjah*, (Mgh,) meaning, *Two months of festival are not defective virtually* (في الحُكْمِ) though they be defective in number [of days]; (K:) i. e. let no doubt occur in your hearts when ye fast nine and twenty days [instead of thirty]; nor if there happen a mistake respecting the day

of the pilgrimage, will there be any deficiency in your performance of the rites thereof: (TA:) or, as some say, *two months of festival will not be defective in one and the same year*; but Et-Tahāwee disapproves of this explanation: some say that the meaning is, that though they be defective, or one of them be so, yet their recompense will be complete. (Mgh.) It is also said in a trad., **إِنَّ الْعَمَلَ فِي عَشْرِ ذِي الْحِجَّةِ لَا يَنْقُصُ**, [Verily the deed that is done on the tenth of Dhu-l-Hijjah, the recompense thereof will not fall short of that which is in the month of Ramādān: for **نَقَصَ عَنْ كَذَا** means *It fell short of such a thing*.] (Mgh.) [On the expression **فِي النُّقْصَانِ**, as used in grammar, see **غَيْرٌ**.] = **نَقَصَهُ**, (S, M, Mgh, Msh, K,) aor. **نَقَصَ**, (Msh,) inf. n. **نَقْصٌ**, (MS,) [and accord. to the TK **نَقْصَانٌ** and **نَقْصَانٌ** also, which last, however, is said in the MS to be an inf. n. of the intrans. verb only,] *He made it to lose somewhat, decreased it, diminished it, curtailed it, lessened it, wasted it, impaired it, took from it, or made it defective or deficient or incomplete or imperfect, after it had been whole or complete or perfect*; (Msh;) *he made it* (i. e. a share, or portion) *defective or deficient*: (K:) [the pronoun often relates to a man: see an ex. in art. **ضَوْرٌ**, and another in art. **وَكْسٌ**:] this is the [most] chaste form of the verb, and is that which occurs in the K. (Msh:) **انتقصه** also signifies the same; (M, Msh, K;) and so does **تنقصه**, (Msh, K,) inf. n. **تَنْقِيسٌ**: (TA:) but these two are of weak authority, and do not occur in chaste language: (Msh:) and **انتقصه** signifies the same: (S, Mgh, Msh, K:) or this last signifies *he took from it by little and little*; as also **تنقصه**. (M,* TA [in the latter of which this is plainly said of both of the last two verbs; but in the M, it seems rather to be said of **تنقصه** only.]) [See an ex. of the verb followed by **من** voce **طَرَفٌ**. You say also, **نَقَصَ مِنْهُ كَذَا**, *He cut off from it such a thing*.] — **نَقَصَ** is doubly trans.: (Msh:) you say **نَقَصَهُ حَقَّهُ**, (A, Mgh, Msh, TA,) inf. n. **نَقْصٌ**; (A, Mgh;) and in like manner, **انتقصه حَقَّهُ**; (M, A,* Mgh,* TA;*) *He diminished, or impaired, to him his right, or due; endamaged him; or made him to suffer loss, or damage, or detriment, in respect of it; curtailed him, abridged him, deprived him, or defrauded him, of a portion of it*; (Msh,* TA;) contr. of **أَوْفَاهُ**: (TA:) [and *he abridged him, deprived him, or defrauded him, of it altogether*; for **نَقَصَهُ أَهْلَهُ وَمَالَهُ** signifies sometimes *He deprived him of his family and his property altogether*: as appears from the following ex.:] **نَقَصَ أَهْلَهُ وَمَالَهُ وَبَقِيَ فَرْدًا** [*He was deprived of his family and his property, and remained alone*]. (T, art. **وَتَر**.) **إِنْتَقَاصُ الْحَقِّ** also sig-

nifies *The denying, or disacknowledging, the right, or due*. (TA.) — See also 5.

2: } see **نَقَصَهُ**.
4: }

5. **نَقَصَهُ**: see **نَقَصَ**. — **نَقَصَهُ**: see **نَقَصَهُ**. — *He attributed to him defect, or imperfection*; i. e. to a man; (M;) as also **انتقصه**, and **استنقصه**: (M, TA:) *he attributed or imputed to him, charged him with, or accused him of, a vice, fault, or the like; detracted from his reputation; censured him; reproached him; spoke against him; impugned his character*; (S, A, K;) as also **انتقصه**: (A:) [and **نَقَصَهُ** signifies the same; for] IKt says, that **نقص** [app. **نَقَصَ**, inf. n. **نَقِصَةٌ**, signifies *طعن عليه* [app. **طَعَنَ عَلَيْهِ**]. (TA.)

6: see **نَقَصَ**, where two meanings are assigned to it.

8. **انتقص**: see **نَقَصَ**. — **انتقصه**: see **نَقَصَهُ**, in four places. — See also 5, in two places.

10. **استنقص الثمن** *He* (the buyer, S) *asked, demanded, or desired, a diminution, a lessening, a lowering, or an abatement, of the price*. (S, A, K.) — See also 5.

نَقْصٌ: see 1. — [Used as a subst., *Loss, or loss of somewhat, decrease, a state of diminution or lessening or washing or waning, defect, defectiveness, deficiency, incompleteness, or imperfection, after wholeness or completeness, or perfectness*; as also **نَقْصَانٌ**; and **نَقِصَةٌ** signifies the same as **نَقْصٌ** as here rendered, agreeably with the explanation (i. e. of **منقصة**) in the PS, which is **كُمِي**: or, accord. to the A, **منقصة** seems to be syn. with **نَقِصَةٌ** in the sense assigned to this last in the S, or in certain senses assigned to it in the K, which see below; and thus to be more restricted in application than **نَقْصٌ**.] (S, TA.) — *Weakness of intellect*: (M, TA:) and *weakness with respect to religion and intellect*. (TA.) You say, **نَقَصَ عَلَيْهِ دِينُهُ وَعَقْلُهُ**, [There came upon him a weakness in his religion and his intellect]: but one should not say **نَقْصَانٌ** [in this case]: (K:) app. because **النقص** is “weakness;” whereas **النقصان** is only “a going away [of part of a thing] after [its having been in] a state of completeness.” (TA.)

نَقْصَانٌ: see 1: — see also **نَقَصَ**, in two places. — It also signifies *The quantity that is gone, or lost, of a thing that is decreased or diminished or lessened*. (Lth, A, K.) You say, **نَقْصَانُهُ كَذَا وَكَذَا** *The quantity that is gone, or lost, of it is such and such*. (TK.)

نَقِصَةٌ: see 1. — *A defect, an imperfection, a fault, a vice, or the like*; syn. **عَيْبٌ**: (S, TA:)

or a low, or base, quality, property, natural disposition, practice, habit, or action; (K, TA;) of a man: (TA:) or a weak quality, &c.: (IDrd, K, TA:) but the attribution of weakness to a quality, &c., requires consideration: and it seems that what is meant by lowness, or baseness, is what leads to **نَقْصٌ**: (TA:) [مَنْقُصَةٌ, also, accord. to the A, seems to be syn. with نَقِصَةٌ in one or another of the senses explained above; but its primary signification is probably a cause of **نَقْصٌ**, like as that of مَبْعَلَةٌ is a cause of بُخْل, and that of مَجْبَنَةٌ a cause of جُبْن: the pl. of نَقِصَةٌ is نَقَائِصُ: and that of مَنْقُصَةٌ is مَنْقَاصٌ.] You say, مَا فِيهِ نَقِصَةٌ and مَنْقُصَةٌ [There is not in him any defect, imperfection, fault, or vice, &c.]: and فَلَانٌ ذُو نَقَائِصٍ and مَنْقَاصٌ [Such a one has defects, &c.]. (A, TA.) — As a subst. from تَنْقَصُهُ and تَنْقَصُهُ and تَنْقَصُهُ, [or, accord. to IKt, as an inf. n. from نَقَضَ, and therefore from نَقَضَهُ also, (see 5.)] it signifies The attributing to a man defect, or imperfection: (M:) the attributing or imputing to men, charging them with, or accusing them of, vices, faults, or the like; censuring them; reproaching them; speaking against them; impugning their characters. (K.) A poet says,

* فَلَوْ غَيْرُ أَخْوَالِي أَرَادُوا نَقِصَتِي *
* جَعَلْتُ لَهُمْ فَوْقَ الْعَرَانِينَ مِيسَمًا *

[But if others than my maternal uncles had desired to attribute to me defect, &c., I had set a brand upon them above the noses]. (M, TA.)

نَقِصٌ act. part. n. of 1. — **دِرْهَمٌ نَاقِصٌ** signifies A dirhem deficient in weight; (Msb;) light and deficient: and **نَقَضَ** occurs as pl. of **نَاقِصٌ** thus applied, agreeably with analogy. (Mgh.) — [Hence, **فِعْلٌ نَاقِصٌ** meaning An incomplete, i. e. a non-attributive, verb: opposed to **فِعْلٌ تَامٌ**.]

مَنْقُصَةٌ: pl. **مَنْقَاصٌ**: see **نَقِصَةٌ**, in four places: — and see also **نَقَضَ**.

نَقَضَ pass. part. n. of **نَقَضَهُ**. (A, K.)

نقض

1. **نَقَضَهُ**, (M, Mgh, Msb,) aor. ʾ, (M, Msb, TA,) inf. n. **نَقَضَ**, (S, M, A, Mgh, Msb, K,) He undid it; took it; or pulled it, to pieces: untwisted it: unravell'd it: unrove it: dissolved it: broke it: or rendered it uncompact, unsound, or unfirm: after having made it compact, sound, or firm: (JK, M, A, Msb, K, TA:) namely a building, or structure: and a rope, or cord: (S, A, Mgh, Msb, K, TA:) and silk, or flax: (TA:) and cloth: (L:) and † a compact, contract, or covenant; (S, A, Msb, K, TA:) and

† a sale: (Mgh:) and † other things; (A, K, TA:) such as † an affair, or a case; and † the state of a place through which the invasion of an enemy is feared: (TA:) contr. of **أَبْرَمَهُ**, (M, A, K, TA,) as relating to a building or structure, and to a rope or cord, (A, K, TA,) and to a compact or contract or covenant, &c.: (K, TA:) or i. q. **حَلَّ بَرَمَهُ**, as relating to a rope or cord, and to a compact or contract or covenant: (Msb:) or i. q. **هَدَمَهُ**, as relating to a building or structure: (TA:) or the inf. n. signifies **إِنْسَادٌ** **أَبْرَمْتُ**, as relating to a building or structure, (JK, TA,) and to a rope or cord, (JK,) and to a compact or contract or covenant. (TA.) [It is said in the K, that **النَّقْضُ** is the contr. of **الإِبْرَامُ**, like **الإِنْتِقَاضُ** and **الْتِقَاضُ**: but this is a glaring mistake; and seems to be a corruption of the following passage in the M: **النَّقْضُ ضِدُّ الإِبْرَامِ** **نَقَضَهُ يَنْقُضُهُ نَقْضًا وَتَنْقِضُ وَتَنْقَاضُ**, which is meant to indicate that **نَقَضَ** and **تَنْقِضُ** are quasi-passives of **نَقَضَهُ**: and in like manner, the passage in the A, **النَّقْضُ فِي الْبِنَاءِ وَالْحَبْلِ وَغَيْرِهِ**, meaning **He took to pieces the building without demolishing, or destroying.**] — [Hence,] **نَقَضَ فَلَانٌ وَرَثَةً** [lit. Such a one undid, or untwisted, his bow-string]; meaning † such a one took, or had taken, his blood-revenge. (A, TA.) And **الدَّهْرُ ذُو نَقْضٍ** [lit. Time, or fortune, has a property of untwisting and twisting tightly]; meaning † that which time, or fortune, [as it were] twists tightly, [or makes firm,] it, at another time, [as it were] untwists, or undoes. (TA.) And **نَقَضْتُ مَا أَتَرَمْتُ** † I annulled [what he confirmed, or made firm]. (Msb.) And **يَنْقُضُ عَلَيْهِ** [He undoes, or annuls, or contradicts, what he (another) has said]; said of a poet replying to another poet. (Lth, A, K.) — **نَقَضَ السَّقْفَ**, [i. e., app., **نَقَضَ السَّقْفَ**,] also signifies **تَحْرِيكُ خَشْبِهِ** [i. e. **تَحْرِيكُ خَشْبِهِ**, The moving, or shaking, of the pieces of wood, or rafters, of the roof]. (TA. [But perhaps the phrase to be explained is **نَقَضَ السَّقْفَ**, and the explanation, correctly, **تَحْرِيكُ خَشْبِهِ**, i. e. The pieces of wood, or rafters, of the roof moved, or shook, (for this, I am informed, is agreeable with modern usage,) app. so as to produce a sound: see also 5.]) — See also 4.

2: see 4, in two places: — and 5; and see 1, next before the last break.

3. **النَّاقِضَةُ فِي الْقَوْلِ** is: The saying that which is contradictory in its meaning [or meanings; as though one of its meanings undid, or annulled, the other]: (S, * K, TA:) from **نَقَضَ الْبِنَاءَ**: and meaning † the contending with another in words, [or in contradiction,] each rebutting what the other said. (TA.) You say, **نَاقِضُهُ فِي الشَّيْءِ**, inf. n. **مُنَاقِضَةٌ** and **نَقَاضٌ**, † He contradicted him in, or respecting, the thing. (M, TA.) And **قُلْتُ لَهُ نَقَاضًا** † I contradicted him with respect to his saying, and his satirizing of me. (M, TA.) And **نَاقِضٌ أَحَدُ الشَّاعِرَيْنِ الْآخَرِ** † [One of the two poets contradicted the other]. (A.) And **نَاقِضٌ قَوْلُهُ الْآوَلِ** † [His second saying contradicted the first]. (A, TA.) And **نَاقِضٌ آخِرُ قَوْلِهِ الْآوَلِ** † [The last part of his saying contradicted the first]. (Mgh.) [See also 6.]

4. **انْقَضَ الْكَمَاءُ**, (M, K, TA,) and **انْقَضَ عَنْهَا**, (M, TA,) He removed the crust of earth from over the truffles: (M:) or he extracted, or took forth, the truffles from the earth. (K, TA.) — **تَفَلَّقَتْ** **انْقَضَ الْكَمَاءُ** The crusts of earth broke up from over the truffle; as also **نَقَضَ**. (M, TA.) [See also 5.] — **انْقَضَتِ الْأَرْضُ** The earth showed [or put forth] its plants, or herbage. (M, TA.) — **انْقَضَ** also signifies It produced, made, gave, emitted, or uttered, a sound, noise, voice, or cry: (S, M, K, TA:) and [particularly] a slight sound like what is termed **نَقْرٌ**: (S, TA:) said of a joint of a man, (M, K,) and of the fingers [when their joints are made to crack], and of the ribs, (A,) [see also 5,] and of a camel's saddle, (A, TA,) and of a cupping-instrument when the cupper sucks it, (TA,) [&c., (see **نَقِيعٌ**),] and of an eagle, (S, M, K,) and of a hen (S, A) on the occasion of her laying eggs, (A,) and of a chicken, (M, A, K,) and of an ostrich, and of a quail, and of a hawk, and of a scorpion, and of a frog, and of the [kind of lizard called] **وَزَغٌ**, and of the **وَبْرٌ** [or Syrian hyrax], (M, K,) and of a young camel, the sounds of which are denoted by **إِنْقَاضٌ** and **كَتْبِتٌ**, as those of a camel advanced in age are by **قَرَقَرَةٌ** and **هَدِيرٌ**: (S:) or **إِنْقَاضٌ** relates to animate things; and **نَقَضَ**, inf. n. of **نَقَضَ**, aor. ʾ and ʾ, to inanimate things. (M, K.) [Accord. to the A, whether said of animate things or of inanimate, it is proper, not tropical; but accord. to what is said in the TA voce **نَقِيعٌ**, it is properly said of animate things, and tropically of inanimate; though, if any such distinction exist, the reverse seems to me to be more probable.] — You say also, **انْقَضَ بِالْدَّابَّةِ**, (K,) or **بِالْحِمَارِ**, (Lth,) or, as As says, (M, TA,) **بِالْعَيْرِ**, (M,) or **بِالْبَعِيرِ**, (TA,) and **بِالْفَرَسِ**, (M, TA,) He made a sound to the beast of carriage, (M, K,) or to the ass, (Lth, As, M,) or to the camel, (As, TA,) and to

the horse, (Aḡ, M, TA,) at the two sides of his tongue, after making it cleave to the roof of his mouth, (Lth, M, K, TA,) without removing its extremity from its place, (Lth, TA,) in order to chide the beast: (L:) or انقض به signifies i. q. نَقَر بِهِ [q. v.]; (Aḡ, M, A, TA;) the object being a [camel such as is called] قَعُود; (A;) or whatever be the object. (Aḡ, M, TA.) And انقض بالنعير (S, Ṣgh, K,) or بالعنز (M, A,) He called the goats, (S, Ṣgh, K,) or the she-goat; (M, A;) accord. to AZ, (S, Ṣgh,) or Ks. (M, L.) And انقض به He made a sound to him like as when thou makest a smacking with the tongue to a sheep or goat, [in the TA, كما تنقر الشاة, for which I read كَمَا تَنْقُرُ بِالشاةِ,] deeming him ignorant. (TA.) And He made a clapping to him with one of his hands upon the other, so as to cause a [sound such as is termed] نَقِيض to be heard. (El-Khattābee.) = انقض أصابعه (M, A, K) He made a sound, or sounds, [app. a cracking of the joints,] with his fingers: (M:) [and so نَقَضَهَا, inf. n. تَنْقِيض: (see قَرَقَعَ:)] or he struck with his fingers in order that they might make a sound, or sounds: (K:) if it mean cracking of the joints (فَرَقَعَة), it is disapproved; but if clapping, it is not. (TA.) And انقض العلك He caused the [kind of gum called] علك to make a sound, or sounds; [i. e., in chewing it, as many women do;] the doing of which is disapproved. (S, L, K. [But in the S and L, it said that انقض العلك signifies تَصَوِيْتُهُ, which does not necessarily indicate that the former verb is transitive.]) — Hence, (S, M, TA,) انقض الحمل ظهره (S, M, A, Mḡb, K*) The load made his back to sound by reason of its weight: (M:) or pressed heavily upon him, (S, M, Mḡb, K,) so that his back was heard to make a sound such as is termed نَقِيض; (M, K; * i. e. the sound of the camel's saddle when it becomes infirm by reason of the weight of the load; (Bd, xciv. 3;) or a slight sound, as when a man makes a smacking with his tongue (يَنْقُض) to his ass, in driving him: (TA:) or oppressed his back by its weight: (Mḡb:) or rendered him lean, or emaciated; جَعَلَهُ نَقْضًا, i. e. مَبْزُولًا. (Ibn-'Arafah, K.) Thus in the phrase انقض ظهره, (S, M, K,) in [xciv. 3, of] the K. (S, M.)

5. تَنْقَضُ: see 8. — تَنْقَضَتِ الْأَرْضُ عَنِ الْكِبَاةِ The earth clave, or cracked, or burst, from over the truffles; (S, A, * TA;) syn. تَفَطَّرَتْ. (S, TA.) In all the copies of the K, we find تَنْقَضُ الدَّمُ, explained by تَقَطَّرَ; [as though meaning The blood was made to drop, drip, or fall in drops;] but how likely is this to be a mistranscription. (TA.) [The right reading of the phrase is probably تَنْقَضُ الدَّمُ; and of the ex-

planation, تَقَطَّرَ; and if so, the phrase is like انقض الكبر, and نَقَضَ, explained above: see 4, second sentence.] — تَنْقَضُ الْبَيْتُ The house, or chamber, became cleft, or cracked, in several places, so as to cause a sound to be heard. (K, TA.) And تَنْقَضُ is also said of a building, [app. in the same sense,] like نَقَضَ. (TA.) [See نَقَضَ السَّقْفَ, in 1, next before the last break.] You say also, تَنْقَضَتْ عِظَامُهُ † His bones made a sound [app. in being broken]. (IF, K, TA.) [See also 4.]

6. تَنَاقُضُ: see 8. — تَنَاقُضُ also signifies † Mutual contradiction, or repugnancy; contr. of تَوَافُقُ. (O, TA.) You say, فِي كَلَامِهِ تَنَاقُضُ † [In his speech is contradiction, or repugnancy, between different parts;] one part of his speech necessarily implies the annulment of another part; (Mḡb;) his second saying contradicted (نَاقَضَ) his first. (TA.) And تَنَاقُضُ الْقَوْلَانِ, (A, Mḡh,) or الْكَلَامَانِ, (Mḡb,) † The two sayings, or sentences, contradicted each other; or were mutually repugnant; as though each undid the other; (Mḡb;) [they annulled each other.] And تَنَاقُضُ الشَّاعِرَيْنِ † [The two poets contradicted each other.] (A, TA.) And تَنَاقُضُ مَعْنَاهُ † Its meaning was contradictory. (S, * K, TA.) = [It is also used transitively:] you say, تَنَاقَضَا الْبَيْعُ † They two mutually dissolved the sale: as though compared with the saying تَرَاءَوْا الْهِلَالَ, meaning “they [together] saw the new moon;” and تَدَاعَوْا الْقَوْمَ, meaning “they [together] called the people;” and تَسَاءَلُوهُمْ, meaning “they [together] asked them;” notwithstanding that تَنَاقُضُ is [properly] intransitive. (Mḡh.) And تَنَاقَضُوا عُهُودَهُمْ † [They mutually dissolved, or broke, their compacts, contracts, or covenants]. (T, voce تَنَاقَضُوا.)

8. تَنْقَضُ quasi-pass. of نَقَضَهُ [It became undone; taken, or pulled to pieces: untwisted: unraveled: unwoven: dissolved; broken: or rendered uncompact, unsound, or infirm, after it had been made compact, sound, or firm]: (M, A, Mḡh, Mḡb, TA:) as also تَنْقَضُ, (A,) and تَنَاقُضُ: (M, TA:) [respecting the first and last, see a remark upon a mistake in the K, following the first sentence in 1: but تَنْقَضُ afterwards occurs in the K used properly in the phrase اِتَّكَثَ مِنَ الْبَنِيَانِ: i. q. اِتَّكَثَ. (S:) said of a building, or structure: and of a rope, or cord: (A, Mḡh, Mḡb, TA:) [and of silk, or flax: and of cloth: (see 1:)] and † of a compact, contract, or covenant: (TA:) [and of a sale: (see 1:)] and † of other things. (A, TA.) — [Hence,] اِتَّكَثَتِ الْقَرْحَةُ † The wound, or ulcer, became recrudescent. (IF, * A.) And اِتَّكَثَ الْجَرْحُ † The wound became in a bad, or corrupt, state, after its healing. (Mḡb.) And

اِتَّكَثَ الْأَمْرُ بَعْدَ التَّيَامِمِ (A, * Mḡb, TA) † The affair, or case, became in a bad, or unsound state, after it had been in a sound state. (Mḡb.) And اِتَّكَثَ أَمْرُ التَّغَرُّ بَعْدَ سَدِّهِ † [The state of the place through which the invasion of an enemy was feared became unfortified, after its being fortified, or closed]. (TA.) And اِتَّكَثَتِ الطَّهَارَةُ † The state of purity became annulled. (Mḡb.) And اِتَّكَثَ عَلَيْهِ التَّغَرُّ † [The poetry became undone, annulled, or contradicted, by a reply against him: see يَنْقُضُ عَلَيْهِ. (A, TA.)]

11. اِنْقَاضُ It (a wall) cracked, without falling down; like اِنْقَضَ. (K in art. قَض.) See also اِنْقَاضُ, in art. قِض.

نَقَضَ: see نَقَضَ, in two places.

نَقَضَ i. q. مَنَقُوضُ [Undone; taken, or pulled, to pieces: untwisted: unraveled: unwoven: dissolved; broken: &c. (see 1:)] (S, Mḡh, Mḡb, K:) like نَكُثَ (S, TA) in the sense of مَنَكُوثُ: (TA:) as also نَقَضَ; (Mḡh, Mḡb;) and نَقَضَ; (Ṣgh:) but El-Ghooree allows only the first: (Mḡh:) Az, however, mentions only the second; (Mḡb;) which signifies as above, applied to a building, or structure; (M, Mḡh;) or what has become taken, or pulled, to pieces, (مَا اِتَّكَضَ,) of a building, or structure; (K;) as also the first: (TA:) or نَقَضَ signifies مَا نَقَضْتَ what thou hast undone; taken, or pulled, to pieces; untwisted; &c.: (M:) and what is undone, of [the stuff of the tents called] أُخْبِيَّة, and of [the garments called] أُكْسِيَّة, and twisted a second time; (M, K;) as also نَقَضَ; (K;) and نَقَاضَةً: (L:) or this last signifies what is undone of a hair-rope: (S, O, K:) the pl. of اِنْقَاضُ is اِنْقَاضٌ [a pl. of pauc.], (M,) and of the same, (Mḡb,) or of نَقَضَ; (Mḡh, Mḡb,) مَنَقُوضٌ. (Mḡh, Mḡb.) — † Emaciated, or rendered lean, (S, M, K,) by travel; (S, K;) upon which one has journeyed time after time: (O:) Seer says, as though travel had unknot its frame; (M, TA;) thus indicating it to be tropical: (TA:) applied to a male camel, (S, M, K,) and to a horse, (M,) and to a female camel, (S, K,) or the female is termed نَقِضَةٌ (M, K:) pl. اِنْقَاضُ, (Sh, S, K,) only, (Sb, M,) both of the masc. and fem.; in the latter, the ة being imagined to be elided; (M;) and نَقَائِضُ is [also said to be] a pl. of نَقِضٌ signifying jaded, applied to a she-camel. (So in a copy of the S in art. نَفِص.) — [See an ex. in a verse cited voce نَد.] — The place, (S,) or crust of earth, (M, K,) that becomes broken from over truffles; (S, M, K;) for when they are about to come

forth, they break asunder the surface of the earth: (O:) pl. [of pauc.] أَنْقَاضٌ and [of mult.] نَقُوضٌ. (M, K.) — Accord. to the K, i. q. نَقَضَ; but the latter is a mistranscription; (TA:) Honey that has in it [worms of the kind called] نُسُوس; wherefore it is taken, (M, K in art. نَفَضَ,) and pounded, (K, ubi supra,) and the place of the bees is smeared (يُنَطِّخُ [in a copy of the M يَنْطِخُ, which is doubtless a mistranscription,]) therewith, together with myrtle (آس), and the bees then come to it, and deposit their honey in it; (M, K, ubi supra;) on the authority of El-Hejeree: (M:) or the dung of bees in the place where they deposit their honey: (IAqr, AHn, K, ubi supra:) or the bees that have died therein. (Sgh, K, ubi supra.) — See also نَقِضٌ.

نَقَضَ: see نَفَضَ, in two places.

نَقِضٌ † A contradictor: applied to a man: fem. with ة. (M, TA.) You say [also], دَا نَقِضٌ ذَاكَ; This is a contradictor [i. e. the contrary] of that: (A, TA:) [or this is inconsistent with that: for] لَا يَجْتَمِعَانِ وَلَا يَزْتَفِعَانِ [what are termed نَقِضَانِ cannot be coexistent in the same thing, nor simultaneously nonexistent in the same thing]; as existence itself and non-existence, and motion and rest. (Kull, pp. 231, 232.) You say also, هَذِهِ قَصِيدَةٌ نَقِضٌ قَصِيدَةٍ [This poem is a contradictor of the poem of such a one]. (A.) And النَّقِضَةُ in poetry is: That by which one undoes or annuls or contradicts [what another poet has said]: (S:) or النَّقِضَةُ النَّقِضَةُ consists in a poet's putting forth poetry, and another poet's undoing or annulling or contradicting it, by putting forth what is different therefrom: (Lth, K, TA:) the subst. is نَقِضٌ: [or rather this seems to be an epithet in which the quality of a subst. is predominant, and syn. with نَقِضَةٌ:] and the act of the two is termed نَقَاضٌ: the pl. of نَقِضَةٌ is نَقَاضٌ: (TA:) you speak of the نَقَاضُ of Jereer and El-Farezdaq. (A, TA.) = A sound, noise, voice, or cry; (Lth, S, M, O, K;) as also نَقَضَ accord to the K; but this is an enormous error: (TA:) the former, of the joints (Lth, M, K) of a man, (M,) [a meaning also assigned to نَقَضَ in the K,] and of the fingers, and of the ribs, (Lth, M, A,) and of camels' saddles, (S, K,) or of a camel's saddle, (M, O, K, [but in CK, for الرَّحْلُ, we find الرَّجْلُ, the foot,]) and of camels' litters, (S, K,) and of tanned skins, (K,) or of a tanned skin, (M,) and of a bow-string, (M, K,) and of نَسْعٌ [q. v.] (O, K,) when new, (O,) and of the sucking of a cupping-instrument; (K;) [in all these senses said in the TA to be tropical; but see 4:] and also the former, (S, M, TA,) in the K, erroneously, the latter word,

(TA,) of an eagle, (S, M, K,) and of chickens, and of an ostrich, and of a quail, and of a hawk, and of a scorpion, and of a frog, and of the [kind of lizard called] زُرْعٌ, and of the وَبَرٌ [or Syrian hyrax; &c., see 4.] (M.)

نَقَضَ: see نَقَاضٌ.

نَقِضٌ: see نَقِضَةٌ.

نَقَضَ: see نَقِضٌ.

نَقِضٌ: see نَقَاضٌ.

نَقِضٌ i. q. مُتَرَبِّعٌ, [Refraining,] see art. ربيع.

نقط

1. نَقَطَ الْكِتَابَ, (S, Msh,) or الْحَرْفَ, (K,) aor. ʔ, inf. n. نَقِطُ, (S, Msh,) He pointed, or dotted, [the book, or writing, or] the letter, or word, with the diacritical points or point; and with the syllabical points or point, by which are shown the pronunciation and division of syllables and the desinential syntax; syn. أُعْجِمَهُ; as also نَقِطُ: (K:) and الْمَصَاحِفَ † نَقِطُ, inf. n. نَقِطُ, [he so pointed the copies of the Kur-án.] (S.)

2: see 1, in two places. — نَقَطَ ثَوْبَهُ بِالزَّعْفَرَانِ, inf. n. نَقِطُ, [He made specks, or small spots, upon his garment, with saffron, and ink;] (Lth;) and نَقَطَ عَلَى ثَوْبِهِ [signifies the same]. (A, TA, in art. رَقَطَ.) And نَقَطَتِ الْمَرْأَةُ وَجْهَهَا [The woman made specks, or small spots, upon her face, with black, beautifying herself thereby]. (TA.)

5. نَقِطُ [quasi-pass. of 2; It became pointed, &c. — And hence,] † It (a place) became scattered with spots, or portions, of herbage. (K, TA.)

نَقْطَةٌ inf. n. un. of 1, [A single act of pointing, &c.] (Msh.)

نَقْطَةٌ A diacritical point of a letter or word: a syllabical point thereof: see 1: (K:) [a point, dot, speck, speckle, or small spot: a mathematical point; i. e.] the extremity of a line: (TA:) pl. نَقَطٌ (S, Msh, K,) and نَقَاطٌ. (AZ, S, K.)

Hence, one says, مَا اَخْتَلَفَا فِي نَقْطَةٍ They two did not differ respecting so small a thing as a point of a letter or word. (TA.) And [hence] the vulgar say, when they admire one, هُوَ نَقْطَةٌ † [He is like a point, or stop, in a copy of the Kur-án; because the stops in the Kur-án are generally ornamented, and often very beautifully, with gold and colours]. (TA.) — † [Any very small thing, that may be likened to a point, dot, or speck. Hence,] 'Alee is related to have said, إِنَّمَا كَثَرَهَا الْجَاهِلُونَ [Science, or knowledge, is a very small thing: only the ignorant have made it to be much].

(TA.) And you say, أُعْطَاهُ نَقْطَةً مِنْ عَسَلٍ [He gave him a drop, or very small quantity, of honey]. (TA.) — † [A portion of a thing, or some of a number of things, in a separate, or scattered, state, here and there.] You say, مَا بَقِيَ مِنْ أَمْوَالِهِمْ إِلَّا نَقْطَةٌ † There remained not of their possessions [aught] save some palm-trees and a portion of seed-produce here and there. (IAqr, TA.) And نَقَطَ مِنْهُ فِي الْأَرْضِ نَقَاطٌ مِنَ الْكَلَالِ, and نَقَطَ مِنْهُ † In the land are scattered spots, or portions, of herbage. (K, TA.) — † A thing; an affair; a matter; a case; an event; an action. (TA.)

نَقْطَةٌ dim. of نَقْطَةٌ. (TA.)

نَقَّاطٌ One who points copies of the Kur-án &c.; i. e. adds the diacritical and other points. (S, TA.)

كِتَابٌ مَنَقُوطٌ (Msh, TA) A book, or writing, pointed with the diacritical, or other, points. (TA.)

&c. نَقَعَ.

See Supplement.]

نَكَأَ

1. نَكَأَ الْفَرْجَةَ, (S, K,) inf. n. نَكُؤُ, (S,) He peeled off the scab from the sore (S, K,) before it was healed, and it became moist in consequence. (K.) [See also نَكَى.] and نَكَأَ الْعَدُوَّ, dial. form of نَكَى [q. v.]. (K.) By some rejected. (TA.) = نَكَأَهُ حَقُّهُ (like زَكَأَهُ, TA.) inf. n. نَكُؤُ, He paid him his due. (K.) — نَكَأَ نَكَأَةً, (S,) and نَكَأَ, (TA,) and نَكَأَ, (S,) for نَكَأَ or نَكَأَ, TA, Mayest thou be made to have enjoyment in that which thou hast received, and not experience pain! (S.) Mayest thou gain what is good, and may harm not befall thee! (T:) or, with the latter of the two verbs without (نَكَأَ), may God not make thee discomfited! (AHeyth, L.) [Accord. to AHeyth, as mentioned in the TA, the latter verb in this proverb is written نَكَأَ and نَكَأَ; but the right reading is doubtless نَكَأَ and نَكَأَ: this is shown by the explanation there following.]

8. انْتَكَاَتِ الْفَرْجَةُ The scab peeled off from the sore before it was healed, and it became moist in consequence. (A, TA.) = انْتَكَا مِنْهُ حَقُّهُ (like ازْدَكَأَ, TA) He received from him his due. (K, TA.)

نَكَأَ and زَكَأَ One who pays his debts, and does not put off. (K.) = نَكَأَ الطَّرْتُوثُ, and نَكَأَ, dial. form of نَكَأَ [q. v.]. (K.)

نَكَبَ

1. نَكَبَ عَنْهُ, aor. ʔ, inf. n. نَكُوبٌ (S, K) and نَكَبَ; and نَكَبَ, aor. ʔ, inf. n. نَكُوبٌ; (M, L, K;) and

and نَكَب (inf. n. تَنْكَبُ, TA;) and نَكَب (K;) *He deviated, or turned aside, or away, from it, (K;) from the road, (S;) or from another thing. (TA.)* [You say] نَكَبُ الطَّرِيقَ (the طريق being put in the accus. case, inf. n. تَنْكَبُ, TA,) and نَكَبَ بِهِ [عَنِ الطَّرِيقِ] *He deviated, or turned aside, or away, with him from the road; led him, or caused him to turn, aside, or away, from the road. (K.)* — [So] نَكَبَهُ, inf. n. تَنْكَبُ, *He turned aside, or away, from him, and separated himself from him. (S.)* — نَكَبَهُ *He went, or turned, aside, or away, or apart, from him; avoided him; went, or removed, to a distance, from him. (S.)* — نَكَبَ عَنْهُ *He turned aside, or away, from us. (TA.)* — نَكَبَ عَنْ طَرِيقٍ نَكَبٌ, aor. ٢, inf. n. نَكُوبٌ; and عَنْ نَكَبٌ, aor. ٢, inf. n. نَكُوبٌ; *He deviated from the right course of action &c. (AZ.)* — نَكَبَتِ الرِّيحُ, aor. ٢, inf. n. نَكُوبٌ, *The wind blew obliquely, in a direction between [the directions of] two [cardinal] winds. (K.)* See نَكَبًا. — نَكَبَ, aor. ٢, inf. n. نَكُوبٌ, *He threw, cast, or flung. (K, TA.)* — نَكَبَ بِهِ *He threw him down (K) upon the ground. (TA.)* — نَكَبَهُ الدَّهْرُ, aor. ٢, inf. n. نَكَبٌ and نَكَبٌ, *Fortune overcame him, or afflicted him: or smote him with an evil accident, a disaster, an affliction, or a calamity. (K.)* — نَكَبَ + *He was overcome, or afflicted, by fortune: or was smitten by fortune with an evil accident, a disaster, or the like. (S, TA.)* See نَكَبَةً. — نَكَبَ الْإِنَاءُ, (aor. ٢, inf. n. نَكَبُ, TA,) *He [threw down, i.e.] poured out the contents of the vessel: (K;) but only said of what is not fluid; as dust and the like. (TA.)* — نَكَبَ كِنَانَتَهُ, inf. n. as above, *He inverted, or inclined, his quiver, (S;) so as to pour out the arrows contained in it: (TA:) or he scattered the contents of his quiver. (K.)* [See also نَكَتَ.] — نَكَبَتِ الْحِجَارَةُ, aor. ٢, inf. n. نَكَبٌ, *The stones wounded him, and made him bleed, [in the foot]. (S.)* نَكَبَتِ الْحِجَارَةُ رِجْلَهُ *The stones wounded his foot, and made it bleed: or hit, or struck, or hurt, it. (K.)* النَكَبُ is when a stone wounds, &c., a nail, a hoof, or a camel's foot. (TA.) — نَكَبَتْ إِبْصَعُهُ *His toe was hit, or hurt, by the stones. (TA.)* — نَكَبَ, aor. ٢, inf. n. نَكَبٌ, *He (a camel) had a disease in the shoulder-joint, or in the shoulder-blade, and in consequence halted. (S.)* See نَكَبٌ. — نَكَبَ, aor. ٢, inf. n. نَكَبٌ, *He (a man) had a pain in his shoulder-joint. (TA.)* — نَكَبَ عَلَى قَوْمِهِ, aor. ٢, inf. n. نَكَبَةٌ (S) and مَنَكَبٌ (Lh, K,) *He was, or acted as, over his people: (S, K;) or was عَرِيفٌ over them. (M.)*

2. نَكَبَهُ, inf. n. تَنْكَبُ, *He removed, or put*

aside, or away, or out of the way, him, or it. Thus it is both trans. and intrans. (K.) See 1. — نَكَبَهُ عَنَّا *Put him away from us; put him out of our way. (TA.)*

5. نَكَبَ (S, K) and انتَكَبَ (K) *He threw his bow, (S, K,) or his quiver, (K,) upon his shoulder; he shouldered it. (S, K.)* — نَكَبَ عَلَى قَوْسِي *He leaned upon a bow: and, in like manner, upon a staff. (TA, from a trad.)* = See 1.

8: see 5.

نَكَبٌ i.q. نَكَبًا, q.v. — See also نَكَبَةٌ.

نَكَبٌ *An inclining in a thing: (S;) or what resembles an inclining in a thing. (M, K.)* — *A halting in a camel (ISd, K) by reason of a pain in his shoulder-joint: (ISd;) or a disease which attacks camels in the shoulder-joints, in consequence of which they halt: (S, K;) or only in the shoulder-joint. (El-'Adebbes, S, K.)*

نَكَبَةٌ *A hurt [of the foot] by a stone, causing a bleeding: or a hit by a stone [upon the foot].* Ex. *لَيْسَ دُونَ هَذَا الْأَمْرِ نَكَبَةٌ وَلَا ذُبَابٌ* *There is not in the way of the attainment of this thing a hurt [of the foot] by a stone, &c., nor a crack in the inside of the foot. (IAar, ISd.)* [See also ذُبَابٌ.] Hence نَكَبَةٌ in the sense immediately following. (TA.) — *A misfortune; an evil accident; a disaster; an affliction; a calamity: (S, K, TA:) as also نَكَبٌ (K;) pl. of the former نَكَبَاتٌ; (S;) and of the latter, نَكُوبٌ. (K.)*

نَكَبَةٌ *A heap of corn, not measured nor weighed: syn. صَبْرَةٌ. (K.)*

نَكَبٌ *The circuit (دَائِرَةٌ) in some copies of the S, دَائِرَةٌ: but this, as IKtj says, is a mistake; and the former is the correct word: TA) of a hoof, (S, K,) and of a camel's foot. (S.)* See مَنَكُوبٌ.

أَنْكَبَ: see النَكَبِيَّةُ.

نَاكَبَ + عَنْهُ, and أَنْكَبَ عَنْ الْحَقِّ *A man deviating from the right course of action &c. (A.)* — نَكَبًا [fem. of نَكَبٌ] an epithet applied to *Any wind that blows obliquely, taking a direction between [the directions of] two [cardinal] winds: (TA:) a wind that blows obliquely, deviating from the direction whence blow the right (القَوَمُ) [or the cardinal] winds: (S;) or a [particular] wind that blows obliquely, and takes a direction between [the directions of] two [cardinal] winds; (K;) which destroys the camels and sheep &c., and restrains the rain: (TA:) or a wind that blows in a direction between that of the east, or easterly, wind, (الصَّبَا) and that of the north, or northerly, wind, (الشَّمَالُ): (AZ, K:) that between the south, or southerly, and east, or*

easterly, winds, being called جَرَبِيَّةٌ: (AZ:) [but see this word, and see below:] or what are termed نَكَبُ الرِّيَّاحِ [نَكَبٌ being pl. of نَكَبًا] are four: (IAar, Th, S, K:) namely, first, the نَكَبُ الصَّبَا وَالْجَنُوبِ *the wind that blows in a direction between that of the east, or easterly, and that of the south, or southerly, wind; also called الْأَزْبُوبُ, (S, K;) which is a very thirsty wind, that dries up much the leguminous plants; but Et-Tarābulusee, in the Kf, and Mbr and IF, assert that the ازيب is the جنوب; not its نَكَبًا: (TA:) second, the نَكَبُ الصَّبَا وَالشَّمَالِ *the wind that blows in a direction between that of the east, or easterly, and that of the north, or northerly, wind; also called الصَّابِيَّةُ, and called also التَّكْبِيَّةُ, (S, K,) a diminutive meant to convey the opposite of a diminutive sense; for they find this wind to be very cold; (S;) it is very boisterous and very cold; unattended by rain or by any good: (TA:) third, the نَكَبُ الشَّمَالِ وَالْجَنُوبِ *the wind that blows in a direction between that of the north, or northerly, and that of the west, or westerly, wind; also called الْجَرَبِيَّةُ; and termed تَبَحَّةُ الْأَزْبُوبِ the opposite wind to the ازيب; (S, K;) a cold wind; (S;) and sometimes attended by a little rain; but Ibn-El-Ajdābee asserts that the جَرَبِيَّةُ is the شمال: (TA:) fourth, the نَكَبُ الْجَنُوبِ وَالْجَنُوبِ *the wind that blows in a direction between that of the south, or southerly, and that of the west, or westerly, wind; also called الْهَيْفُ; (in the CK, الْهَيْفُ;) and termed تَبَحَّةُ التَّكْبِيَّةِ the opposite wind to the نَكَبِيَّةُ; (S, K;) a hot wind (S) and very thirsty. (TA.)* Accord. to Ibn-Kubās, *the tract whence blows the نَكَبًا [by which he means only the wind that blows from the north-east or thereabout] is that extending between the point where rises the ذُرَاعُ [or the asterism composed of the stars α and β of Gemini, E. 33° N., in central Arabia; or α and β of Canis Minor, E. 7° N., in the same latitude] and the pole-star: and the tract between the pole-star and the point where sets the ذُرَاعُ is the tract whence blows the شمال.* Sh says, Each of the four [cardinal] winds has its نَكَبًا, which is called in relation to it: that of the صَبَا is that which is between it and the شمال; [blowing from the north-east, or thereabout;] and it resembles it in gentleness; sometimes having sharpness, or vehemence; but this is seldom; only once in a long space of time: that of the دُوبُور is that which is between it and the شمال; [blowing from the north-west, or thereabout;] and it resembles it in coldness: it is called الشَّمَالُ الشَّامِيَّةُ: each of them is called by the Arabs شَامِيَّةُ: that of the دُوبُور is that which is between it and the جنوب; blowing from the point where sets سُهَيْل [or Canopus; i.e., S. 29° W., in the latitude of central Arabia]; and it resembles it in its violence and boisterousness: and that of the جنوب***

is that which is between it and the **صبا**; [blowing from the south-east, or thereabout;] and it is the wind most resembling it in its softness and in its gentleness in winter. (L.) The pl. of **نكب** is **نُكَب**, as shown above. (S, K &c.) [See also **تَبَوُّعُ الشَّيْبِ**, in art. **تبع**.] — **دَبُورُ نَكَب** [app. originally an inf. n., used as an epithet, and therefore applicable without ة to a fem. noun] i. q. **نُكْبَا**; [app., The **نكب** of the **دبور**; a south-westerly wind]. (TA.) — **أُنْكَبُ** A camel having a disease in the shoulder-joint, or in the shoulder-blade, and in consequence halting: (S:) a camel that walks on one side, or inclining, or as though he walked on one side. (L.) — **قَامَةُ نَكْبَا** An inclining pulley: and **قِيمَرُ نَكَب** inclining pulleys. (TA.) — **أُنْكَبُ** † Overpowering, or oppressive; unjust, or tyrannical. (S, TA.) — **الدَّهْرُ أُنْكَبُ** † Fortune abounds with evil accidents, or disasters, or afflictions, or calamities; i. e. it deviates much, or often, from the right course: it will not remain in one state: or, accord. to one relation, **الدَّهْرُ انْكَبَ الخ**. A proverb. (TA.) — **أُنْكَبُ** A man not having with him a bom. (S, K.)

مَنْكَب (masc., Lh, K) The shoulder; i. e. the place of junction of the os humeri and the scapula, (S, K,) in a man &c.; (ISd;) the place of junction of the os humeri and the scapula and the [tendon called] **حَبْلُ الْعَاتِقِ**, in a man and a bird and any other thing. (TA.) [It seems to be regarded by some as originally signifying "a place of deflection:" but] Sb denies its being a noun of place, because, were it so, it would be **مَنْكَب**: he does not allow it to be included in the class of **مَطْلَع**, because this is extr. Pl. **مَنْكَب**. **رَجُلٌ شَدِيدُ الْمَنْكَبِ** signifies A man having a strong shoulder: as though the sing. were applied to denote each part of the joint, and the pl. to denote the whole. (TA.) — **هَزَلُوا مَنَاجِبَهُمْ** [They shook their shoulder-joints;] i. e., they rejoiced, or were joyful, or happy. (TA.) — **خَيْرَكُمْ أَلْيَنُكُمْ مَنَاجِبَ فِي** — **الصلوة** † [The best of you are the most easy of you in the shoulder-joints in prayer:] meaning, those of you who keep [most] still therein: or, as some say, those who [most readily] give room to such as enter the rank in prayer. (TA, from a trad.) — **مَنْكَبُ الْفَرَسِ** The star β in Pegasus. (El-Kazweenee &c.) — **مَنْكَبُ الْجَوْزَاءِ** The bright, and very great star, α, in the right shoulder-joint, of Orion. (El-Kazweenee &c.) — **مَنْكَبٌ** † The side of anything; or a lateral, or an adjacent, part, quarter, or tract, thereof: (K:) pl. **مَنْكَبٌ**: ex. **سِرْنَا فِي مَنكَبٍ مِنَ الْأَرْضِ** We proceeded, or journeyed, along a side, or lateral part, of the land: and, in like manner, **مِنْ**

of the mountain: (TA:) so in the Kur, lxvii. 15, the pl. signifies the sides, &c., of the earth: (Fr:) or its roads, accord. to some: (TA:) or its mountains: (Zj:) which last signification in this case is preferred by Az: (TA:) or the sing. signifies an elevated place, or part, of the earth, or land. (S.) — **الْمَنَاقِبُ** † The feathers next after the **قَوَادِم**; [which latter are the anterior, or primary, feathers of a bird's wing;] (K:) the feathers of the wing of a vulture or an eagle that are next after the **قَوَادِم**, which are the strongest and most excellent of the feathers; (TA:) four [feathers] in the wing of a bird, next after the **قَوَادِم**: (S:) [the four secondary feathers of the wing:] in the wing of a bird are twenty feathers: the first of them are those called **القَوَادِم**; the next, **المناكب**; the next, **الخَوَا**; the next, **الآبَاهِرُ**; the next, **الكنكى**. (L.) It is a word without a sing. (K.) ISd says, I know not a sing. to it; but by analogy it should be **مَنْكَبٌ**. (TA.) — **رَأَى مَنكَبٌ** † He feathered his arrow with feathers such as are described above. (TA.) — **عَرِيفٌ** i. q. **عَرِيفٌ**, i. e. The intendant, superintendent, &c., of a people: or an aider, helper, or assistant, of a people: (K:) or the assistant of an **عَرِيف**: (Msb:) one below an **عَرِيف**: (IAth:) or the chief of the **عَرَفَاء** [pl. of **عَرِيف**]; (Lth, S;) there being over so many **عَرَفَاء** a **مَنْكَب**: (Lth [see **عَرِيف**]) pl. **مَنْكَبٌ**. (TA.)

مَنْكَبٌ عَنِ الْحَقِّ † One who deviates much from the right course of action &c. (TA.)

مَنْكَبٌ and **مَنْكَبٌ**, accord. to the copies of the K, but the latter word is a mistake for **مَنْكَبٌ**, Having the foot wounded, and made to bleed, by stones: or hit, or struck, or hurt, by stones. (K.) See 1. — **مَنْكَبٌ** † Overcome or afflicted, by fortune: or smitten with an evil accident, or the like. (S, TA.) See **نَكَبٌ**.

يَنْكَبُ [like **يَحْمُورُ** in measure: in the CK, **يَنْكَبُ**:] A road deviating from the right course or direction. (K.)

نكت

1. **نَكَتَ** (or **النَّكْتُ**), aor. 2, inf. n. **نَكْتُ**, (TA.) He struck the ground with a stick, (S, M, K,) or with his finger, (M,) so that it made a mark, or marks, upon it, (S, K,) with its extremity; an action of one reflecting, or meditating, and anxious. (TA.) [Thus our Saviour seems to have done in the case of the woman taken in adultery: see S. John viii. 6 and 8.] — Also, He struck the ground with pebbles. (TA.) — Hence, † He reflected, or meditated, and talked to himself (TA, from a trad.) —

نَكَتَ, aor. 2, (S, K,) inf. n. **نَكْتُ**, (K,) He (a horse) bounded (**نَبَا**, S, K) from the ground, (S,) in running. (TA.) — **نَكَتَ** He threw it down upon the ground. (TA.) — **نَكَتَ كِنَانَتَهُ** He scattered the contents of his quiver. (TA.) See **نَكَب**. — **طَعَنَهُ فَتَكَتَهُ** He thrust him, or pierced him, and threw him down upon his head. (As, S, K.) — **نَكَتَ** It (a cooked bone, containing marrow,) was struck with the edge of a cake of bread, or with some other thing, to cause the marrow to fall out. (TA.) **نُكِبَ الْعَظْمُ** The marrow of the bone was taken out, or extracted. (Abou-Ameythel.) Mentioned in art. **نكت**, q. v. (TA.) — **نَكَتَ فِي كَلَامِهِ**, and **نَكَتَ فِي قَوْلِهِ**, [aor. 2, inf. n. **نَكْتُ**? (in the TA, the verb is written without the syll. points, but the form commonly known in the present day, and occurring in many late works, is **نَكَتَ**, inf. n. **تَنْكِيْتُ**; † He made use of nice, or subtle, sayings, expressions, or allusions, such as are termed **نُكْت**, pl. of **نُكْتَة**)]. **نَكَتَ فِي الْعِلْمِ بِمُؤَافَقَةِ فُلَانٍ أَوْ مُخَالَفَةِ** — (A.) **نَكَتَ فِي الْعِلْمِ بِمُؤَافَقَةِ فُلَانٍ** [with respect to science, to the agreement of such a one, or the disagreement of such a one]. (L.)

2. **نَكَتَ الرُّطْبُ**, inf. n. **تَنْكِيْتُ**, The dates began to ripen [and to become speckled]. (Msb.) — See 1.

3. **انْكَبَتْ** He was thrown down upon his head; or fell down upon his head, having been thrust, or pierced. (S, K.)

نُكْتَة: see **نُكْتَة**.

نُكْتَة A point; a dot; a speck; a minute spot; i. q. **نُقْطَة**: (S, K:) pl. **نُكْت**, (Msb, &c.) agreeably with analogy, (TA,) and **نُكَات**, (K,) deviating from analogy, and, accord. to some, **نُكَات**, in which the 1 is said to be added **لِلإِشْبَاعِ**, or to render the sound of the **فَتْحُ الْهَاءِ** full, like **رَحَالٌ**: (TA:) the last of these pls. has been heard [from the classical Arabs]; (Esh-Shiháb, in the Expos. of the Shifá;) or it is vulgar. (Msb.) — **نُكْتَة** [A small spot, or mark,] resembling dirt upon a mirror: (K:) **نُكْتَة سَوْدَاءُ** A small [black] mark, like a spot, or dot, resembling dirt upon a mirror or a sword or the like. (L, from a trad.) — **نُكْتَة** [A spot in the eye;] what resembles a **وَقْرَة** in the eye. (L.) — **نُكْتَة** seems to be a quasi-pl. of **نُكْتَة**, like as **نُقْطَة** is said to be (by some persons in the present day) of **نُقْطَة**, and to signify Any small spots, or specks, in a thing, differing therefrom in colour. Such I suppose to be meant by the words in the L, **نُكْتَة** — **كُلُّ نَقْطٍ فِي شَيْءٍ خَافَ لَوْنَهُ نُكْتَة** † A nice, subtle, subtly excogitated, quaint,

facetious, or witty, saying, expression, or allusion, (لطيفة) that makes an impression upon the heart; from النَّكْتُ [the striking the ground with a stick &c., so as to make a mark, or marks, upon it with its extremity]: also, a question *educated by reflection*, [بالتفكير, as the passage here translated is given in the Kull, p. 362, but in the TA بالنقل, which is an evident mistake, as might be shown by many authorities,] which makes an impression upon the heart, on hearing or considering which one generally makes marks upon the ground with the finger or the like: (El-Fenârec's Expos. of the Telwech:) a nice, or subtle, saying, expression, or allusion, that requires one to reflect, and [induces one] to make marks upon the ground with a stick or the like: (from a scholium quoted by De Sacy, Anthol. Gr. Ar., 303:) [a nice, subtle, abstruse, or mystical, point, or allusion: the point of a saying or sentence, especially one that is difficult to be understood: a conceit expressed in words difficult to be understood: a quaint conceit: a point of wit: a facetious saying or allusion: pl., generally, نَكْتُ]. — [He uttered a nice, or subtle, saying, expression, or allusion, &c.]. (A.)

نَكَيْتُ Spoken against; having his reputation wounded. (TA.)

نَكَاتٌ (and نَكَيْتُ TA) : One who speaks much, or frequently, against others; who wounds the reputations of others, much, or frequently. (K.) — زَيْدٌ نَكَاتٌ فِي الْأَعْرَاضِ Zeyd is one who wounds the reputations of others much, or frequently. (TA.)

نَاكَتٌ A distortion in a camel's elbow, so that it lacerates his side: (El-'Adebbes El-Kinânee, S, K:) or the cutting of a camel's side by his elbow: (L:) or [that fault in a camel] when his elbow makes a mark, or marks, upon his side: in this case you say, بِهِ نَاكَتٌ: but when it makes an incision, or incisions, in his side, you say حَارٌّ نَاكَتٌ (IAar) or نَاكَتٌ is similar to نَاجِزٌ, i. e. the elbow's striking, and making a mark, or marks, upon the edge of the callous lump beneath his breast; in the case of which you say بِهِ نَاكَتٌ: (Lth:) and nearly the same is said in the A. (TA.)

مَنْكُوتٌ A cooked bone, containing marrow, that is struck with the edge of a cake of bread, or with some other thing, to cause the marrow to fall out. (TA.)

مُنَكَّبٌ see نَكَاتٌ. — رُطْبَةٌ مُنَكَّبَةٌ A date beginning to ripen [and to become speckled]. (S, K.)

طَلْفَةٌ مُنَكَّبَةٌ The extremity of the curved piece of wood termed جُنُو in the kind of saddle called

نَكْحٌ, and in that called إِكْفٌ, when it is short, and wounds the side of the camel. (TA.)

نكت

1. نَكَتَ, (S, K,) aor. نَكَتَ, (K, Mṣb,) and نَكَتَ, (K,) inf. n. نَكْتُ, (TA,) He undid [the threads of] a garment of the kind called كِسَاءٌ, &c.: (Mṣb:) he undid, or untwisted, a rope. (S, K.) — نَكَتَ التَّوَاكُ, aor. نَكَتَ, inf. n. نَكْتُ; He, or it, made the head of the tooth-stick to be uncompacted, disintegrated, disunited, or separated, in its fibres: and so the verb signifies with respect to other things. (TA.) [See also 8.] — نَكَتَ, (aor. نَكَتَ, and نَكَتَ, K, inf. n. نَكْتُ, TA.) † He dissolved, violated, or broke, a covenant, or compact, (S, K,) or an act of inauguration, &c. (TA.) — نَكَتَ عَنِ الْأَمْرِ i. q. نَكَصَ (Aboo-Turâb, in TA, art. نكص.)

5: see 8.

6. تَنَاقَضُوا عُهُودَهُمْ; They mutually dissolved, or broke, their covenants, or compacts; syn. تَنَاقَضُوا. (K.)

8. اِتَنَكَتَ It (a garment of the kind called كِسَاءٌ, &c., Mṣb, or a rope, S, K) was undone, or untwisted. (S, K, &c.) — اِتَنَكَتَ التَّوَاكُ [so accord. to the TA: in the K, † نَكَتَ:] (TA:) and † تَنَكَتَ, (TA, in art. شعث,) The head of the tooth-stick became uncompacted, disunited, or separated, in its fibres. (TA.) — اِتَنَكَتَ [He was, or became, emaciated, or lean; he (a camel) became lean after having been fat. See 4, in art. رأى.] — اِتَنَكَتَ † It (a covenant, or compact, S and K, or an act of inauguration, &c., TA,) was dissolved, violated, or broken. (S, K, &c.) — اِتَنَكَتَ مِنْ حَاجَةٍ إِلَى أُخْرَى, (S,) or اِتَنَكَتَ إِلَى أُخْرَى, (K,) † He turned from a thing that he wanted to another thing, (S, K,) having desired, or sought, the former. (TA.)

نَكَتٌ What is undone, to be spun again, (A, Mṣb,) of the garments called أُخْيَةٌ, and of the stuff of the tents called أُخْيَةٌ: (A:) pl. أَنْكَاتٌ: (Mṣb:) or threads of an old and worn-out stuff, of wool or hair, untwisted, and mixed with new wool [or hair], and beaten with مَطَارِقَ, and spun a second time: or old and worn-out thread of wool or common hair or the soft hair called وَبَرٌ; so called because it is untwisted, and twisted again: (TA:) it is when the old and worn-out materials of the garments called اَكْبِيَّة (and of the tents called اُخْيِيَّة, S) are undone, to be spun again. (S, K.) [SM seems to have understood, from the expl. in the S and K, that نَكَتٌ is an inf. n.; for he adds,] the subst. is نَكِيَّةٌ: (TA:) [i. e., this last word has the signification assigned

above to نَكَتَ, from the A and Mṣb]. — هِيَ — الْاِنْكَاتُ, and تَغْرُلُ الْاِنْكَاتُ, She spins what has been undone, to be spun again, &c. (A.) — أَنْكَاتٌ, and نَكَيْتُ †, (TA,) and أَنْكَاتٌ, and مَنْكُوتٌ, (K,) A rope undone, or untwisted, (K, TA,) at its end. (TA.)

نُكَاتٌ Pustules which come forth in the mouths of camels: (K:) as also نُكَاتٌ. (TA.) — A disease in the نَكَفَتَانِ of a camel, which are two prominent bones by the fat parts of the two curs: it is also called نُكَافٌ. (TA.)

نَكَيْتُ: see نَكَيْتُ.

نُكَاتَةٌ The broken particles of the end of a سَوَاكٍ [or tooth-stick], remaining in the mouth. (K.) — Also, What is undone, or untwisted, of the end of a rope, (K,) &c. (TA.)

اِتَنَكَتَ الْحَبْلُ نَكِيَّةٌ: see نَكَيْتُ. — Subst. from اِتَنَكَتَ [What is undone, or untwisted, of a rope]. (TA.) — † Breach of promise; syn. خُلْفٌ. (S, K.) Ex. قَالَ فُلَانٌ قَوْلًا لَا نَكِيَّةَ فِيهِ Such a one said a saying in which was [intended] no breach of promise. (S.) — † A difficult, or an arduous, affair, or case, in which a people dissolves, or breaks, (اِتَنَكَتَ) [its covenants, or compacts]. (S, K.) — A great affair. (TA.) — The utmost of one's endeavour, or effort: (S, K:) power, or strength: (K:) pl. نَكَائِثٌ. (TA.) Ex. بَلَغَ فُلَانٌ نَكِيَّةَ بَعِيرِهِ Such a one exerted the utmost endeavour, or effort, [or power, or strength,] of his camel, in journeying. (S.) [See also نَكِيَّةٌ.] — نَكِيَّةٌ Nature; natural, or native, disposition, temper, or other property. (K.) — النَكِيَّةُ + The mind; the soul; syn. النَّفْسُ: (S, K:) so called because the vexation of those things of which it is in need dissolve (اِتَنَكَتَ) its powers, and old age destroys it: the ة is added because it is a subst. (TA.) Ex. فُلَانٌ شَدِيدُ النَكِيَّةِ Such a one is strong in mind. (S.) Pl. نَكَائِثٌ. (TA.)

نَكَاتٌ One who undoes, or untwists, thread, and twists it again, or, to twist it again. (TA.) [See نَكَتَ.] — نَكَاتٌ لِلْعَهْدِ † One who is wont to dissolve, violate, or break, his covenant, or compact. (TA.)

نَكْتُ: see مَنْكُوتٌ.

مُنَكَّبٌ Emaciated; lean: (K:) a camel that has been fat, and has become lean. (TA.)

نكح

1. نَكَحَ, (S, K, &c.) aor. نَكَحَ, (Mṣb, K,) and نَكَحَ, (K,) the latter agreeable with analogy, but by some rejected, and the former contr. to analogy, but more common, and the form used

poverty: forms of imprecation. (L.) — نَكَدَ Anything that brings evil upon the person whom it affects. (L.) See نَكَدَ.

نَكَدَ [Hard, strait, or difficult; applied to a man's life; (see 1;) and to fortune, as in an ex. voce إِبْدَ.] — Water little in quantity. (L.) — نَكَدَا, in the Kur, [vii. 56,] accord. to the common reading, or نَكَدَا, accord. to the reading of the people of El-Medeenah, or, as it may be read, accord. to Zj, نَكَدَا and نَكَدَا, means, accord. to Fr, It [the herbage] will not come forth save with difficulty: (L:) or, scantily and unprofitably. (Beyd.) — نَكَدَ (S, A, L, Mṣb, K,) and نَكَدَ and نَكَدَ and نَكَدَ (L, K) A man who is unpropitious, (L, K,) and mean, (L,) and hard, or difficult: (S, A, L, Mṣb, K:) and a people you term نَكَدَا and نَكَدَا (S, L, K,) and نَكَدَ and نَكَدَ. (A.) — نَكَدَ and نَكَدَ A man that brings evil upon others. (L.)

نَكَدَ Hardness, or difficulty, in a man. (A.) See نَكَدَ.

أَرْضُونَ نَكَدَ Lands possessing little goods. (L.)

نَكَدَ: see نَكَدَ.

أُنَكَدَ A she-camel abounding with milk; (IF, L, K;) as also نَكَدَ: (L:) a she-camel that has no young one living, and therefore abounding with milk, because she does not suckle; (L, K;) so نَكَدَا مَقْلَاتَ, of which the pls. occur in a verse of El-Kumeyt cited voce شَحَبَ: (S:) also, contr., a she-camel having no milk: (IF, A, K:) or having little milk; as also نَكَدَ: and both words, a she-camel whose young one has died: (L:) pl. (of both words, L) نَكَدَ (S, L, K.) See also مَكَدَا — أُنَكَدَ Unfortunate; unlucky. (S.) See نَكَدَ.

مُنَكَدَ: see مَنُكُودَ.

مَنُكُودَ A small, or scanty, gift; (A, L, K;) as also مَنُكُودَ. (A.) — مَنُكُودَ A man having many askers and giving little: (TA:) or a man pressed with petitions; as also مَعْرُوكَ and مَشْفُوعَ and مَعْجُوزَ. (IAṣr, L.)

جَاءَهُ مُنَكَدًا He came to him unwelcomely: or, empty: or, as Th says, it is correctly مُنَكَرًا, from نَكَرَتْ, though أَتَكَرَّ as meaning "his wells became exhausted," has not been heard. (L.)

نكر

1. نَكَرَ: see 4, in several places. — نَكَرَ, inf. n. نَكَارَةٌ, [He was, or became, ignorant: or perhaps only the inf. n. of the verb in this sense is used: see نَكَارَةٌ, below. — And, contr., He possessed cunning; meaning both intelligence with craft

and forecast; and simply intelligence, or skill and knowledge: or perhaps only the inf. n. of the verb in this sense is used: see نَكَرَ. —] It (a thing, or an affair,) was, or became, مُنَكَرَ [app. here meaning disapproved; or bad, evil, abominable, or foul; or disallowed]. (A.) — Also, (S, K,) inf. n. نَكَارَةٌ, (TK,) or نَكَرَةٌ, (TA,) It (a thing, or an affair,) was, or became, difficult, hard, arduous, or severe. (S, K.)*

2. نَكَرَهُ, (inf. n. تَنَكَّرَ, Mṣb,) He changed, or altered, him or it, (S, A, Mṣb, TA,) to an unknown state, (S, TA,) so as not to be known; (TA;) [he disguised him or it.] It is said in the Kur, [xxvii. 41,] اَنكِرُوا لَهَا عَرْشَهَا Alter ye her throne so that it may not be known to her. (TA.) See also 4, last signification but one. — [In grammar, He made it (a noun) indeterminate.]

3. نَكَرَهُ, (S, TA,) inf. n. مُنَاكَرَةٌ, (A, K,) He strove, or endeavoured, to outwit, deceive, beguile, or circumvent, him; or he practised with him mutual deceit, guile, or circumvention; syn. دَاهَاهُ and خَادَعَهُ: the inf. n. is also explained by مُنَاوَعَةٌ as well as مُنَاوَعَةٌ [both of which signify the same]. (TA.) — Hence, (TA,) He contended with him in fight; (S, K;) and in war, or hostility. (A, K.) It is said of Moḥammad, by Aboo-Sufyān (S, TA) Ibn-Harib, (TA,) لَمْ يَنَاكِرْ أَحَدًا إِلَّا كَانَتْ مَعَهُ الأَهْوَالُ (S, TA,) meaning, He did not war with any one without being aided by terror [cast into the hearts of his opponents]. (TA.) And one says, بَيْنَهُمَا مُنَاكَرَةٌ Between them two is war, or hostility, (A, TA,*) and fighting. (TA.)

4. اِنَكَرَهُ, (S, A, Mṣb, K, &c.) inf. n. اِنْكَارٌ; (Mṣb, &c.) and نَكَرَهُ, (S, A, Mṣb, K, &c.) nor. ٢, (L,) or it does not admit the variations of tense like other verbs, (IKṭṭ, Mṣb,) it is not used in the future tense, nor in commanding nor in forbidding, (Lth,) inf. n. نَكَرَ (K) and نَكَرَ and نَكَرَ (S, K) and نَكَرَ; (K;) and نَكَرَهُ; (S, M, A, K;) and نَكَرَهُ; (M, K;) signify the same; (S, A, Mṣb, K, &c.) i. e., He ignored, was ignorant of, did not know, failed to know, or [rather] was unacquainted with, it (i. e. a thing, or an affair, IKṭṭ, K) or him (a man, S); syn. جَهَلَهُ; (K, K;) or contr. of عَرَفَهُ: (S, IKṭṭ, Mṣb:) [see also نَكَارَةٌ:] some, however, say, the نَكَرَ has a more intensive signification than اِنَكَرَ: and some, that نَكَرَ has for its objective complement an object of the mind; and اِنَكَرَ, an object of the sight: (A, TA:) or [the converse is the case:] نَكَرَ has for its objective complement an object of the sight; and اِنَكَرَ, an object of the

mind: (Kull, p. 81:) [but both forms seem to have been generally used indiscriminately.] El-Aṣṣhā says,

- وَأَنْكَرْتَنِي وَمَا كَانَ أَتَنِي نَكَرَتْ
- مِنَ الْحَوَادِثِ إِلَّا الشَّيْبَ وَالصَّلَاةَ

[And she did not know me; and the accidents which she did not know were none others than hoariness, and baldness of the fore part of the head]. (S, TA.) And it is said in the Kur, [xi. 73,] نَكَرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً [He knew not what they were, and conceived a fear, or a kind of fear, of them]: (TA:) نَكَرَهُمْ here signifies اِنَكَرَهُمْ: (Jel:) or it means مِنْهُمْ اِنَكَرَ ذَلِكَ مِنْهُمْ: (Jel:) or it means اِنَكَرَ also signifies He denied, or disacknowledged, it; (L, art. جحد; [and this signification, as well as the first, may be meant to be indicated by those who say that نَكَرَهُ signifies the contr. of عَرَفَهُ]) [and so نَكَرَهُ; for] اِنَكَارٌ signifies i. q. جُحُودٌ, (S, TA,) and so نَكَرَانِ [which is an inf. n. of نَكَرَهُ]. (TA.) [In this sense it is doubly trans.:] you say. اِنَكَرْتَهُ, meaning, I denied, or disacknowledged, to him his right. (Mṣb.) The cause of اِنْكَارَ with the tongue is اِنْكَارَ with the mind, but sometimes the tongue denies, or disacknowledges, (يُنْكَرُ,) a thing when the image thereof is present in the mind; and this is lying; as is the case in the following passage of the Kur, [xvi. 85,] يَعْزُبُونَ عَنْ رُبِّهِمْ كَيْدًا وَهُمْ لَا يَخْشَوْنَ [They confess, or acknowledge, the favour of God; then they deny, or disacknowledge, it]. (B.) See also نَكَرَ. — Also, He deemed it strange, extraordinary, or improbable. (MF, voce عَجَبَ.) — [Also He denied, or negatived, it. — He disbelieved it. — And He disapproved it; he disliked it; he deemed it, or declared it to be, bad, evil, abominable, or foul; he disallowed it: so accord. to explanations of the pass. part. n., q. v. infra; and accord. to common usage of classical and of modern times.] It is said of Abraham, when the angels came to him, and he saw that their hands did not touch the meat which he had brought to them, نَكَرَهُمْ, meaning, اِنَكَرَ ذَلِكَ مِنْهُمْ, [He deemed that conduct of their's evil, or disapproved it: or, perhaps, he did not know what that conduct of their's was, or what it indicated]: نَكَرَ and اِنَكَرَ and اِسْتَنْكَرَ [of which last see an ex. voce تَبَيَّرَ] signify the same. (Bd, xi. 73.) And you say, اِنَكَرْتُ عَلَيْهِ فَعَلَهُ, meaning, I blamed, or found fault with, his deed, and forbade it; I disapproved and disallowed his deed. (Mṣb:) [and I manifested, or showed, or declared, disapproval, or disallowance, of his

deed: and in like manner, **اُنْكُرْتُ عَلَيْهِ**, elliptically; **فَعَلَهُ**, (his deed,) or **قَوْلَهُ**, (his saying;) or the like, being understood; like **عَبَّرَ عَلَيْهِ** for **فَعَلَهُ** or the like: see **نَكِيرٌ**. — **اِنْكَارٌ** [app. *Difficulty, hardness, arduousness, or severity*;] a subst. from **نَكَرَ**, in the sense of **صَعَبٌ** [It was difficult, &c.]. (IKtt, TA.)

نَكَرَ [app. *Difficulty, hardness, arduousness, or severity*;] a subst. from **نَكَرَ**, in the sense of **صَعَبٌ** [It was difficult, &c.]. (IKtt, TA.)

نَكَرَ see **نَكِيرٌ**, in two places.

نَكِيرٌ and **نَكْرٌ** (S, K) and **نَكْرٌ** and **مُنْكَرٌ** (K,) epithets applied to a man, *Possessing cunning*; or *intelligence mixed with cunning and forecast*; (S, K;) and [simply] *intelligent, or shifful and knowing*: (K;) and so, applied to a woman, **نَكْرٌ** (K) and **نَكْرٌ** (L, TA [but this is probably a mistake for **نَكْرٌ**]) and **نَكْرَاءٌ**, but **اُنْكُرَ** is not applied to a man in this sense, (Az, TA,) nor is **مُنْكَرَةٌ** to a woman: (TA:) pl. of the first and second (S, K,) and third, **اُنْكَارٌ** (S, K:) and of the last, **مَنَاقِيرٌ**; (Sb, S, K;) or, applied to men, **مُنْكَرُونَ**; and to other things, **مَنَاقِيرٌ** [which is irreg.]. (Az, TA.) — Also, **نَكْرٌ** and **نَكْرٌ** One who disapproves what is bad, evil, abominable, or foul; expl. by **يُنْكِرُ الْمُنْكَرَ**: pl. as above. (S.)

5. **تَنَكَّرَ** He, or it, changed, or altered, himself, or itself; or became changed, or altered; (S, A, Mṣb, TA:) to an unknown state: (S, TA:) [he assumed an unknown appearance: he disguised himself; or became disguised:] he became changed or altered in countenance by anger so that he who saw him did not know him: (Har, p. 144:) or **تَنَكَّرَ** signifies the changing, or altering oneself, or itself; or becoming changed, or altered; from a state which pleases one to a state which one dislikes. (T, K.) — **اِيَّاكَ وَالتَّنَكُّرَ** Avoid thou evil disposition. (Mgh.) — **تَنَكَّرَ لِي** Such a one [became changed, or altered, in countenance to me by anger so that I did not know him; or] met me in a morose manner. (A, TA.) [In art. **شَف** in the K, **تَنَكَّرَ** occurs.]

6. **تَنَاقَرُوا** see 4, first signification. — **تَنَاقَرُوا** He feigned ignorance. (S, A, K.) — **تَنَاقَرُوا** They acted with mutual hostility. (TS, A, K.)

10. **اِسْتَنَكَّرَ** see 4, first signification, and also in the latter part. — **اِسْتَنَكَّرَ** also signifies The inquiring respecting, or seeking to understand, a thing, or an affair, which one disapproves; (K, TA;) when one disapproves confirming, or establishing, the opinion expressed by an inquirer, or disapproves that his opinion should be contrary to what he has expressed. (TA.)

نَكْرٌ see **نَكْرٌ**. = See also **نَكْرٌ**.

نَكْرٌ (S, K) and **نَكْرٌ** [but the former is the more common] and **نَكْرَةٌ** (S, A, K) and **نَكْرَاءٌ** (A, K) *Cunning*; meaning both *intelligence mixed with craft and forecast*; and [simply] *intelligence, or sagacity, or skill and knowledge*; syn. **دَهَاءٌ**; (S, A, K;) and **فِطْنَةٌ**. (A, K.) See also **نَكْرٌ**. You say of a man who is intelligent and evil, or cunning, **كُنْزٌ نَكْرٌ**, and **كُنْزٌ نَكْرٌ** [How great is his cunning, &c.!] (S.) And **فَعَلَهُ مِنْ نَكْرِهِ**, and **نَكْرَتِهِ**, He did it of his cunning, &c. (TA.) And it is said in a trad. of Mo'awiyyeh, **اِنِّي لَا كُفْرَ، اِنِّي لَا كُفْرَ** Verily I hate cunning (الدَّهَاءُ) in the man. (TA.) = **نَكْرٌ**, as an epithet, applied

to a thing, or an affair, *Difficult, hard, arduous, or severe*; as also **نَكْرٌ** (M, A, K) and **نَكِيرٌ**: (TA:) and i.q. **مُنْكَرٌ**, q. v. (S, A, K.)

نَكْرٌ [app. *Difficulty, hardness, arduousness, or severity*;] a subst. from **نَكَرَ**, in the sense of **صَعَبٌ** [It was difficult, &c.]. (IKtt, TA.)

نَكْرٌ see **نَكِيرٌ**, in two places.

نَكْرٌ and **نَكْرٌ** (S, K) and **نَكْرٌ** and **مُنْكَرٌ** (K,) epithets applied to a man, *Possessing cunning*; or *intelligence mixed with cunning and forecast*; (S, K;) and [simply] *intelligent, or shifful and knowing*: (K;) and so, applied to a woman, **نَكْرٌ** (K) and **نَكْرٌ** (L, TA [but this is probably a mistake for **نَكْرٌ**]) and **نَكْرَاءٌ**, but **اُنْكُرَ** is not applied to a man in this sense, (Az, TA,) nor is **مُنْكَرَةٌ** to a woman: (TA:) pl. of the first and second (S, K,) and third, **اُنْكَارٌ** (S, K:) and of the last, **مَنَاقِيرٌ**; (Sb, S, K;) or, applied to men, **مُنْكَرُونَ**; and to other things, **مَنَاقِيرٌ** [which is irreg.]. (Az, TA.) — Also, **نَكْرٌ** and **نَكْرٌ** One who disapproves what is bad, evil, abominable, or foul; expl. by **يُنْكِرُ الْمُنْكَرَ**: pl. as above. (S.)

نَكْرٌ see **نَكْرٌ**: and **مُنْكَرٌ**. = See also **نَكْرٌ**, in two places.

نَكْرَةٌ a subst. from **اِنْكَارٌ** (K,) with which it is syn., [app. signifying (like **نَكْرَةٌ**) *Ignorance*: or *denial*: or *disapproval, or the like*], (TK,) like **نَكْرَةٌ** from **اِنْغَائٍ**. (K.) It is said, in a certain trad., **كُنْتُ لِي اَشَدَّ نَكْرَةً**, (TA,) i.e. **اِنْكَارًا**, (TK,) [Thou wast to me most ignorant, &c.]

نَكْرَةٌ *Ignorance, &c.*, (اِنْكَارٌ,) of a thing; (TA;) contr. of **مَعْرِفَةٌ**; (S, K;) and so **نَكْرَةٌ**; syn. **جَهَالَةٌ**; as in the phrase **فِيهِ نَكْرَةٌ** [In him is ignorance]. (A.) See also **نَكْرَةٌ**. — [As contr. of **مَعْرِفَةٌ**, it is also, in grammar, an epithet applied to a noun, signifying *Indeterminate, or indefinite*.]

نَكْرَةٌ see **مُنْكَرٌ**. — A calamity: (K:) *rigour, or severity, of fortune*; (A, TA;) as also [its dim.] **نَكِيرَةٌ**. (TA.) = See also **نَكْرٌ**. = And see **نَكْرٌ**.

نَكِيرٌ i.q. **اِنْكَارٌ** [in the sense of *Denial*]. (K.) It is said in the Kur, xlii. 46, **فَمَا لَكُمْ مِنْ نَكِيرٍ**, And there shall be for you no [power of] denial of your sins. (Bd, Jel.) And one says, **شَتِمَ** **فُلَانٌ** **فَمَا كَانَ عَنْدهُ نَكِيرٌ** [Such a one was reviled and he had no denial to make]. (A.) — [Also, i.q. **اِنْكَارٌ** in the sense of *Disapproval, or the like*: and manifestation thereof. See what here follows.] — Also, i.q. **اِنْكَارٌ** in the sense of The changing

[a thing]: (T, Mṣb, TA:) or the changing what is **مُنْكَرٌ** [here app. meaning *disapproved*]: (S, TA:) a simple subst. (T, TA.) The words of the Kur, [xxii. 43 and lxvii. 18,] **نَكِيرٌ كَانَ نَكِيرٌ** are explained as signifying *And how was my changing [of their condition]!* (TA:) or the meaning is, *and how was my manifestation of disapproval of their conduct*, (اِنْكَارِي عَلَيْهِمْ,) by changing favour into trial, and life into destruction, and a flourishing condition into a state of ruin! (Bd, xxii. 43.) In [some of] the copies of the K, it is said that **نَكِيرَةٌ** [but in a MS. copy I find **نَكِيرٌ** and so in the CK] is a subst. from **تَنَكَّرَ** as signifying the changing, or altering, oneself, or itself; or becoming changed, or altered; from a state which pleases one to a state which one dislikes: but a different statement is found in the T: [see above:] and **نَكِيرَةٌ** is not mentioned by any authority. (TA.) = A strong fortress. (Sgh, K.) See **نَكْرٌ**. = See also **مُنْكَرٌ**.

نَكْرَةٌ see **نَكْرَةٌ**. = See also **نَكْرٌ**.

اُنْكُرَ Worse, and worst; more, and most, evil, abominable, or foul. So it is explained as occurring in the Kur. [xxxi. 18,] **اِنَّ اُنْكُرَ الْاَصْوَاتِ نَصُوتُ الْحَمِيرِ** [Verily the most abominable of voices is the voice of asses]. (TA.) — See also **نَكْرٌ**: and the fem., **نَكْرَاءٌ**, see above.

مُنْكَرٌ contr. of **مَعْرُوفٌ**: (K:) [an explanation including several significations, here following.] — [Ignored, or unknown; as also **مُنْكَوْرٌ**, for] **مُنْكَوْرٌ** is syn. with **مَجْهُوْلٌ** [the pass. part. n. of the verb by which **اُنْكُرَ** is explained by K and in the K]; (TA;) and **مُسْتَنَكَّرٌ** signifies the same. (L.) For the pls. of **مُنْكَرٌ**, see **نَكْرٌ**. — [Denied, or disacknowledged. (See the verb.) — Deemed strange, extraordinary, or improbable. (See again the verb.)] — Any action disapproved, or disallowed, by sound intellects; or deemed, or declared, thereby, to be bad, evil, hateful, abominable, foul, unseemly, ugly, or hideous; or pronounced to be so by the law because the mind deliberates respecting the regarding it as such: and thus it is used in the Kur, ix. 113 [and other places]: (B, TA:) or anything pronounced to be bad, evil, hateful, abominable, or foul, and forbidden, and disapproved, disliked, or hated, by the law: (TA:) a saying, or an action, unapproved, not approved, unaccepted, or not accepted, by God: (KT:) unbecoming, indecent, or indecorous. (KL.) See **مَعْرُوفٌ**, voce **عَرَفَ**. **نَكْرٌ** and **نَكْرٌ** (S, A, Mṣb, K) and **نَكْرَاءٌ** (S, Mṣb, K) are all syn., (S, A, Mṣb, K.) [and are used as epithets in which the quality of a subst. predominates,] signifying a bad, an evil, a hateful, an abominable, a foul, an unseemly, an ugly, or a hideous, [and a formidable,] thing or

affair [or *action* or *saying* or *quality*, &c.]: (Msb.) [in this sense, its pl. is *مُنْكَرَات* and *مَنَاقِير*; as will be seen below:] *نُكْرٌ* is *contr.* of *عُرْفٌ* [which is syn. with *مَعْرُوفٌ*]. (TA.) You say *فِيهِمْ نُكْرٌ* [In them are good and evil qualities.] And *يُرْكَبُونَ الْمُنْكَرَاتِ*, and *الْعُرْفُ وَالنُّكْرُ*, [They commit bad, evil, abominable, or foul, actions.] (A.) And it is said in the *Kur*, [xviii. 73,] *لَقَدْ جِئْتَ شَيْئًا نُكْرًا* [Verily thou hast done a bad, an evil, an abominable, or a foul, thing]. (S.) = The name of one of two angels, the other of whom is named *نَكِيرٌ*; (S;) who are the two triers of [the dead in] the graves. (ISd, K.) = See also *نَكِيرٌ*.

مُنْكَوْرٌ: see *مُنْكَرٌ*, first signification. The pl. is *مَنَاقِير*, [which is also a pl. of *مُنْكَرٌ*,] accord. to Sb, who mentions it because, accord. to rule, the pl. of a sing. of this class is formed by the addition of *و* and *ن* for the masc., and *ا* and *ت* for the fem. (Abu-l-Hasan, TA.)

خَرَجَ مُتَنَكِّرًا He went forth disguised; or changed in outward appearance, or state of apparel. (TA.)

مُسْتَنَكَّرٌ: see *مُنْكَرٌ*, first signification.

طَرِيقٌ يَنْكُورٌ A road, or way, in a wrong direction. (S, K.)

[نكر،

See Supplement.]

نكس

1. *نَكَسَهُ* (S, A, Msb, K.) aor. *نَكَسَ*, inf. n. *نَكْسٌ*, (S, Msb,) He turned it over, or upside down; inverted it; reversed it; changed its manner of being, or state: (Sh, Msb:*) he turned it over upon its head: (S, A, K:) and he turned it fore part behind; made the first part of it to be last; or put the first part of it last: (Sh:) and *نَكَسَهُ* (S, A, K) inf. n. *نَكْسٌ*, (S,) signifies the same; (S,* A, K;) or has an intensive sense. (TA.) You say, *نَكَسَ السَّهْمَ فِي الْكِنَانَةِ* The arrow was turned, or put, upside down in the quiver. (TA.) And it is said in the *Kur*, [xxxvi. 68,] *وَمَنْ نَعْبِرُهُ نُنْكَسْهُ فِي الْخَلْقِ*, or, accord. to the reading of 'Asim and Hamzeh, *نُنْكَسُهُ*; meaning, And him whom We cause to live long, We cause him to become in a state the reverse of that in which he was, in constitution; so that after strength, he becomes reduced to weakness; and after youthfulness, to extreme old age. (TA.) — *نَكَسْتُ فَلَانًا فِي ذَلِكَ الْأَمْرِ* + I made such a one to enter again into that affair, or state, after he had got out of it. (ISh.) [Hence the saying in the *Kur*, xxi. 66,] *ثُمَّ نَكَسُوا عَلَى رُؤُوسِهِمْ* + Then they were made to

return to their disbelief: (Jel:) or † then they reverted to disputation, after they had taken the right course by means of consulting together; their return to falsity being likened to a thing's becoming upside down: and there are two other readings; *نَكَسُوا*, and *نَكَسُوا*; the latter meaning *نَكَسُوا أَنْفُسَهُمْ*: (Bd;) or † then they reverted from what they knew, of the evidence in favour of Abraham. (Fr.) — [And hence,] *نَكَسَهُ*, and *نَكَسَ*, (S, Msb, K,) or *نَكَسَ فِي مَرَضِهِ*, (A, TA,) inf. n. *نَكْسٌ* (S, Msb, K) and *نَكْسٌ* (TA, [but see what is said of this below]) and *نُكَاسٌ*, (Sh, K,) † He relapsed into his disease, after convalescence, or after recovery, but not complete, of health and strength: (S, A, K:) or the disease returned to him; [he relapsed into the disease;] as though he were made to turn back to it. (Msb.) You say, *أَكَلَ كَذَا فَنَكَسَ* † [He ate such a thing, and relapsed into his disease]. (A, TA.) And *نَكَسَ*, and sometimes one says, *نَكَسَا*, (S, K,) in this case, (S,) for the sake of mutual resemblance, (S, K,) or because *نَكَسَ* is a dial form [of *نَكَسَا*], (S,) [meaning, † May he fall upon his face, or the like, (see art. *تَعَسَ*), and relapse into disease: or] may he fall upon his face, and not rise after his fall until he fall a second time: and in like manner you say, *تَعَسَ وَاتَّكَسَ*. (Msb, art. *تَعَسَ*.) [See also 8.] You say also, *نَكَسَ الْجَرْحُ* † [The wound broke open again; or became recrudescant]. (S, in arts. *عَرَب* and *حَبَط*, &c.) — And *نَكَسَ الطَّعَامُ وَغَيْرُهُ دَاءَ الْمَرِيضِ* † The food, &c., made the disease of the sick man to return. (K.) And *نَكَسَ الْخَضَابَ عَلَى رَأْسِهِ* † He put the dye upon his head repeatedly, or several times. (A, TA *) — Also *نَكَسَ* [or more probably *نَكَسَ*] + He (a man) became weak and impotent. (Sh, in TA.) And *نَكَسَ عَنْ نَظَرَانِهِ*, like *عَنِ*, † He fell short of his fellows; was unable to attain to them. (TA.) — *نَكَسَ رَأْسَهُ*, and *نَكَسَهُ*, (TA,) [and *نَكَسَ* alone, (see *نَاكَسَ*),] and *نَكَسَ*, (L, TA, art. *يَقْرُ*), and *نَكَسَ*, (TA,) [and in like manner *نَتَكَسَ*, said of a flower-stalk in the M and K, voce *قَشْبٌ*,] He bent, or inclined, his head; (TA;) he lowered, or stooped, his head; bent, or hung, it down towards the ground; absolutely; or by reason of abasement. (So accord. to explanations of the act. part. n., below.)

2: see 1, throughout.

5: see 1, last sentence.

8. *نَكَسَهُ* quasi-pass. of *نَكَسَ*; (S, A, TA;) [and therefore signifying *It became turned over, or upside down; became turned over upon its head; became inverted; became reversed; became*

changed in its manner of being, or state; it became turned fore part behind; its first part was made to be last, or was put last:] he fell upon his head. (K.) This last signification [understood figuratively] it is said to have in the phrase *تَعَسَ وَاتَّكَسَ*, a form of imprecation, meaning, † May he be disappointed, or fail, of attaining his desire: for he who is overthrown in his affair (*مَنْ اتَّكَسَ فِي*) is disappointed of attaining his desire, and suffers loss. (TA.) [See also 1, where this form of imprecation is differently explained.] — Also, *نَكَسَ رَأْسَهُ*. (TA.) [See 1, last signification.]

نَكْسٌ An arrow having its notch broken, and its top therefore made its bottom: (S, A, K:) pl. [of pauc.] *أُنْكَاسٌ* (A, TA) and [of mult.] *نُكْسٌ*. (A.) — A head, or blade, of an arrow &c., having its tongue (*بَسْجٌ*) broken, and its point therefore made its tongue: (K:) pl. *أُنْكَاسٌ*. (TA.) — A bow of which the foot is made [of] the head of the branch; as also *مَنْكُوسَةٌ*. This peculiarity is a fault. (K.) — A child such as is termed *يَتْنٌ* [born preposterously, feet foremost; but *يَتْنٌ* is an inf. n., and I have not found it used as an epithet anywhere but in this instance]; (K;) *مَنْكُوسٌ*; and mentioned by IDrd; but he says that it is not of established authority. (TA.) — † Low, or ignoble; base; vile; mean, or sordid: See a verse cited voce *أَشْغَلَ*: (A:) † one who falls short of the utmost point of generosity; (K:) or of courage and generosity: (TA:) † weak; (S, K;) applied to a man: (S:) † short: (AHn:) pl. *أُنْكَاسٌ*. (A, K.) — See also *مُنْكَسٌ* — and *نُكْسٌ*.

نُكْسٌ, [app. pl. of *نُكْسٌ*,] + Old men tottering by reason of age (*مُدْرَهْمُونَ*) after attaining to extreme old age. (K.)

نَاكَسَ Lowering his head; bending, or hanging, down his head towards the ground; [absolutely;] (S, K;) [or] by reason of abasement: (TA:) pl. [properly *نَاكُسُونَ*; (see *Kur*, xxxii. 12;) and sometimes] *نَوَاكِسٌ*, (S, K,) used [only] in poetry, (S, TA,) by reason of necessity, (TA,) and anomalous, (S, K,) like *فَوَارِسٌ*. (S.) El-Farezdaq says,

• وَإِذَا الرِّجَالُ رَأَوْا يَزِيدَ رَأْيَهُمْ •
• خَضَعُ الرِّقَابِ نَوَاكِسَ الْأَبْصَارِ •

[And when the men see Yezed, thou seest them depressed in the necks, lowering the eyes]: (S:) thus the verse is related by Fr and Ks: Akh says, that it is allowable to say *نَوَاكِسَ الْأَبْصَارِ*, after the manner of the phrase *خَرِبَ خَرِبٌ*; [see art. *خَرِبَ*]; and Ahmad Ibn-Yahya adds

نَوَاكِبِي الْأَبْصَارِ (TA.) in relating it; saying نَوَاكِبِي الْأَبْصَارِ [See the remarks on فَوَارِسُ, pl. of فَارِسُ.]

مُنْكَبٌ A horse that does not raise, or elevate, his head, (S, IF, K,) nor his neck, when running, by reason of weakness: (IF, K:) or that has not reached the other horses (Lth, K) in their heat, or single run to a goal; (Lth;) i. e., by reason of his weakness and impotence; as also مُنْكَبٌ. (TA.)

وَلَدٌ مُنْكُوسٌ A child [preposterously brought forth; whose feet come forth before his head. (A, Mṣb, and so in a copy of the S.) See also وَلَدٌ مُنْكُوسٌ. [Preposterous child-birth] is when the feet come forth before the head; (K, and so in a copy of the S, [and that this is what was meant by the author of the S seems to be indicated by what immediately follows]) i. q. يَتْنُ. (S.) — طَوَافٌ مُنْكُوسٌ A circuiting of the Kaḡbeh performed in a way contrary to the prescribed custom, by saluting the black stone and then going towards the left. (Mgh.) — قَرَأَ الْقُرْآنَ مُنْكُوسًا He read or recited, the Kur-án, beginning from the last part thereof, (K,) i. e. from [the commencement of the latter of] the مَعْوِذَتَانِ [or last two chapters], (TA,) and ending with the فَاتِحَةُ [or first chapter]; contrary to the prescribed mode: (TA:) or beginning from the end of the chapter, and reading it, or reciting it, to its beginning, invertedly; (K;) a mode which A'Obeyd thinks impossible; and therefore he holds the former explanation to be the right: (TA:) each of these practices is disapproved, excepting the former in teaching children, [in which case it is generally adopted in the present day,] (K,) and [in teaching] the foreigner the [portion of the Kur-án called the] مُفْصَلٌ; an indulgence being granted to these two only because the long chapters are difficult to them: but if any one knows the Kur-án by heart, and intentionally recite it from the last part thereof to the first, this is forbidden: and if we disapprove this, still more is the reciting from the end of the chapter to the beginning disapproved, if the doing this be possible. (TA.) — مُنْكُوسٌ also signifies † Suffering a relapse into disease, after convalescence; or after recovery, but not complete, of health and strength. (K.) — مُنْكُوسَةٌ applied to a bow: see نَكَّشَ.

نكش

1. نَكَّشَ الْبَيْتَ (S, A,) or نَكَّشَ الْبَيْتَ (K,) aor. نَكَّشَ (Az, S, ISd, K) and نَكَّشَ (IDrd, K,) inf. n. نَكَّشَ (A,) He entirely exhausted the water of the well: (Az, S, A:) and (A) he extracted what was in the well, of black fetid mud (حَمَاةٌ) [in some of the

copies of the K, حَمِيَّةٌ, which is a mistranscription,] and of clay; (A, K;) as also نَكَّشَ. (Sgh, K.) Hence the saying, فَلَانٌ بَحْرٌ لَا يَنْكُشُ (S, K*) + [Such a one is] a sea, or great river, which will not be entirely exhausted, nor will diminish. (K.) And عِنْدَهُ شَجَاعَةٌ لَا تَنْكُشُ (S, TA) † He has courage which will not be exhausted: said of 'Alee, by a man of Kureysh. (TA.) — And نَكَّشَ الشَّيْءَ He consumed the thing; made it come to an end, fail, cease, perish, or come to nought: (A, K;) and the same, (ISd, A,) aor. and inf. n. as above, (M,) or نَكَّشَ مِنْهُ (Lth, K,) he made an end of the thing; or ceased from it, having finished it. (Lth, ISd, A, K; but in [some of] the copies of the K, فَرَعَ is put by mistake for فَرَعَ, in this explanation. TA.) One says, إِتَتْهُوَ إِلَى عُشْبٍ فَتَنْكُشُوهُ They came at last to herbage, and consumed it. (S, TA.) And لَمْعَةٌ نَكَّشَ مَا تَنْكُشُ [A piece of herbage beginning to dry up] that is not extirpated, or cut off entirely with its roots. (K.) — نَكَّشَ also signifies † The scrutinizing or investigating, or searching or examining or inquiring into, affairs. (TA.) [You say, app., نَكَّشَ عَنِ الْأُمُورِ, meaning, He scrutinized, &c., affairs.] — And نَكَّشَانٌ is like نَكَّشَ [but in what sense is not said]. (TA.)

8: see 1, first sentence.

نَكَّاشٌ † A man who scrutinizes or investigates, or searches or examines or inquires into, affairs; (TA;) as also مُنْكُشٌ. (IDrd, K.)

نَكَّاشٌ: see مُنْكُشٌ.

مِنْكَاشٌ a dial. form of مَنَاشٌ, but of weak authority. (TA.)

سَفَطٌ مُنْكُوشٌ A receptacle of the kind called سَفَطٌ of which the contents have been taken out. (TA.) — † هُوَ مُنْكُوشٌ مِنَ الْهَنَاقِشِ [He is one of those who are empty, or devoid of good]: a phrase denoting vituperation. (TA.)

نكص

1. نَكَّصَ عَنِ الْأَمْرِ (A, K,) [aor. نَكَّصَ, and sometimes نَكَّصَ, as will be shown below,] inf. n. نَكَّصَ (S, IF, A, Mṣb, K) and نَكَّصَ (A, K) and مَنَكَّصٌ (K) and نَكَّصَانٌ (MA,) He receded, retired, or drew back from the thing, or affair; refrained, forbore, abstained, or desisted, from it; recoiled from it, shrank from it, or drew back from it in awe or fear; (S, IF, A, Mṣb, K;) as also نَكَّصَ عَنْهُ. (Abou-Turáb, TA.) You say also, نَكَّصَ عَلَى عَقِبِهِ (S, Mṣb, K,) or عَلَى عَقِبِهِ (A,) aor. نَكَّصَ (S, Mṣb) and نَكَّصَ (S,) or the latter only, (Sgh, TA,) or the former is allowable, (Zj, TA,)

He turned back from a thing to which he had applied himself; (IDrd, S, A, Mṣb, K, TA;) meaning a good thing; and sometimes an evil thing; (IDrd, TA;) or meaning particularly a good thing; or extr. with respect to an evil thing. (K.) [See the Kur, xxiii. 68.] Hence نَكَّصَ [as syn. with نَكَّصَ], though we have not heard it. (Mgh.)

8: see above.

حَظُّهُ نَاقِصٌ وَجَدُّهُ نَاقِصٌ † [His lot, or portion, is decreasing, or deficient, and his good fortune is receding]. (A, TA.)

مُنْكَصٌ (O, B, K,) like مَقْعَدٌ (TA,) [in the CK, erroneously, مُنْكَصٌ,] A place to which one removes, withdraws, or retires afar off; syn. مُتَنَحٍّ. (O, B, K.) El-Aḡshā says, praising 'Alḡamah Ibn-'Olátheh,

أَعْلَقَ قَدْ جَبَرْتَنِي الْأُمُورُ
إِيَّكَ وَمَا كَانَ لِي مُنْكَصٌ

[O 'Alḡamah, affairs have compelled me to have recourse to thee, and there was not for me any place to which to retire. (TA.)

[نكظ, &c.]

See Supplement.]

نمأ

نَمَأٌ and نَمْرٌ Little lice. (Kr, K.) [See also نَمَّة.]

نمت

نَمَتْ A certain plant, having a fruit that is eaten. (L, K.) The only explanation given by several lexicographers. (TA.)

نمذج

نَمُودَجٌ (K, Mṣb &c.) and نَمُودَجٌ; which latter is said to be a corruption in the TS and the K; but this is denied by El-Khafiḡee and by Mṡr; and learned men, in early and in late times, have constantly used the word نَمُودَجٌ without any expression of disapproval; Z and El-ḡasan Ibn-Rasheḡ El-ḡeyrawánee, two leading lexicologists, having even named thereby books written by them; (MF;) vulgo نَمُودَه [which is a Persian word]; (TA;) A model, an exemplar, a pattern, or a likeness of a thing, after the similitude of which a thing is made: (Mṣb:) a model, or likeness, of a thing; (K;) i. e., a thing that is made in the form, or after the fashion, of another thing, that the mode of the latter may be known thereby: (TA:) a thing which shows the mode, or quality, or qualities, of another thing: (Mṣb:) an arabicized word, (K,) from [the Persian] نَمُودَه.

نمر

1. نَمَرَ, aor. نَمَرَ, (S, K,) inf. n. نَمَرَ, (S,) [It was,

or became, spotted like a leopard or panther: see also 5:] it (a cloud, or collection of clouds,) became of the colour of the **نَمِر** [leopard or panther], (S, K,) spots being seen in their interstices. (S.) — See also 5, in three places.

2. **نَمِر**, inf. n. **نَمِير**, + *He, or it, changed, or altered, and rendered morose, his face.* (T.) — See also 5, in two places.

5. **نَمِر** [*He made himself like a leopard or panther, in diversity of colours: see also 1.*] **أَمْر** Ibn-Maḍde-Kerib says,

• قَوْمٌ إِذَا لَبَسُوا الْحَدِيدَ
• سَدَ تَنَمَّرُوا حَقًّا وَقَدًّا

[A people who, when they put on armour of iron mail,] make themselves like the leopard or panther (**نَمِر**) in the diversity of colours of the iron [rings] and the thongs. (S.) — + *He made himself like the leopard or panther* (**نَمِر**, K, TA) in ill-nature: (TA:) † *he became angry; as also* **نَمِر**, (M,) aor. ٤, inf. n. **نَمِر**; (TA;) and **نَمِر**, (M:) † *he became evil in disposition; as also* **نَمِر**, (T:) † *he became angry and evil in disposition; as also* **نَمِر** and **نَمِر**; (IKt, Sgh, K;) like the **نَمِر**: (TA:) † *he strained the voice in threatening:* (Sgh, K:) and **نَمِرَ لَهُ** + *he became ill-natured and altered to him, and threatened him; because the* **نَمِر** is never met otherwise than angry and ill-natured. (As, S, K.)

نَمِر: see **نَمِر**.

نَمِر: see **نَمِر**, throughout. — **نَمِر** (S, A, Mḡb, K, &c.) and **نَمِر**, (M, A, Mḡb, K,) which is a contraction of the former, (Mḡb,) or a dial. form, (TA.) [The leopard;] a certain wild beast, (S, A, Mḡb, K, &c.) well known, (A, K,) more malignant than the lion, (T, M, Mgh, Mḡb,) and bolder, (Mḡb,) so called because of his **نَمِر** [or spots], (M, K,) being of divers colours, (M,) called in Persian **بَلَنَك**: (Mgh:) fem. with ٤: (S, Mḡb:) pl. [of pauc.] **أَنْمَر** (M, K) and **أَنْمَار**, (M, Mḡb, K,) and [of mult.] **نَمُور**, (S, M, Mḡb, K,) held by Th to be pl. of **نَمِر**, (M,) and **نَمُورَة** (Mḡb, and so in some copies of the K) and **نَمِر**, (S, M, K,) which occurs in poetry, and is anomalous, perhaps a contraction of **نَمُور**, (S,) and not mentioned by Sb, (M,) and **نَمِر**, (M, K,) which is the most common in occurrence, but, accord. to Th, he who uses it makes the sing. **أَنْمَر**, (M,) and **نَمَار**, (M, K,) held by Th to be pl. of **نَمِر**, (M,) and **نَمَارَة**. (K.) As the **نَمِر** is one of the most abominable and malignant of wild beasts, one says, **لَيْسَ فُلَانٌ لِفُلَانٍ جِلْدَ النَّمِر**, meaning, † *Such a one became changed, or altered, to such*

a one; or met him in a morose manner: (IB:) or became very rancorous, or malicious, towards him. (TA.) The kings of the Arabs, when they sat [in judgment] to slay a man, used to attire themselves in skins of the **نَمِر**, and then give orders for the slaying of him whom they desired to slay. (IB.) — See also **نَمِير**, throughout.

نَمِرَة A spot, or speck, of any colour whatever: pl. **نَمَر**. (M, K.)

نَمِرَة A garment of the kind called **بُرْدَة**, of wool, (S, K, TA,) striped, (TA,) worn by the Arabs of the desert: (S, K, TA:) or a garment of the kind called **شَمْلَة**, (M, K,) or **كِنَاء**, (A, Mgh, Mḡb,) having white and black stripes, or lines, (M, Mgh, Mḡb, K,) worn by the Arabs of the desert: (A, Mḡb:) and a garment of the kind called **حَبْرَة**; (M, K;) so called because of the diversity of the colours of its stripes: (M:) or any **مَثَر**, of those worn by the Arabs of the desert, that is a striped **شَمْلَة**: (IAth:) or a striped **إِزَار** of wool; (TA;) pl. **نَمَار**: (IAth, Mḡb:) it is an epithet in which the quality of a subst. predominates. (TA.) It is said in a trad. of Saʿad, **نَبَطِي فِي حُبُونِهِ أَغْرَابِي فِي نَمِرَتِهِ أَسَدٌ فِي تَأْمُورَتِهِ** [A Nabathea in his hubweh (a long piece of cloth, or the like, wound round the back and legs of a person sitting with his thighs against his belly); an Arab of the desert in his nemireh; a lion in his den]. (S.) — See also **أَنْمَر**.

نَمِر (T, S, M, A, K) and **نَمِر**, (M, K,) **مَاءَ نَمِر** (T, S, M, A, K) and **نَمِر**, (M, K,) *Wholesome water, whether sweet or not sweet: (S, K:) or sweet and wholesome water: (T, A:) or wholesome in satiety: (TA:) or copious: (Ibn-Keyrān, M, K:) or increasing in quantity, syn. نَامٍ, (As, T, TA,) or زَاكٍ, (K,) whether sweet or not sweet: (T, TA:) or increasing in quantity in the beasts [app. meaning while they drink], (زَاكٍ فِي الْمَاشِيَةِ نَامٍ, T, M,) whether sweet or not sweet. (M.) [As زَاكٍ is coupled with نَامٍ, app. as an explicative adjunct, in the T and M, I think that I have here rendered it correctly: otherwise I should have supposed it to mean, perhaps, pure.] — **حَسَبَ نَمِير**, (S, M, A, K,) and **نَمِر**, (M, K,) † *q. زَاكٍ* [see above]: (S, M, A, K:) pl. **أَنْمَار**. (M.)*

أَنْمَر Spotted white and black: (M, K:) or in which is black and white; applied to a wild beast; as also **نَمِر**: (A:) fem. **نَمِرَاء**; (M, A, K;) applied to a ewe or she-goat: (A:) pl. **نَمَر**: (A:) also **أَنْمَر** a horse, (S, K,) and an ostrich, (K,) variegated like the **نَمِر**, (S, K, TA,) having one spot white and another of any colour: (S, TA:) pl. as above: (TA:) or, applied to an ostrich, in which is blackness and whiteness: pl.

as above: (S:) and a lion in which is dust-colour and blackness: and **مَنْمَر** a bird having black spots; also sometimes applied as an epithet to a horse such as is termed **بِرْدُون**. (TA.) Also, A collection of clouds of the colour of the **نَمِر**, spots being seen in their interstices: (S:) or having black and white spots: (TA:) and **نَمِر** signifies a collection of clouds having marks like those of the **نَمِر**: or small portions near together: n. un. with ٤: (M:) or **نَمِرَة** signifies a small portion of a cloud: and its pl. [or rather the coll. gen. n.] is **نَمَر**. (K.) It is said in a proverb, **أَرْنَبَهَا نَمِرَة أَرَكَهَا مِطْرَة** [Show thou it to me spotted like the leopard, I will show it to thee raining]: (S, K:) alluding to an event which one certainly knows will happen when the symptoms thereof appear: (Meyd, K, TA:) originally said by Abou-Dhuyb El-Hudhalee: (TA:) **نَمِرَة** is here like **خَصْرًا** in the Kur, vi. 99, for **أَخْضَرًا**: (Akh, S:) by rule, it should be **نَمِرَاء**, (K, TA,) fem. of **أَنْمَر**. (TA.) — See also **نَمِر**.

مَنْمَر: see **أَنْمَر**. [In the TA, voce **حَبْرَة**, it is applied as an epithet to a garment of the kind called **بُرْد**: and in the K, voce **حَبِير**, to a cloud, or collection of clouds: in the former case, it app. signifies striped, (see **نَمِرَة**.) or, as in the latter case, spotted.]

نمس

1. **نَمَسَ**, aor. ٤, inf. n. **نَمَسَ**, *He concealed it; namely, a secret.* (S.) See also 2. — *He spoke, or discoursed, secretly to him, or with him; he acquainted him with a secret; (S;) as also* **نَامَسَ**, (S, M, A, K,) inf. n. **نَمَاسَة** (M, A) and **نِمَاس**. (M.) You say, **مَا أَشَوْقَنِي إِلَى مَنَامَسَتِكَ** [How great is my desire, or longing, for thy secret discourse!] (A, TA.) — [And it seems to be indicated in the M, that **نَمَسَ**, aor. and inf. n. as above, signifies *He became a confidant, or acquainted with another's secrets.*] — [Hence, perhaps,] **نَمَسَ بَيْنَهُم**, inf. n. as above; (IAqr:) and **نَمَسَ بَيْنَهُم**, (IAqr, K,) inf. n. **نِمَاس**; (IAqr;) *He created discord, or dissension, among them, (IAqr, K,) and incited them one against another, or went about among them with calumnies.* (IAqr.) See also 2. — **نَمَسَ**, aor. ٤, inf. n. **نَمَسَ**, *It (clarified butter, S, A, K, or oil, M, and perfume, and the like, A, and anything sweet or good, M) became bad, or corrupt, (S, A, K,) so as to be slimy, ropy, or viscous; (TA;) became altered (M, TA) and bad, in the manner described above: (TA:) and* **نَمَسَ**, said of [the preparation made of churned milk called] **أُفْط**, *it became stinking, or fetid.* (TA.) See also 2, below.

2. **نَمَسَ**, aor. ٤, inf. n. **نَمَسَ**, (A, TA,) inf. n. **نَمَسَ**,

(A, K.) *He concealed from him the thing, or affair; or made it dubious, or confused, to him; syn. لَبَسَهُ.* (A, K, * TA.) See also 1, first signification. — *نَمَسَ بِصَاحِبِهِ* *He calumniated his companion; syn. نَمَر بِهِ.* (A.) See also 1. — *نَمَسَ شَعْرَهُ* *His hair became befouled by oil.* (M.) See also 1, last sentence.

3. *نَامَس* *He (a hunter) entered a نَامُوس, i.e., lurking-place, or covert.* (K.) See also 7. — *نَمَسَهُ*: see *نَامَسَهُ*.

4. *نَمَسَ بَيْنَهُم*: see *نَمَسَ بَيْنَهُم*.

5. *نَمَسَ* *He (a hunter) made for himself a نَامُوس, i.e., lurking-place, or covert.* (A.) — *نَامُوس*: see *نَمَسَ*.

7. *نَمَسَ*, of the measure *انْفَعَلَ*, (S, CK [in some copies of the K, *افتعل*, which is a mistake,]) *He concealed himself: (S, K:) or انمَس في الشيء* signifies *he entered into the thing (M, IKtt) and concealed himself.* (IKtt.) See also one of the explanations of *نَامُوس*, in which this verb occurs: and see 3.

نَمَش [The ichneumon; so called in the present day:] *a certain small beast, (IKt, El-Farábee, S, M, Msh, K,) broad, as though it were a piece of قَدِيد [or salted or sun-dried flesh-meat], (S,) found in the land of Egypt, (S, K,*) one of the most malignant of wild animals, (M,) that kills the [hind of serpent called] نُعْبَان: (IKt, El-Farábee, S, M, Msh, K:) the keeper of vines or palm-trees or seed-produce (النَّاطِر) takes it for his use, when he is in vehement fear of serpents of the kind above mentioned: for it attacks them, making itself thin and slender as though it were a piece of rope; and when it winds itself upon them, they draw back their breath vehemently, and it takes their breath; thus the serpent becomes inflated in its inside, and is cut asunder: (TA:) or i.q. ابْنُ عَرَسٍ [the weasel]: (IKt, TA:) or a certain small beast, resembling the cat, generally frequenting gardens; accord. to IF, also called دَلَق [q.v.]; (Mshb;) the beast called دَلَق [the Persian original of دَلَق]; [see رَابْنُ مِقْرَض in art. قَرْض]; called from *نَمَس* in the first of the senses explained above: (A;) or i.q. ظَرْبَان (El-Mufaddal Ibn-Selemch, TA:) from these various sayings, it appears that several species are called by this name: (TA:) pl. [of pauc.] *أَنْهَاس* (TA) and [of mult.] *نُمُوس*. (Mshb.) You say, *النَّاسِ أَنْهَاس*, [app. meaning, *Among men are some that are malignant as the animals called انهاس*]. (A, TA.)*

نَمَسَ The odour of milk, and of grease or gravy; as also *نَمَر*. (M.)

نَمَسَ, applied to clarified butter, (A,) or oil, (M,) and perfume, and the like, (A,) and anything sweet or good, (M,) *Bad, or corrupt, (A, TA,) so as to be slimy, ropy, or viscous; (TA;) altered, (M, TA,) and bad, in the manner described above: (TA:) and مُنَمَسٌ, applied to أَقَط, [see 1, last signification,] stinking, or fetid.* (TA.)

نَمَاس: see *نَامُوس*.

نَوَامِيس *A secret: (Seer, M:) [pl. نَوَامِيس.] — [Hence, app., rather than from the Greek νόμος as some have supposed,] Revelation. So in a trad. respecting fines for bloodshed; in which it is said, قَضَيْتَ فِينَا بِالنَّامُوسِ [Thou hast pronounced judgment respecting us according to revelation]. (Mgh.) [But see a remark on this signification in what follows.] — [And hence,] The law of God. (KT.) — [And from the first,] An evasion, artifice, or expedient, by which a man conceals himself; expl. by *الْإِحْتِيَالِ مِنَ الرَّجُلِ بِهِ*; *مَا يَتَمَس بِهِ الرَّجُلُ مِنَ الْإِحْتِيَالِ*; (S;) or *مَا تَتَمَس بِهِ مِنَ الْإِحْتِيَالِ*; (K [but here, app., rather than *تَتَمَس* is a mistake for *تَتَمَس*]) *deceit; guile; circumvention.* (A, TA.) You say, *فُلَانٌ صَاحِبٌ نَوَامِيس*, and *نَوَامِيس*, *Such a one is a person of deceit, &c., and of deceits, &c.* (A, TA.) And hence the phrase *نَوَامِيسُ الْحُكَمَاءِ* [app. meaning *The artifices of the wise men*]. (TA.) — [Also, in post-classical writings, A man's honour, or reputation, which should be preserved inviolate; syn. عَرَض.] — [The remaining significations I regard as being derived from those above mentioned; supposing a prefixed noun to be understood; in some instances, صَاحِب, or ذُو; in others, مَكَان, or مَحَل.] — *A confidant; one who possesses, or is acquainted with, secrets, or private affairs; (S, M, A, Mgh, Msh, K;) of a king, (Mgh, TA,) or governor, or prince, (A,) or other man; (A'Obeyd, S, M, Msh, TA;) whom one acquaints with his private affairs, and distinguishes by revealing to him what he conceals from others: (A'Obeyd, S:) or one who possesses, or is acquainted with, secrets, or private affairs, of a good nature: (K, TA:) and جَانُوسٌ signifies one who possesses, or is acquainted with, secrets, or private affairs of an evil nature. (TA.) [The author of the Mgh thinks that the second of the significations mentioned above, i.e. "revelation," is derived from this; a prefixed noun [such as كِتَاب, perhaps,] being understood.] Hence, (Mgh,) *النَّامُوسُ*, (A'Obeyd, S, M, Msh, K,) or *النَّامُوسُ الْأَكْبَرُ*, (A, TA,) is applied to [The angel] *Gabriel*; (A'Obeyd, S, M, A, &c.) by the people of the scriptures; [meaning, the Christians, and perhaps, the Jews also;] (S, Mgh;) because God has distinguished him by communicating to him revelations and hidden things with which no**

other is acquainted. (TA.) — *A repository (وَعَدَ) of knowledge. (M.) — Skilful; intelligent. (K, * TA.) — One who enters into affairs with subtle artifice. (As, K, *) — A calumniator; syn. نَمَاس; (K;) as also نَمَاسٌ. (A, K.) — A liar. (M.) — The lurking-place, or covert, (قُتْرَة, q. v.,) of a hunter, (S, M, A, K,) in which he lies in wait for the game: (TA:) sometimes written with م [نَامُوس]; but for what reason [says ISd] I know not. (M.) — A snare; syn. شَرَك: (K:) because it is concealed beneath the ground. (TA.) — The covert, or retreat, of a lion; as also نَامُوسَة. (K.) — The chamber, or cell, of a monk. (TA, K, * voce تَامُور.)*

نَامُوسَة: see *نَامُوس*, last signification but one.

أَنْمَسَ *Of a dusky, or dingy, colour, (K,) [like the نَمَس, or ichneumon.] — Hence, [its pl.] نَمَس is applied to [A certain species (namely the كُذْرِي) of] the kind of birds called قَطَا. (K.)*

نَمَس: see *نَمَس*.

مَنَامِيس *Entering a نَامُوس [or hunter's lurking-place]. (S.)*

نَمَش

1. *نَمَشَ*, aor. نَمَشَ, (K,) inf. n. *نَمَشَ*, (TA,) *He, or it, was, or became, speckled with white and black: or marked with spots upon the skin differing from it in colour. (K.)* See *نَمَشَ* below. — *نَمَشَهُ*, inf. n. *نَمَشَ*, *He variegated it; or decorated, or embellished, it; (TA;) [us also نَمَشَهُ, but app. in an intensive sense, for its inf. n.] تَمَشِش is syn. with تَدْبِيج.* (TA.) — [And hence, app.,] *† He mixed, or confounded, it; e. g., good speech with bad; as also the † latter of these two words. (TA.)*

2: see 1, in two places.

نَمَشَ *A mark, trace, vestige, or relic. (TA.)*

نَمَشَ *White and black specks (S, A, Mgh, K) in a colour: (TA:) or spots in the skin differing from it in colour; (IDrd, A, K;) sometimes in horses, and mostly in such as are of a sorrel colour. (TA.) — Lines, or streaks, of variegations or decorations in variegated or figured cloth, &c. (K.) — Whiteness in the roots, or lower parts, of the nails, which goes away and returns. (TA.)*

نَمَشَ *Speckled with white and black; applied to a bull; (TA:) and so نَمَشَ; (Mgh, TA;) applied to a man. (Mgh.) You say, نَمَشَ نَمَشَ, meaning, A wild bull, which has specks (S, TA) and lines, or streaks. (TA.) And نَمَشَ*

(TA:) pl. نِهَابٌ (S, K) and نُهوبٌ (Nh, &c.): نُهَبٌ also signifies *the same*; and thus is similar to نَحَلَى, meaning عَطِيَّةٌ: and also signifies *what is allowed, or given, to be taken as spoil, plunder, or booty*; and thus is similar to رَقَبِي and رَقَبِي (IAth); and so نُهَبَةٌ (Mgh) [and نُهَبِي and نُهَبِي:] a man, named Fizr, said of some goats which he drove forth, هِيَ النُهَبِي, or النُهَبِي, accord. to different readings; meaning that it was not allowable to any one person to take of them more than one: (TA:) or نُهَبٌ signifies *what is taken as spoil, plunder, or booty*; or so taken by whomsoever will, of what is allowed to be so taken: syn. نُهَبٌ (Lh, K:) and نُهَبِي, *what is allowed to be so taken*; syn. إِسْرٌ مَا أُتْبِتَ (S:) or *what is taken as spoil, plunder, or booty*; syn. إِسْرٌ مَا نُهَبَ. (So in one copy of the S.) — [Hence] نُهَبٌ *An incursion made into an enemy's territory for the sake of acquiring spoil, plunder, or booty; and a spoiling, or plundering.* (TA.) = أَحْرَزْتُ نُهَبِي وَأَتَّبَعِي النَّوَافِلَ, in a trad. of Aboo-Beker, means *I have accomplished what I had to perform of the prayers termed النَوَافِلُ before my sleeping, lest the occasion for my doing so should slip from me; and when I awake, I perform the prayers termed النَوَافِلُ.* (TA.) [He termed the وتر prayers نُهَبٌ because he performed them before the right time.] = نُهَبٌ: *A kind of رَكْضٌ [i. e., app., of running, with reference to a horse].* (Lh, K.)

نُهَبَةٌ and نُهَبِي (Lh, Mgh, Msh, K) and نُهَبِي (K) *Spoil, plunder, or booty; a thing taken as spoil*: (Mgh, Msh:) and also *Spoliation; a taking of spoil, plunder, or booty*: (Mgh:) substs. from نُهَبَ (K:) and substs. in the sense of نِهَابٌ (Lh, Mgh): نُهَبِي is explained in the Towshech as signifying the *taking of a Muslim's property by force*: it is said, [of Muhammad,] in a trad., that he scattered some articles of property, and the people did not take them; so he asked them why they did not take; and they replied قَدْ نُهَبْتُ عَنْ النَّبِيِّ [Hast thou not forbidden spoliation?]; but he said إِنَّمَا نُهَبْتُ عَنْ نُهَبِي الْعَسَاكِرِ [I have only forbidden soldiers' spoliation]. (TA.) See نُهَبٌ.

نُهَبِي }
نُهَبِي }
نُهَبِي } : see نُهَبٌ and نُهَبَةٌ.

نُهَبَةٌ and نُهَابٌ [pl. of نُهَابٌ]: see 6.

نُهَبٌ A horse that excels in running: (K:) and in like manner an ass. (TA.)

نُهَبٌ What is sought, or sought after, quickly: syn. مَطْلُوبٌ مُعْجَلٌ. (K.)

نَهت

1. نَهَتَ, aor. نَهَتْ, [contr. to analogy,] inf. n. نَهَاتَ (S, K) and نَهَاتَ (K) *He cried out, or uttered a cry*: (TA:) [see نَهَاتِي عَلَيْهَا voce زَيْتَرٍ:] he uttered the kind of sound termed زَيْتَرٌ [i. e., he (a lion, TA) uttered a sound from his chest; or roared:] (K:) or he uttered a sound lower than that which is termed زَيْتَرٌ (S:) or he breathed hard; or emitted the voice, or the breath, with a moaning; i. q. زَحَرَ (K,) and طَحَرَ (TA:) or he uttered a sound from his chest on an occasion of distress. (TA.)

النَهَاتُ and النَهَاتُ (thus the last is written accord. to the K, but it occurs in a verse written النَهَاتُ, TA, and in this latter manner it is written in the L,) *The lion.* (K.) — أَسَدٌ نَهَاتٌ (S, L,) and مُنَهَاتٌ (L,) [A lion uttering frequently a low growl]. (S, L.) — حِمَارٌ نَهَاتٌ: *An ass that brays much, or frequently.* (S, K.) — رَجُلٌ نَهَاتٌ: *A man that breathes hard; or emits the voice, or the breath, with a moaning.* (S, K.) See مُطْلَعٌ.

النَهَاتُ The throat; the guttur: (K:) so called because the sound termed نِهَاتٌ proceeds from it. (TA.)

النَهَاتُ: see النَهَاتُ, and النَهَاتُ, and النَهَاتُ.

نهج

1. نَهَجَ (K, Msh,) aor. نَهَجَ, inf. n. نَهَجٌ (Msh:) and نَهَجَ (S, K:) *It (a road, or way, S and Msh, and an affair, TA,) became manifest, plainly apparent, or open*: (S, K, Msh,) and so, with respect to a road, نَهَجَ. (K.) — نَهَجَ (S, K, Msh,) and نَهَجَ (K, Msh,) *He, or it, rendered (a road, S and Msh, and an affair, TA,) manifest, plainly apparent, or open*: (S, K, Msh:) — اِعْمَلْ عَلَى مَا نَهَجْتَهُ لَكَ Do according to that which I have made manifest to thee. (S.) = نَهَجَ, aor. نَهَجَ, (inf. n. نَهَجَ; TA,) and نَهَجَ; *It (attrition, TA) wore out, or rendered worn out, a garment.* (K.) — نَهَجَ, aor. نَهَجَ; (A'Obeyd, S, K;) and نَهَجَ (K,) but this is disallowed by A'Obeyd, (S,) and نَهَجَ (K;) *It (a garment) became old and worn out*: (K:) or نَهَجَ signifies *it began to become worn out*: (S:) and it became old and worn out, but without being rent in several parts. (TA.) [The effect of] attrition spread through it. (IAqr.) = نَهَجَ الطَّرِيقَ He

went along the road. (S, K.) = نَهَجَ, aor. نَهَجَ, inf. n. نَهَجَ (S, K;) and نَهَجَ, inf. n. نَهَجَةٌ (ISh); this inf. n. also mentioned by Lth, who knew no verb belonging to it; (L;) and نَهَجَ, aor. نَهَجَ, (K,) inf. n. نَهَجَ; (L, in art. اَنْحَ) and نَهَجَ, inf. n. اِنْهَاجَ; (L;) *He was out of breath; breathed short, or unintermittedly; panted*: (S, L, K;) by reason of violent motion: said of a man, and of a beast of carriage, (L,) and of a dog. (T.) One says, فَلَانٌ يَنْهَجُ فِي النَّفْسِ, فَلَانٌ يَنْهَجُ فَمَا أُدْرِي مَا أَتْبَعَهُ Such a one is out of breath, or breathes short, or unintermittedly, or pants for breath, and I know not what hath caused him to be so, or to do so. And it is said in a trad., رَأَى رَجُلًا يَنْهَجُ He saw a man breathing short, or unintermittedly, or panting for breath, by reason of fatness, and putting forth his tongue, from fatigue or the like. (S.)

4. ضَرَبَهُ حَتَّى اَنْهَجَ He beat him until he became stretched along: or, until he wept: (TA:) [but probably بَكَى "he wept" is a mistake for اَنْهَجَ he became worn with the beating]. = اَنْهَجَ He, or it, caused him (a man, S, and a beast of carriage, TA) to be out of breath, or to breath short, or unintermittedly, or to pant for breath. (S, TA.) [See an ex. voce نَهَجَ.] He rode a beast of carriage so as to cause it, or until he caused it, to be out of breath, &c., (S, K,) and to become fatigued, or jaded. (TA.) = See 1, throughout.

10: see 1. — فَلَانٌ يَسْتَنْهَجُ سَبِيلَ فَلَانٍ (S,) or طَرِيقَ فَلَانٍ (K,) *Such a one follows the way of such a one.* (S, K.)

نَهَجَ (S, K,) and نَهَجَ (L) and نَهَجَ and نَهَجَ (S, K) *A manifest, plainly apparent, or open, road, or way*: (S, L, K:) and so طَرِيقٌ نَهَجٌ: (TA, from a trad.): pl. of the first نَهَجَاتٌ and نَهَجٌ and نَهَجٌ (L:) [and of the third نَهَجَاتٌ]. — مَنَاهِجٌ طَرِيقٌ نَهَجَةٌ Manifest roads, or ways. (L.) — نَهَجَ الطَّرِيقَ [The plain, or open, track of the road]. (M, K, in art. سَنَ.)

نَهَجَ: see نَهَجَ.

نَهَجَ: see طَرِيقٌ نَهَجَةٌ.

نَهَجَ: see مَنَاهِجٌ and مَنَاهِجٌ.

نهد

1. نَهَدَ, aor. نَهَدَ, (S, L, Msh, K,) and نَهَدَ, (Msh, K,) inf. n. نَهْدٌ (S, L, &c.,) *It (a girl's or woman's breast) was, or became, swelling, prominent, or protuberant*: (S, L, Msh, K:) or became full. (Munjid of Kr.) [See also كَعَبَ, and فَلَكَ;

and see also نَاهِدٌ. — نَهَدْتُ, aor. ٤, and ٤; and نَهَدْتُ, (inf. n. نَهْدٌ, TA.) She (a woman [or girl]) came to have swelling, prominent, or protuberant, breasts. (L, K.) — نَهَدَتِ الْقِرْبَةُ The skin became nearly full. (A.) — نَهَدَتِ الدَّلْوُ The bucket became nearly full. (inf. n. نَهْدٌ, TA.) — نَهَدَ, (M, L, K,) aor. ٤, (L,) inf. n. نَهْدٌ, (M, L,) and نَهْدٌ, (L,) He (a man) rose; (M, L;) i. q. نَهَضَ; (K;) or the latter signifies "he rose from sitting;" whereas the former signifies "he rose under any circumstances." (M, L.) — نَهَدَ لَهُ, (L,) and إِلَيْهِ, (Th, L,) He rose to him. (Th, L.) — نَهَدَ, (A'Obeid, L, K,) and إِلَى الْعَدُوِّ, (S, L, Mgh,) aor. ٤, (S, L, Mgh,) and ٤, (Mgh,) inf. n. نَهْدٌ (Mgh, K) and نَهْدٌ, (K,) He attacked, or assaulted; or rose and hastened and went forth to, or towards, the enemy; (S, L, Mgh;) i. q. نَهَضَ: (S, L:) he directed his course towards the enemy, and commenced fighting with them. (A'Obeid, L, K.) — نَهَدَ, (IKht,) inf. n. نَهْدٌ, (K,) It (a thing, IKht) went, or went away, (Mgh,) in any case. (IKht, K.) = نَهْدٌ also signifies The being strong. (TA.) — نَهَدَ, aor. ٤, inf. n. نَهْدٌ, He (a horse) was, or became, large and tall: (S, L:) or bulky and strong: or goodly in body and limbs, and tall: (L:) or goodly, large in body and limbs, fleshy and tall. (K.) = نَهَدَ, and نَهَدَ, He honoured (عَظَّمَ) a gift. (IKht, K.)

2: see 1, near the beginning.

3. نَاهِدُهُ, inf. n. مُنَاهِدَةٌ, i. q. نَاهَضَهُ; (S, A, L, Mgh, K;) He attacked or assaulted him, or rose and hastened and went forth to or towards him, in war; he directed his course towards him, and commenced fighting with him. (M, L.) — نَاهِدُهُ, inf. n. مُنَاهِدَةٌ, He contended or disputed with him, in an absolute sense. (TA.) = نَاهِدُهُمْ, [inf. n. مُنَاهِدَةٌ,] He contributed with them to the expenses of a journey or an expedition, clubbing with them, i. e. sharing equally with each of them. (L.) See also 6. = نَاهِدُهُ, inf. n. مُنَاهِدَةٌ, He played with him at the game in which one puts forth as many of his fingers as he pleases, and the other does the like; he played with him at the game of morra; the inf. n. expl. by مُسَاهِمَةٌ بِالْأَصَابِعِ, (S, L, K,) and مُخَارَجَةٌ, q. v. (TA.)

4. انهد He filled a tank or cistern, (S, L,) and a drinking-bowl, (A,) and a vessel, (L, K,) so that it overflowed: (L:) or nearly filled it. (A, L, K.) — نَاقَةٌ تَهْدُ الْإِثْمَاءَ A she-camel that fills the vessel [with her milk]. (IAar, L.) — انهد He made him, or it, to rise. (L.) = See 1.

5. تنهدت He sighed; breathed with an expression of pain, grief, or sorrow; or uttered a prolonged breathing. (TA.)

6. تَنَاهَدُوا They attacked or assaulted one another, or rose and hastened and went forth to or towards one another, in war; they directed their courses one towards another, and commenced fighting. (A, Mgh.) = تَنَاهَدُوا; (S, Mgh, L, K;) and تَنَاهَدُوا, (L, Mgh,) inf. n. مُنَاهِدَةٌ; (Mgh;) They clubbed, i. e. contributed equally to, the expenses which they had to incur, (S, Mgh, L, K,) on the occasion of a journey, (K,) or an expedition against an enemy; (L;) or contributed equal shares of food and drink: (ISd, L:) the first who instituted this practice is said to have been Hudeyn Er-Rakúslee: (TA:) or they contributed, each giving his share, for the purchase of wheat, or food, for their eating in common. (Mgh.) — تَنَاهَدُوا الشَّيْءَ They took the thing and shared it between them. (L.) = تَنَاهَدُوا They played together the game of morra, described in one of the explanations of نَاهِدَةٌ. (S, TA, art. مَخْرَجُ.)

نَهْدٌ A high, or elevated, thing: (L, K:) as a shoulder-joint, (L,) and a horse. (TA.) — A girl's or woman's breast: so called because of its prominence, or protuberance: (Mgh:) [pl. نَهْدٌ]. — كَعْبٌ نَهْدٌ A pubes swelling forth, or prominent: opposed to هَيْدٌ. (L.) — شَابٌ نَهْدٌ A strong, bulky, youth, or young man. (L, from a trad.) — نَهْدٌ A generous man, (S, K,) who aims at means of acquiring eminence, or nobility. (S.) — نَهْدٌ A horse large and tall: (Lth, S, L:) or bulky and strong: or goodly in body and limbs, and tall: (L:) or goodly, large in body and limbs, fleshy, and tall: (K:) fem. with ة. (L.) — نَهْدٌ الْقَذَالِ, and الْقَصِيرَى, A horse large and prominent in the back of the head, and, in the short ribs. (Lth, L.) — النَّهْدُ and النَّهْدُ The lion: (K:) from نَهْدٌ in the sense of نَهْوٌ and قُوَّةٌ. (TA.) = نَهْدٌ Aid; assistance. (L.) See نَهْدٌ. — طَرَحَ نَهْدَهُ مَعَ الْقَوْمِ He aided, or assisted, the people. (L.) — Also, He contributed with the people to the expenses of a journey or expedition, sharing equally with each of them. (L.) See also 3. = And see نَهْدٌ.

نَهْدٌ (L, K) and sometimes نَهْدٌ, (K,) or the latter signifies the action described in the following explanation, (L.) A contribution, or that which is contributed, to the expenses of a journey, equally shared by each member of the party: (L, K:) or a contribution that is made for an expedition against an enemy, by a clubbing, i. e. an equal sharing of the expenses, so that there shall be no defrauding of one by another, and no obligation of one to another. (IAth, L.) See 3 and 6. You say, هَاتِ نَهْدَكَ Give thou thy contribution to the expenses of the journey, or expedition, equally with thy companions. (L.)

نَهْدَانِ or نَهْدَانِ, (S, L, K,) fem. نَهْدَى and

نَهْدَانَةٌ, (L,) A tank or cistern, (S, L, K,) and bowl, (S, A, L,) or vessel, (I, K,) full, but not yet overflowing: (S, L, K:) or full so as to overflow: (L:) or nearly full: (A, L:) or filled high: (L:) or two-thirds full. (K.)

نَهْدٌ مَائَةٌ The amount, or number, of a hundred. (K.)

نَهْدٌ Fresh butter that is not thin: (S, L:) or thin butter: (K:) or fresh butter of which the milk has not been quite thick and fit for churning: or a large lump of fresh butter; as also نَهْدَةٌ and نَهْدٌ: (L:) or نَهْدَةٌ signifies fresh butter made of milk that has not become thick and fit for churning, and which is therefore little in quantity, and sweet: (AHát, L:) or نَهْدَةٌ نَهْدَةٌ fresh butter expressed from a skin by squeezing it. (L, art. زَعْدُ.)

نَهْدَةٌ: see نَهْدٌ. — The hearts of the grains of colocynths, boiled until thoroughly cooked and thick, and then having a little flour sprinkled upon them, after which they are eaten. (S, L, K.)

نَاهِدٌ A girl's breast that is swelling, prominent, or protuberant: pl. نَوَاهِدٌ; which denotes more than فَوَالِكُ. (A'Obeid, L.) — Also, and نَاهِدَةٌ (S, L, Mgh, K) and مَنَهْدٌ, (L, K,) or مَنَهْدَةٌ, (as in the TA,) A girl, or woman, having swelling, prominent, or protuberant, breasts: (S, L, Mgh, K:) or a woman whose breasts have become full: (Munjid of Kr:) pl. نَوَاهِدٌ. (Mgh.) — نَاهِدٌ A boy nearly come to the age of puberty. (A.) — نَاهِدٌ Attacking or assaulting, or rising and hastening and going forth to or towards an enemy: pl. نَهَادٌ. (Mgh.) — See نَهْدٌ.

نَاهِدَةٌ: see نَاهِدٌ.

نَهْدَانٌ [fem. of أَنَهْدٌ] An elevated sand, (S, L, K,) like a compact hill, fertile, producing trees: (L:) or a tract of ground such as is called نَفْحَاءٌ, but more flat and extensive: (L, art. نَفْحُ:) it is used as an epithet; but not the masc. أَنَهْدٌ. (L.) — هُوَ أَثْنَدُ الْقَوْمِ He is the strongest and hardest of the people. (R.)

نَاهِدٌ: see مَنَهْدٌ.

نهر

1. نَهَرَ, (S, Mgh,) aor. ٤, (Mgh,) It (water) ran upon, or along, the ground, (S, TA,) and made for itself a نَهْرٌ [or channel like that of a river]. (S.) See also 10. — It (anything, as in one copy of the S, or anything copious, as in another copy of the S and in the TA) ran, or flowed; (S, TA;) as also اسْتَنْهَرَ, (S,) or اسْتَهَرَ. (TA.) — It (blood) flowed with force: (Mgh:)

and **أَنْهَرَ** it (blood) *flowed* (K, TA) *like a river*: (TA:) and the latter also, it (a vein) *flowed and would not stop*; (K, TA;) meaning, it *flowed like a river*; (TA;) as also **انتهر**: (Sgh, K, TA:) and **أنهر** also signifies the same said of the belly; (TA;) or it (the belly) *became loose, or relaxed*; or it *discharged itself*; (JK;) as also **انتهر**. (JK, K.) = **نَهَرَ**, (S, K,) aor. **نَهَرَ**, (K,) inf. n. **نَهْرٌ**, (TA,) *He* (a man, S) *dug a نَهْرٌ* [or channel for a river]: (S, TA:) *he made a نَهْرٌ* [or river] *to run, or flow*. (K, TA.) = **نَهَرَ**, inf. n. **نَهْرٌ**, *He made an inroad or incursion, or inroads or incursions, into the territory or territories of enemies, in the day-time*. (TA.) = **نَهَرَ**, (S, Mgh, Mṣb, K, &c.) aor. **نَهَرَ**, inf. n. **نَهْرٌ**; (TA:) and **انتهره**: (S, Mgh, Mṣb, K, &c.) *He chid him; he checked him, restrained him, or forbade him, with rough speech*; syn. **زَجَرَهُ**, (Mgh, Mṣb, K, and so in a copy of the S,) or **زَبَرَهُ**, (as in another copy of the S,) **يَكْلِمُ غَلِيظًا**: (Mgh:) *he addressed him with chiding speech*, (JK, A,) *forbidding him from doing evil*. (JK. [in the TA, citing the last explanation from the T, **عَنْ خَيْرٍ** is erroneously put for **عَنْ شَرٍّ**]) It is said in the Kṣur, [xciii. 10,] **وَأَمَّا السَّائِلُ فَلَا تَنْهَرْ** [And as for the beggar, thou shalt not chide him, or address him with rough speech]. And in a trad., **مَنْ أَتَتْهُرَ صَاحِبَ بَدْعَةٍ مَلَأَ اللَّهُ قَلْبَهُ أَمْنًا وَإِيمَانًا وَأَمَنَهُ اللَّهُ** [Whoso chideth, or checketh with rough speech, the author of an innovation in religion, God will fill his heart with security and faith, and God will preserve him from the greatest terror]. (TA.)

4. **انهر**: see 1, in three places. = † *He made blood to flow*: (S:) or *to appear and flow*: (K:) or *to flow amply and copiously*: (Mgh:) or *to flow with force*: (Mṣb:) or *he poured it forth copiously*. (TA.) It is said in a trad., **أَنْهَرَ الدَّمَ** [Make thou the blood to flow, &c., with what thou pleasest, except with what is made of a tooth or a talon.] (Mgh, Mṣb.) The issuing forth of the blood from the place of slaughter is likened to the flowing of water in a river. (TA.) — † *He made it wide*; (S, K;) namely, a spear-wound or the like, (S, TA,) or a **نَهْرٌ** [or channel of a river], as is implied in the K, but in other lexicons as in the S. (TA.) = *He was, or became, in day-time*: (S, K, TA:) *he entered upon day-time*: (Mṣb:) from **النَّهَارُ**. (S.)

8: see 1, in five places.

10: see 1. — *It* (a river [in the CK **النَّهْرُ** is put by mistake for **النَّهْرُ**]) *took a place*, (JK,) or *a settled place*, (K,) *for its channel*. (JK, K.) — *It* (a thing) *became wide*. (S.)

نَهْرٌ and **نَهْرٌ** (S, A, Mgh, Mṣb, K) *A channel*

in which water runs: (A, K:) so most say: or *the water itself* [that runs therein; i.e., a river; a rivulet; a brook; a canal of running water]: (TA:) or *a wide channel in which water runs*: originally, the *water* [that runs therein]: (Mgh:) or properly, *wide running water*: and by a secondary application, which is tropical, † *the trench or channel* [in which it runs]: (Mṣb, TA:) pl. [of pauc.] **أَنْهَرٌ**, (Mṣb, K,) a pl. of the former, (Mṣb,) and **أَنْهَارٌ**, (S, Mṣb, K,) a pl. of the latter, (Mṣb,) [but used as a pl. of either, both of pauc. and of mult., and the most common of all the pls.] and **نَهَرٌ**, (Mṣb, and so in some copies of the K,) with two dammehs, a pl. of the former, (Mṣb,) or **نَهْرٌ**, (as in some copies of the K and in the TA,) and **نَهْرٌ**. (IAar, K.) You say, **جَرَى النَّهْرُ** [The river ran, or flowed]; like as you say, **جَرَى الْبَحْرُ**. (Mṣb.) And **نَهْرٌ كَثِيرُ الْمَاءِ** [A channel of running water having much water]. (A.) And **نَهْرٌ** is also used in a pl. sense; as in the Kṣur, [liv. 54,] **فِي جَنَاتٍ وَنَهَرٍ** [In gardens and among rivers], i.e., **أَنْهَارٍ**; like the phrase in the Kṣur, [same chap. verse 45,] **وَيُؤْتُونَ الدُّبُرَ**, (Fr, S,) meaning **الْأَذْهَارُ**: (Fr, TA:) but it is otherwise explained. (S.) See **نَهْرٌ** below.

نَهْرٌ: see **نَهْرٌ**, in two places. = *Amplitude*: (K:) or *light and amplitude*: so, accord. to some, in the Kṣur, liv. 54, differently explained above: see **نَهْرٌ**: (S, TA:) or, accord. to Th, **نَهْرٌ** is a pl. [or rather quasi-pl.] of **نَهْرٌ**, which is a pl. of **نَهَارٌ**. (TA.)

نَهْرٌ *Much*; (TA;) as also **نَهِيرٌ**: (K, TA;) both applied to water. (TA.) — *A wide نَهْرٌ* [or river, or channel in which water runs]. (K.) = **نَهْرٌ رَخْلٌ** *A man of day-time*; syn. **صَاحِبُ نَهَارٍ**; (S, K;) *who makes inroads or incursions into the territories of enemies therein*: (S:) or *who works therein*: (A:) a kind of rel. n.; as is shown by the ex.

• **لَسْتُ بِلَيْلِي وَلَيْتِي نَهْرٌ**
• **لَا أُدْجِ اللَّيْلَ وَلَكِنْ أُبْتَكِرُ**

[I am not one of the night-time, but I am one of the day-time: I do not journey in the night, but I go forth early in the morning]: as though he said **نَهَارِي**. (Sb.) The verse is correctly related as above; not as it is given in the S. (IB.) — See also **نَهْرٌ**.

نَهَارٌ *Day*; or *day-time*; contr. of **لَيْلٌ**: (S, TA:) or *broad daylight*, (Mgh,) *from sunrise to sunset*: (Mgh, Mṣb, K:) this is the original signification: (TA:) or this is the signification in the vulgar conventional language: but in the classical language it signifies the *time from the rising of the dawn to sunset*: (Mṣb:) or the *light*

between the rising of the dawn and sunset: (K:) and so accord. to the lawyers: (TA:) in the trad., it is the whiteness of the **نَهَار**, and the blackness of the **لَيْل**; and there is nothing intervening between the **لَيْل** and the **نَهَار**: but sometimes the Arabs amplified, and applied **نَهَار** to the *time from the clear shining of the dawn to the setting* [of the sun]: (Mṣb:) or (so accord. to the TA, but in some copies of the K, and) the *spreading of the light* [which is a cause] of *night*, and its *dispersion*: (K:) in this explanation in the L, in the place of **وَأَقْتَرَفَهُ** we find **وَأَجْتَمَعَهُ** [and its collecting together]: (TA:) it is also syn. with **يَوْمٌ**; and is so when used without restriction in the non-fundamental sciences of religion, (الفروع,) as in the phrases **صُمْ نَهَارًا** [fast thou a day] and **إِعْمَلْ نَهَارًا** [work thou a day]: and it may be so used, or in its proper classical sense, when prefixed to **يَوْمٌ**, governing the latter in the gen. case: (Mṣb:) it has no proper dual, (Mgh, Mṣb,) and no proper pl., (S, Mgh, Mṣb, K,) like **سَرَابٌ** and **عَذَابٌ**; (S, K;) the former of which, however, has a pl. assigned to it [by Zj and] in the K, namely, **أَعْدِبَةٌ**; (MF:) [and respecting the latter see **سَرَابٌ**, with ش;] [for **نَهَار** is a name applied to *every يَوْمٌ* [or day]; and **لَيْلٌ**, to *every لَيْلَةٌ* [or night]: one does not say **نَهَارَانِ** and **لَيْلَانِ**: but the sing. of **نَهَار** is **يَوْمٌ**: (TA:) and the dual, **يَوْمَانِ**: (Mṣb, TA:) and the pl., **لَيْلَةٌ**: (Mṣb:) and the contr. of **يَوْمٌ** is **لَيْلَةٌ**: so says Az, on the authority of AHeyth: (TA:) or it has pls.; namely, **أَنْهَرٌ**, (IAar, S, K,) a pl. of pauc., (S,) in some lexicons **أَنْهَرَةٌ**, (TA,) [also a pl. of pauc.,] and **نَهْرٌ**, (S, Mgh, Mṣb, K,) a pl. of mult. (S.) [See also **نَهْرٌ**.] Ibn-Keysān cites the following ex.,

• **لَوْلَا التَّرِيدَانِ لَمَتْنَا بِالضُّمْرِ**
• **تَرِيدٌ لَيْلٍ وَتَرِيدٌ بِالنَّهْرِ**

[Were it not for the two thereeds (or messes of crumbled bread moistened with broth), we had died of leanness: the thereed of night, and thereed in the day-times]. (S.)

نَهْرٌ: see **نَهْرٌ**.

نَهَارِي: see **نَهْرٌ**. — *Food that is eaten in the beginning of the day*. (TA.)

نَهَارٌ, and **نَهْرٌ**, [A bright day:] in each of these phrases the epithet has an intensive effect, (K, TA,) as the epithet in **تَهْلُ أَيْلٌ**. (TA.)

مَنْهَرٌ *The place of a river*. (T, TA.) — *A place which the water hollows out in a نَهْرٌ* [or channel of a river]. (K.) — *A cleft*, (K, TA,) or *hole*, (TA,) *in a fortress, passing through* [the wall], *whence water runs*, (K, TA,) or *by which water enters*: (TA:) pl. **مَنْهَارٌ**. (TA.)

نَهَز

1. نَهَزَ, aor. ٤, (Mṣb, TA,) inf. n. نَهْزٌ, (Mṣb, TA,) *He rose to take a thing with his extended hand.* (Mṣb, JK, TA.) *He took a thing with his extended hand.* (JK, TA.) See also 3 and 8. — نَهَزَ الشَّيْءُ *The thing became near.* (K.) See also 3, in two places.

3. نَاهَزَهُ, inf. n. مُنَاهَزَةٌ, *He strove with him, or made haste, to outstrip him; to be, or get, before him; to precede him.* (TA.) You say, نَاهَزَ الصَّيْدَ *He made haste to get before the game, or object of the chase,* (K, TA,) *and seized it before its escape.* (TA.) And نَاهَزْتَهُمُ الْفُرَصَ *[I strove with them, or made haste, to be before them in taking, or seizing, the opportunities, or the turns for drawing water or the like].* (S, A.) A poet says,

• نَاهَزْتُهُمُ بِنَيْطَلٍ جَرُوفٍ •

[*I strove with them, or made haste, to be before them in drawing water with a capacious bucket.*] (S.) — Also, (K,) inf. n. as above, (TA,) *He approached it; drew near to it; nearly attained to it;* (K, TA;) as also نَهَزَهُ. (TA.) You say, نَاهَزَ الْبُلُوغَ, (S, Mṣb,) and الْحُلُمَ, (A, TA,) *He (a boy, S, Mṣb) approached, drew near to, or nearly attained to, puberty.* (S, A, Mṣb.) And نَاهَزَ الْخَمْسِينَ *[He approached, or nearly attained to, the age of fifty].* (A, TA.) And نَاهَزَ لِلْفِطَامِ, (A, Mṣb,) inf. n. as above, (Mṣb,) *He (a child) approached, or drew near to, the [time of] weaning;* (A, Mṣb;) as also نَهَزَ لَهُ, (Mṣb, TA,) aor. ٤. (Mṣb.) — See also 8.

6. تَنَاهَزَا *They strove together, or made haste, each to be, or get, before the other.* (K.) You say, هُمَا يَتَنَاهَزَانِ إِمَارَةً بَلَدٍ كَذَا *They strive together, or make haste, each to be before the other in obtaining the government of such a town, or country.* (S, TA.) And تَنَاهَزُوا الْفُرَصَ *[They strove together, or made haste, to be before one another in taking, or seizing, the opportunities, or the turns for drawing water or the like: see 3.]* (A.)

8. اِتَّهَزَ الْفُرَصَةَ *He took, or seized, [or availed himself of,] the opportunity; syn. اِغْتَنَمَهَا* (S, A, K:) *or he arose and hastened to be before another, or others, in taking, or seizing, the opportunity; or simply he hastened to take it.* (Mṣb.) You say, اِتَّهَزْنَا قَدْ أُمُتْنَا قَبْلَ الْفَوْتِ *[Take thou, or seize thou, it; (meaning the opportunity;) for it hath become within thy power; before the escape thereof].* (TA.) And اِتَّهَزْ فَقَدْ أَعْرَضَ لَكَ *[Take thou, or seize thou, the opportunity; for it hath offered itself to thee].* (A, TA.) Also, اِتَّهَزَهَا *He took it, or them,*

[but to what the pronoun refers is not shown,] *with his extended hand, from a near spot; and so* اِتَّهَزَهَا. (TA.) And اِتَّهَزَ الشَّيْءُ *He accepted the thing, and hastened to take it with his extended hand.* (TA.)

نَهْزَةٌ *An opportunity; a time at which, or during which, a thing may be done or had; syn. فُرْصَةٌ.* (S, K.) — *A thing that offers itself to one as a prey, or spoil.* (JK, L.) You say, فَلَانٌ نَهْزَةُ الْمُخْتَلِسِ *[Such a one is the prey of the snatcher]; meaning, such a one is the prey of every one.* (L.) And هَذِهِ نَهْزَةٌ فَاتَّخَذْتُهَا *[This is a thing that offers itself as a prey, therefore snatch thou it.]* (A.)

نَاهِزٌ *Approaching, or near, to the time of weaning; applied to a boy; (JK, Mṣb, TA;) and to a girl; (TA;) or the epithet applied to the latter is with ة.* (JK, Mṣb.)

نَهَسَ

1. نَهَسَهُ, (S, A, Mṣb, K,) aor. ٤ (Mṣb, K, MS) and ٤; (Mṣb;) and نَهَسَهُ, aor. ٤; (Fr, K;) inf. n. نَهْسٌ (S, Mṣb, TA) and نَهَسٌ (TA;) *He (a man, S, Mṣb) took it (namely flesh or flesh-meat) with his fore teeth,* (S, A, Mṣb, K,) *to eat it,* (Mṣb,) *and plucked it off;* (A, K;) as also اِتَّهَسَهُ: (S:) *and he ate it off from a bone* (تَعَرَّقَهُ) *with his fore teeth:* (Lh, TA;) *or he pulled it off with the central incisors, to eat it:* (TA;) *and he took it with the fore part of his mouth;* as also اِتَّهَسَهُ: (A:) *or he took it with his mouth:* (IAth, TA;) *or he took it with his mouth to bite it and make a mark upon it without wounding it:* (TA, art. نَهَسَ:) *and he (a dog, and any animal having a canine tooth,) bit it: or seized it, and then pulled it, or pulled it vehemently, or rent it with his teeth: but there is a difference of opinion respecting this verb in all its significations: some say that it is with the unpointed س; and thus, only, it is mentioned by ISk, who says, I heard El-Kilábee say, of a dog and of a wolf and of a serpent, اِتَّهَسَهُ and نَهَسَهُ; (Mṣb;) [and J says, the نَهَسَ of the serpent is the same as its نَهَسَ; (S;) you say نَهَسَتْهُ الْحَيَّةُ in the sense of نَهَسَتْهُ [the serpent bit him]: (Z, Sgh:) others say that the verbs are with س and ش throughout; and thus says IF on the authority of Aṣ: Az cites Lth as saying that نَهَسَ, with the pointed ش, signifies taking, or reaching, from a distance, like the نَهَسَ of the serpent; and نَهَسَ, with the unpointed letter, the seizing upon flesh, or flesh-meat, and pulling it, or pulling it vehemently, or rending it with the teeth: Th says that the latter is with the extremities of the teeth; and the former, with the teeth [absolutely], and with [those that are termed] the أَصْرَاسُ: IKooṭ says, like Lth, that*

one says of the serpent (الْحَيَّةُ), نَهَسَتْهُ, with the pointed ش; and of the dog and wolf and hyena, نَهَسَهُ, with the unpointed letter. (Mṣb.)

8: see 1, in three places.

نُهَوسٌ: see نَهَّاسٌ, in two places.

نَهَيْسٌ: see مَنُهَوسٌ, in two places.

نَهَّاسٌ *A dog that is wont to bite; (Mṣb;) and نُهَوسٌ, applied to a she-camel, signifies the same; (TA;) and the latter, a lion that bites a thing when able to do so: (IKh:) or the former, a dog that is wont to seize, and then pull, or pull vehemently, or rend with his teeth. (Mṣb.) — A lion; as also نُهَوسٌ and مَنُهَوسٌ. (K.) — A wolf. (TA.)*

مَنَهَسٌ *A place from which a thing [such as herbage &c.] is taken with the mouth and eaten: (K, TA:) pl. مَنَاهِسٌ. (TA.) You say, أَرْضٌ كَثِيرَةُ الْمَنَاهِسِ *Land abounding in such places.* (TA.)*

نَهَّاسٌ: see مَنُهَوسٌ.

مَنُهَوسٌ *A man having little flesh; (S, A, K;) [as though it were partly eaten off the bones:] as also نَهَيْسٌ. (TA.) You say also, مَنُهَوسٌ, (TA,) or النُّعْبَيْنِ, (A, K,) or الْقَدَمَيْنِ, (TA,) *A man having little flesh upon the feet,* (A, K, TA,) *or upon the ankles. (TA.) And وَطِيفٌ نَهَيْسٌ [A shank of a quadruped] light of flesh.* (TA.) See also مَنُهَوسٌ.*

نَهَشَ

1. نَهَشَهُ, (S, K,) aor. ٤, (K,) inf. n. نَهْشٌ, (S,) i. q. نَهَسَهُ; (S, K;) i. e. *He took it with his mouth to bite it and make a mark upon it without wounding it: [&c.]* (TA;) *or he took it (namely flesh or flesh-meat) with his fore teeth:* (S:) *and so accord. to some, اِتَّهَشَهُ. (S.) And It [a serpent or scorpion] bit him; or stung him; syn. لَسَعَهُ. (K:) you say, نَهَشَتْهُ الْحَيَّةُ the serpent bit him. (S.) And He (a dog, TA) bit him, or it; (K;) as also نَهَسَهُ. (TA.) Or He took it with his [teeth that are called] أَصْرَاسُ: whereas نَهَسَهُ signifies he took it with the extremities of the teeth: (K:) or نَهَشَ is less than نَهَسَ; the latter signifying the taking, or reaching, with the mouth; but the former, the taking, or reaching, from a distance, like the نَهَسَ of the serpent. (Lth, TA.) [For other observations on these two verbs, see art. نَهَسَ.] — نَهَشَهُ الدَّهْرُ فَاحْتَنَاجَ *Time, or fortune, bit him, so that he became in want.* (TA.) — نَهَشَتْ وَجْهَهَا *She (a woman) seized the flesh of her face with her nails. (TA.) —**

also signifies † *He*, or *it*, *harassed*, *distressed*, *fatigued*, or *wearied* him. (IAth.) — نَهَضَ, inf. n. as above, † *He became emaciated*, or *lean*: and اَعْضَدْنَا † *our arms from the elbow upwards became emaciated*: (TA:) and نَهَضَتْ † *his arms from the elbow upwards became slender*, (ISh, K, [but in the CK دَقَّتَا is put by mistake for دَقَّتَا]) and *their flesh became little*. (ISh.)

8: see 1, in the first and last sentences.

مَنْهَوْشُ: see نَهَضَ.

نَهَضَ: see مَنْهَوْشُ, in five places. — As an epithet applied to a camel, i. q. نَهَضَ, (Ibn-'Abbād, K,) as explained in art. نَهَضَ. (Ibn-'Abbād, TA.)

مَنْهَوْشُ: see نَهَضَ.

مَنْهَوْشُ † *A man harassed, distressed, fatigued, or wearied*: (S, IAth, K:) † *bitten by time, or fortune, so as to be in want*, (IAqr, S, K, TA,) † *and emaciated, or lean*: or *having little flesh, even if fat*: or *light*; as also † *and نَهَضَ* and † *نَهَضَ*. (TA.) Applied to the pudendum muliebri, † *Having little flesh*; as also † *نَهَضَ*. (TA.) And in like manner, مَنْهَوْشُ الْفَخَذَيْنِ † *Emaciated, or lean, in the thighs*. (TA.) And مَنْهَوْشُ الْقَدَمَيْنِ † *A man having little flesh upon the feet*. (IAqr, K.) And نَهَضَ الْيَدَيْنِ † *A man, (TA,) or a beast of carriage, (S,) light in the arms, or fore legs*; (S, K, TA;) as though from نَهَضَ الْحَيَّةُ † *light in the legs*, (K, TA,) *in passing along, and having little flesh upon them*; (TA;) as also † *مَنْهَوْشُ*. (S, TA.) [But see also مَنْهَوْشُ.]

مَنْهَوْشَةُ † *A woman scratching her face in affliction or misfortune*. (K, TA.) Such Moḥammad cursed. (TA.)

نهض

1. نَهَضَ, aor. نَهَضَ, inf. n. نَهَضَ (S, A, Mgh, Mgh, K) and نَهَضَ (S, A, K,) *He rose, or stood up*, syn. اَرْتَفَعَ (Mgh,) or قَامَ (S, Mgh, O, K,) *from his place*; (Mgh;) as also † *انهض*, syn. قَامَ (IAqr:) or the former, *he quitted a place*: and *he rose from it*: (M, TA:) or *he rose from sitting*; thus differing from نَهَضَ, which signifies “he rose” under any circumstances: (M, L, in art. نَهَضَ:) [and *he rose and went*: or *he rose and hastened*, as shown below:] and † *انهض*, *he was, or became, made, or excited, to rise, or stand up*; quasi-pass. of اَنْهَضَهُ (S.) You say, نَهَضَ إِلَيْهِ *He rose, or stood up, to him*: (Mgh:) and لَأْمَرٍ

[to do, or perform, an affair]. (S, K,*) And نَهَضَ إِلَى الْعَدُوِّ *He [rose and] sped, or hastened, to, or towards, the enemy*. (Mgh.) [See also نَهَضَ] And نَهَضْنَا إِلَى الْقَوْمِ [We rose and sped, or hastened, to, or towards, the people, or company of men:] both signify the same. (Abu-l-Jahm El-Jaḥfāree.) And † *انهضوا* and † *نهضوا لِلْقِتَالِ* signify the same as † *نهضوا* [They rose and sped, or hastened, to fight, or to the fight]. (TA.) — † *It (a plant) stood erect*; or *became strong and erect*. (S, A, K.) — † *It (a bird) spread, or expanded, its wings to fly*. (S, A, Mgh, K.) You say, فَرَّخَ عَاجِزَ النَّهْضِ [A young bird lacking the power of spreading its wings to fly]. (A, TA.) [See an ex. in a verse of El-Ḥoṭeīāh cited in the first paragraph of art. خَلَفَ.] نَهَضَتْ (K in art. جَسَأَ, &c.) and نَهَضَتْ نَفْسَهُ (S in the same art., and A in art. جَسَأَ, &c.) signify [the same, i. e.] † *جَسَأَتْ* [His soul, or stomach, heaved, &c.] (S, A, K, in the arts. above mentioned.) — نَهَضَ الشَّبَابُ فِي الشَّبَابِ [Hoariness arose in youth]. (A, TA.) As cites the following verse from an anonymous poet:

• تَنْهَضُ الرِّعْدَةُ فِي ظَهْرِي •
• مِنْ لَدُنِ الظُّهْرِ إِلَى الْعَصْرِ •
† [Tremor arises in my little back from the time of noon to the little evening]. (TA.)

3. مَنَاهَضَهُ (S, A, &c.,) inf. n. مَنَاهَضَهُ, (TA,) *He rose with him, or against him, and withstood him, or opposed him, in contention*; syn. قَاوَمَهُ (S, Mgh, K;) namely his adversary. (A, Mgh.)

4. اَنْهَضَهُ *He made him, or excited him, to rise, or stand up*: (S, A, K, TA:) or *he roused him, or put him in motion to rise*. (TA.) You say also, اِنْهَضْتُهُ لِلْأَمْرِ, [if this be not a mistranscription for اَنْهَضْتُهُ] *I made him to rise to [do, or perform,] the affair*. (Mgh.) And اَنْهَضَ عَلَى الشَّيْءِ † *He strengthened him to rise, and do, or perform, the thing*. (TA.) — اَنْهَضَ الْقِرْبَةَ † *He nearly filled the water-skin [so as to make it rise]*. (K, TA.) — اَنْهَضَتِ الرِّيحُ السَّحَابَ † *The wind bore and drove along the cloud, or clouds*. (TA.)

6. تَنَاهَضُوا فِي الْحَرْبِ (S, A, Mgh, K) *They rose, one with another, or one against another, and withstood, or opposed, one another, in war, or battle*: (Mgh:) or *each party of them rose and hastened (نَهَضَ) to, or towards, the other, in war, or battle*. (S, K,*) See also 1.

8: see 1, in four places: = and see 4.

10. اَسْتَنْهَضَهُ لِأَمْرٍ كَذَا *He ordered him, or commanded him, to rise to [do, or perform,] such an*

affair. (S, K,*) [And اَسْتَنْهَضَهُ فِي أَمْرٍ *He sent him on an affair, to perform it*.]

نَهَضَةٌ [inf. n. of un. of 1; A single act of rising, &c.: and] a motion, or movement: pl. نَهَضَاتٌ. (Mgh.) You say, جَاءَتْ مِنْهُ نَهَضَةٌ, (A, TA,) or كَانَتْ مِنْهُ نَهَضَةٌ, *There was [a rising, or] a motion, or movement, on his part*, (Mgh,) إِلَى كَذَا [to such a place], (A, TA,) or إِلَى كَذَا [to, or towards, such a thing]. (Mgh.) And هُوَ كَثِيرُ النَّهَضَاتِ [He is a person of frequent risings, or motions or movements]. (A, TA.) — Also, † *Power, or ability; and strength*. (TA.)

نَهَضَةٌ [The act of rising, or standing up: or the state of being made, or excited, to rise, or stand up:] a subst. from اِنْهَضَ. (TA.)

نَهَاضٌ [One who frequently rises; or who frequently rises from, or quits, his place:] quick in motion. (Expos. of the Mo'allakāt, printed at Calcutta, p. ٧٠) — هُوَ نَهَاضٌ بِبُؤْلَاءَ † [app. He is wont to rise with these, for their assistance: see نَاهِضَةٌ]. (A, TA.) — هُوَ نَهَاضٌ بِبُؤْلَاءَ: see art. بَزَل.

نَاهِضٌ [act. part. n. of 1, Rising, or standing up: &c.]. — † *Energetic, sharp, vigorous, or effective, in his agency, or work*. (TA.) — † *A young bird whose wings have become complete*, (S, A, Mgh,) or *whose wing has become complete*, (K,) and *which has risen*, (S,) or *is able*, (A, Mgh,) or *ready*, (K,) *to fly*: (S, A, Mgh, K:) or *that has spread its wings to fly*; or *that has raised itself to quit its place*: applied by some particularly to the young of the eagle: (TA:) pl. نَوَاهِضٌ. (A, Mgh.) [See also عَاتَقَ.]

نَاهِضَةُ رَجُلٍ † *A man's people, (L,) or the sons of his father or ancestor*, (S, O, K,) *who rise for him, (O,) or with him, (K,) or with whom he rises, in a case that grieves him, (L,) or who are angry for him, (S,) or who are angry by reason of his anger, and rise to aid him*: (TA:) and *his people, (A,) or servants, (K,) or those, (S,) who undertake, or manage, his affairs*: (S, A, K:) or *his aiders, or assistants*. (A, in art. ظَهَرَ.) You say, مَا لِفُلَانٍ نَاهِضَةٌ † *Such a one has not any (S, A) people, (A,) or servants, (TA,) who undertake, or manage, his affairs*. (S, A, TA.)

[نَهَضَ, &c.]

See Supplement.]

نوا

1. نَوَّأَ, aor. نَوَّأَ, inf. n. نَوَّأَ (S, K) and نَوَّأَ, (K,) *He rose, or arose, with effort and difficulty*. (S, K.) — نَوَّأَ بِجَمَلِهِ *He rose with his burden with effort and difficulty*: (TA:) *he rose with his burden oppressed by its weight*. (S, K.) —

تَنَوَّ بِعَجَازَتِهَا *She rises with her buttocks oppressed by their weight*: said of a woman. (S.) — فَاً — بَصْدِرِهِ *He arose*. [App. said originally, if not only, of a camel.] (TA.) — نَأَهُ بِهِ and أَنَامُهُ † *It (a burden) oppressed him by its weight, and bent him, or weighed him down*. (S, K.) — تَنَوَّ بِهَا *Her buttocks oppress her by their weight*: said of a woman. (S.) — نَأَهُ *He was oppressed by weight, (K.) and fell down*: (S, K.) thus the verb bears two [partially] opposite significations. (K.) — نَأَهُ بِجَانِبِهِ † *He behaved proudly*. (TA, art. مط.) — نَأَهُ الشَّجَرُ, aor. يَنَوُّ, inf. n. نَوَّ; and اِسْتَنَأَى and اِسْتَنَاءَ (K; the latter being formed by transposition, TA) *The star, or asterism, [generally said of one of those composing the Mansions of the Moon,] set (accord. to some), or rose (accord. to others), aurorally, i. e. at dawn of morning*. (TA.) See نَوَّ. [It seems that نَأَهُ is used in both these senses because the star or asterism appears as though it were nearly overcome by the glimmer of the dawn.] — نَأَهُ, (K.) formed by transposition from نَأَى, (TA,) or a dial. form of this latter, (S, TA,) *He, or it, was, or became, distant; removed to a distance; went far away*. (S, K.) — نَأَهُ بِهِ *It rendered him distant, or removed him to a distance*. (TA.) — مَا سَأَكَ وَنَأَكَ (S) [see explained in art. سَأَا] نَأَكَ is here used for سَأَكَ; (S;) like as they say هَمَّائِي وَمَرَّائِي for أَمْرَائِي. (TA.)

3. نَوَّاهُ, inf. n. مُنَاوَأَةٌ and نَوَّاهُ, *He contended with him for glory; vied with him*. (K.) — *He acted hostilely towards him*. (S, K.) Sometimes without ء; but originally with ء; being derived from نَوَّاهُ and نَوَّاهُ. (S.)

4: see 1.

10. اِسْتَنَاءَ بِنَجْمٍ *He prognosticated rain &c. by reason of the rising or setting of a star or an asterism aurorally, i. e., at dawn of morning: or he regarded a star or an asterism as a نَوَّ*. (L.) It is said, لَا تَسْتَنِي الْعَرَبُ بِالنُّجُومِ كَلْبًا, [The Arabs do not prognosticate rain &c. by reason of the auroral rising or setting of all the stars, or asterisms: or do not regard all the stars or asterisms as اِنْوَا]. (Sh, L.) اِسْتَنَاءُوا, the ء being transposed, *They expected, or looked for, the rain called الوَسْمَى, [from the auroral rising or setting of a star or an asterism]*. (AHn.) — اِسْتَنَاءَهُ † *He sought, or asked a gift, or present of him*. (K.)

نَوَّ, pl. اِنْوَا and نَوَّانٌ (S, K.) *A star, or an asterism, verging to setting: or the setting of the star, or asterism, in the west, aurorally, i. e., at dawn of morning, and the rising of another, opposite to it, at the same time, in the east*: (K:) or the setting of one of the stars, or

asterisms, which compose the Mansions [of the Moon (see مَنَازِلُ الْقَمَرِ)], in the west, aurorally, i. e., at dawn of morning, and the rising of its رَقِيب, which is another star, or asterism, opposite to it, at the same time, in the east, each night for a period of thirteen days: thus does each star, or asterism, of those Mansions, [one after another,] to the end of the year, except الجَبَّةُ, the period of which is fourteen days: (S:) [or it signifies the auroral rising, and sometimes the auroral setting, of one of those stars, or asterisms; as will be shown below: I do not say “heliacal” rising because the rising here meant continues for a period of thirteen days]. Accord. to the T, نَوَّ signifies the setting of one of the stars, or asterisms, above mentioned: and AHn says, that it signifies its first setting in the morning, when the stars are about to disappear; which is when the whiteness of dawn diffuses itself. (TA.) A'Obeyd says, I have not heard نَوَّ used in the sense of “setting,” or “falling,” except in this instance. (S.) It is added, [whether on his or another's authority is doubtful,] that the [pagan] Arabs used to attribute the rains and winds and heat and cold to such of the stars, or asterisms, above mentioned as was setting at the time [aurorally]; or, accord. to Ag, to that which was rising in its ascendancy [aurorally]; and used to say, مَطَرْنَا بَنَوَّ كَذَا [We have been given rain by such a نَوَّ]; (S;) or they attributed heat [and cold] to the rising of the star or asterism, and rain [and wind], to its نَوَّ [meaning its setting]. (AHn, Har, p. 216.) This the Muslim is forbidden to say, unless he mean thereby, “We have been given rain at the period of such a نَوَّ;” God having made it usual for rain to come at [certain of] the periods called اِنْوَا. Again, A'Obeyd says, The اِنْوَا are twenty-eight stars, or asterisms; sing. نَوَّ: the rising of any one of them in the east [aurorally] is called نَوَّ; and the star, or asterism, itself is hence thus called: but sometimes نَوَّ signifies the setting. Also, in the L it is said, that each of the above-mentioned stars, or asterisms, is called thus because, when that in the west sets, the opposite one rises; and this rising is called التَّوَّ; but some make نَوَّ to signify the setting; as if it bore contr. senses. (TA.) [El-Kazweenee mentions certain physical occurrences on the occasions of the اِنْوَا of the Mansions of the Moon; and in each of these cases, except three, the نَوَّ is the rising, not the setting. Two of the excepted cases are doubtful: the passage relating to the third plainly expresses an event which happens at the period of the auroral setting of الصَّرْفَةُ; namely the commencement of the days called أَيَّامُ الْعَجُوزِ; corresponding, accord. to El-Makreezee, with the rising of المُقَدَّمُ, the

الصَّرْفَةُ of رَقِيب: and it is said in the S, art. عَجَزَ, on the authority of Ibn-Kunāseh, that the أَيَّامُ الْعَجُوزِ fall at the period of the نَوَّ of الصَّرْفَةُ. (The auroral setting of الصَّرْفَةُ, at the commencement of the era of the Flight, in central Arabia, happened about the 9th of March O. S.; and this is the day of the N. S., the 26th of February O. S., on which commence the أَيَّامُ الْعَجُوزِ accord. to the modern Egyptian almanacs.) Hence it appears, that sometimes the setting, but generally the rising, was called the نَوَّ. Moreover, the ancient Arabs had twenty-eight proverbial sayings (which are quoted in the Mir-át ez-Zemán, and in the work of El-Kazweenee) relating to the risings of the twenty-eight Mansions of the Moon: such as this: إِذَا طَلَعَ الشَّرْطَانُ اِسْتَوَى الزَّمَانُ “When Esh-Sharaṭān rises, the season becomes temperate:” or, perhaps, “— the night and day, become equal.” (If this latter meaning could be proved to be the right one, we might infer that the Calendar of the Mansions of the Moon was in use more than twelve centuries a.c.; and that for this reason الشَّرْطَانُ was called the first of the Mansions; though it may have been first so called at a later period as being the first Mansion in the first Sign of the Zodiac. But I return to the more immediate object which I had in view in mentioning the foregoing sayings.) I do not find any of these sayings (though others, I believe, do) relating to the settings. Hence, again, it appears most probable, that the rising, not the setting, was generally called نَوَّ. — [In many instances,] اِلْتَنَوَّاهُ signifies *The Mansions of the Moon [themselves]*; and نَوَّ, any one of those Mansions: and they are also called نَجُومُ الْمَطَرِ [the stars, or asterisms, of rain]. (Mgh, in art. خطأ.) IAar says that the term نَوَّ was not applied except in the case of a star, or asterism, accompanied by rain: (TA:) [see exs. under خطأ and خطأ; but most authors, it seems, apply this term without such restriction: it is sometimes given to certain stars or asterisms, which do not belong to the Mansions of the Moon; as will be seen below: and it is applied, with the article, especially to الثَّرِيَّا]. — Accord. to AZ, as cited by AM, the first rain is that called الوَسْمَى: the اِنْوَا of which are those called الْغَرْغَرَتَانِ الْمُؤَخَّرَتَانِ, the same, says AM, as الْغَرْغَرَةُ الْمُؤَخَّرَةُ, [the 27th Mansion of the Moon, which, about the period of the commencement of the era of the Flight, (to which period, or thereabout, the calculation of AZ, here given, most probably relates,) set aurorally, (for by the term نَوَّ AZ means a star or asterism, at the setting of which rain usually falls,) in central Arabia, on the 21st of Sept. O.S., as shewn in the observations on

the *القمر* in this lexicon]: then, *الشرط*, [one of the *شُرطَان*, the 1st Mansion, which, about the period above mentioned, set aurorally on the 17th of Oct.]: then, *الثريا*, [the 3rd Mansion, which, about that period, set on the 12th of Nov.]. Then comes the rain called *الشتوي*: the *انواء* of which are *الجوزاء* [meaning *البهجة*, the 5th Mansion, which, about the period above mentioned, set aurorally on the 8th of Dec.]: then, *الدراغان*, [i.e. *الدراغ المقبوضة* and *الدراغ*; the former of which, about the same period, set anti-heliacally on the 3rd of January, the proper relative time of the setting of the 7th Mansion; and the latter, on the 16th of January, the proper relative time of the setting of the 8th Mansion;] and their *ثروة*, [the 8th Mansion, which, about that period, set aurorally on the 16th of Jan.]: then, *الجبهة*, [the 10th Mansion, which set aurorally, about that period, on the 11th of Feb.]. In this period, the *شتوي* rain ends; and that called *الدثني* (q. v.) begins, and [after this] *الصيف*. All the rains from the *وصى* to the *دثني* are called *ربيع*. Then, [after the *دثني*], comes the *صيف*: the *انواء* of which are *الرقيب* and *الأعزل* [the former of which is, accord. to El-Kazweenee, the 14th Mansion, which, about the period above mentioned, set aurorally on the 4th of April: the latter seems to be the *الثريا* رقيب (see *رقيب*): i.e. *الإكليل*, the 17th Mansion, which, about the same period, set aurorally on the 13th of May]; a period of about forty days. Then comes *الحميم*, [see this word, said by some to be] a period of about twenty nights, commencing at the [auroral] rising of *الدبران*, [at the epoch of the Flight, about the 26th of May, O.S.,] which has [little rain, or none, and is therefore said to have] no *نوء*. Then comes *الخريف* [a period of little rain]: the *انواء* of which are *التسران* [or the two vultures, *التسر الطائر* and *التسر الواقع*, which, in central Arabia, about the period above mentioned, set aurorally on the 24th of July, O.S., both together]: then, *الاحضر*, [which I have not been able to identify with any known star or asterism, in the TT with *صح* written above it, to denote its being correctly transcribed]: then, *العرقوتان*, the same says AM, as *المقدم*, [the 26th Mansion, which, about the same period, set on the 8th of Sept.]. (T, TT, TA.) — [Hence,] *نوء* [also means + The supposed effect of a star or asterism so termed in bringing rain &c.: whence the phrase *لا نوء له* It has no effect upon the weather; said of a particular star or asterism: see *البطين*. — Also, *Rain consequent upon the annual setting or rising of a star so*

termed: so in many instances in Kzw's account of the Mansions of the Moon.] And † *Herbs*, or *herbage*: so called because regarded as the consequence of what is [more properly] termed *نوء*: [i.e., the auroral setting or rising of a star or asterism, or the rain supposed to be produced thereby.] Ex. *جف النوء* The herbage dried up. (IK.) Also, † *A gift, or present.* (K.)

أَنَوَا More, or most, acquainted with the *أَنَوَا*. (K, and some copies of the S.) [See *نوء*.] It is an anomalous word, though of a kind of which there are some other examples; for it has no verb; and, by rule, a noun of this class is not formed but from a verb. (TA.)

† *مَسْتَأْ* One of whom a gift, or present, is sought, or asked. (K.)

نوب

1. *نُوبٌ*, aor. *يُنُوبُ*, inf. n. *نُوبٌ*; and *أَنْتَبَهَ*; *أَنْتَبَهَ* I came to him by turns. (TA.) — *أَنْتَبَهَ*, inf. n. *أَنْتَبَاهُ*, He came to them time after time. (S, K.) The Hudhalee (Abou-Sahm Usameh, TA,) says,

* أَقْبَ طَرِيدٍ بِنَزْرِ الْفَلَا
• لَا يَرُدُّ الْمَاءَ إِلَّا أَنْتَبَاهَا

(S) Slender in the belly, an object of the chase, in a part of the desert far from water and pasture; he will not come to the water otherwise than time after time. The poet is describing a wild ass. (IB.) Accord. to one relation, the last word is *أَنْتَبَاهَا*, meaning "coming by night." (S.) — [Also, *انتاب*, app., He did a thing time after time: did a thing by turns. (See *منتاب*.] *نَابٌ*, aor. *يُنُوبُ*, inf. n. *نُوبٌ*, He drove camels early in the morning to the water, and was [again] at the water in the evening, going to it [thus] time after time. (IAqr.) — *نَابٌ* إِلَى اللَّهِ (S, K,) and *أَنْتَابٌ* إِلَى اللَّهِ (S, K,) inf. n. *إِنَابَةٌ*; (TA;) He returned from disobedience to obedience to God; he returned unto God [repenting]; he repented: (S, K:) or the latter, he returned unto God; syn. *رَجَعَ*: (Msb:) or *نَابٌ* signifies he kept to obedience unto God: [this is given in the K as another and distinct signification of *نَابٌ*:] and *انتاب* signifies as before explained: or he returned to the performance of God's commands, not departing from anything thereof: or he returned time after time: the lit. signification, accord. to the Keshsháf and AHei, is he entered upon the good turn. (TA, where for *الخيل* read *الخير*.) — *نَابٌ* عَنِّي, aor. *يُنُوبُ*, inf. n. *نُوبٌ* and *مَنَابٌ* (S, K: but the former inf. n., which is mentioned by Th, is omitted in some copies of the S) and *نِيَابَةٌ* (Msb: [the only inf. n. there mentioned:] but this

last, though also mentioned in the L, is rejected by Th and the other early authorities as not belonging to the classical language of the Arabs: TA:) He supplied my place; served for me; acted in my place or stead, or as my substitute, lieutenant, deputy, factor, or agent; (S, K, &c.;) *نَابَ عَنِّي* in such an affair. (Msb.) — *نَابَ مَنَابَهُ* [and *نَابَ مَنَابَهُ*] It (a thing) supplied its (another thing's) place. (TA.) — *نَابَهُ أَمْرٌ*, aor. *يُنُوبُ*, (S,) inf. n. *نُوبٌ* and *نُوبَةٌ*; (K, TA;) and *إِنْتَابَهُ*; (S;) a thing, or an event, [generally a misfortune, or an evil accident,] befell him; betided him; happened to him. (S, K.)

3. *نَاوِبُهُ*, (inf. n. *مُنَاوِبَةٌ*, TA,) He did [or took] a thing with him, each taking his turn: syn. *سَاهَمَتْهُ*, inf. n. *مُنَاوِبَةٌ*, i.q. *سَاهَمَتْهُ* [q.v., here signifying I shared with him: see 6]. (Msb.)

4. *أَنْتَبَهَ*, (K,) and *أَنْتَبَهَ*, (TA,) I made him to supply his [another's] place; to act in his place or stead, or as his substitute, lieutenant, deputy, factor, or agent; (K, Msb;) *فِي كَذَا* in such an affair. (Msb.) — See 1. — *أَنْتَانِي* *فَلَانٌ* *فَمَا أَنْتَبْتُ لَهُ* Such a one came to me, and I cared not for him, or paid any regard to him. (A.)

6. *تَنَاقَبْنَا* and *الْأَمْرَ*, We performed the affair, or business, by turns; or turn after turn. (T.) *هُمْ يَتَنَاقَبُونَ* *فِيمَا بَيْنَهُمْ فِي الْمَاءِ* [They took turns in the case of a thing that was between them; in the case of water &c.] (S.) — *تَنَاقَبُوا عَلَيْهِ* They did it by turns; this person doing it one time; and that, another. (Msb.) — *تَنَاقَبُوا*, as also *تَنَاقَلُوا* and *تَطَاعَمُوا*, They (a people on a journey) ate with, or at the tent of, [meaning, of the food of,] this man on one occasion of alighting, and another man on another occasion of alighting; each one of them having his turn to supply the food of one day. (ISh.) — *تَنَاقَبُوا عَلَى الْمَاءِ*, (K,) or *تَنَاقَبُوا*, (L,) They shared the water among themselves [by turns] by means of the *قَمَرِ* (K,) or *الْمَقْلَةِ*; (L;) which is a pebble that is put into a vessel; then as much water as will cover the pebble is poured into the vessel: this is done by persons on a journey when they have little water; and thus they divide it into shares. (K, arts. *قمر* and *مقل*.) — *مَاتُوا تَنَاقَبًا* Deaths come to us by turns; to each of us in his turn. (TA.)

8: see 1.

10: see 4.

النَّوْبُ What is a day's and a night's journey distant from one: (S, K:) what is a night's journey distant is called *الْقَرَبُ*: originally in the

case of going to water: (§:) or what is three days' journey distant: or what is two leagues (§:) distant; or three. (TA.) Lebeed says,

- اخذى بنى جعفر كلفت بها
- لم تفسر منى نوباً ولا قرناً

[I have become enamoured of one of the descendants of Ja'far: she has not become a day's and a night's journey (or three days' journey or two leagues,) distant from me, nor a night's journey distant]. (§.) Or نوب signifies [in these words of the poet] near, so that he might visit her repeatedly; and قرب and نوب are synonymous: (IAar:) or قرب [is used by him to signify that at such a distance] he might come to her once in three days. (AA.) = نوب Strength: (K:) as also نوبة: ex. أَصْبَحْتَ لَا نوبةَ لَكَ Thou hast become without strength: and تَرَكْتَهُ لَا نوبَ لَهُ I left him without strength. (TA.) — نوب Nearness. (ISk, S, K.) = نوب a pl. (or rather a quasi. pl. n., TA) of نائِب: (RA, K:) [but in what sense I do not find: app., as the act. part. n. of نَاب "it befell, &c."]

نوب Bees: pl. of نَائِب: (S, K:) from نوبة "a turn that falls to a man at a certain time," accord. to As: or so called because they feed and return to their place: (§:) and if so, the sing. is نَائِب: (TA:) or so called because they are of a colour inclining to black; (S, from A'Obeyd; or, as in some copies of the S, A'Obeydeh;) or as likened to the nation of negroes called النوبة: and if so, the word has no sing. (TA.) See also نوب = النوب (S, K) and النوبة (S) [The Nubians:] a nation of the Negroes [or rather Ethiopians]: (S, K:) or the latter is the name of their country; an extensive country south of Upper Egypt. (K, TA.) — نوبى [A Nubian:] an individual of the nation above mentioned. (§.) See نوبة. — نوبى: see أسود نوبى.

نوبة A turn which comes to one, or which one takes; the time at which, or during which, anything is, or is to be, done, or had, in succession; an opportunity: (S, * K, MF:) pl. نوب, (§,) which is extr. [with respect to analogy.] (TA.) See نوب. — نوبة and نوبة A coming to water, &c., one time, or turn, after a former time, or turn. This is the meaning of the words in the following phrases, mentioned [but not explained] in the S and K: جَاءَتْ نوبتك and جَاءَتْ نِبَاتك Thy time, or turn, to come to water, &c., in succession, has arrived: (TA:) pl. of the former word نوب. (S, K.) — نوبة An assembly, a company, troop, or congregated body, of men. (K.)

نائبة and نوب see نوبة.

نوبة see نوبة.

نوب Abundant good, (K,) that comes again and again [by turns]. (A.) — نائبة A quotidian fever. (§.) — نائبة Guests coming time after time. (TA, from a trad.) — See نوب. — نائب One who supplies the place of another; who acts in his place or stead, or as his substitute, lieutenant, deputy, factor, or agent: pl. نواب. (Msb.) — نائبة What befalls, betides, or happens, that is afflictive, distressing, difficult, or unfortunate: pl. نواب and نوب; the latter of which is extr.: (TA:) or rather this latter is pl. of نوبة, which is syn. with نائبة, (MF,) a subst. from نَاب, (§,) [and therefore signifying an accident, or a casualty, &c.; and as such this pl. is not extr., but analogous:] an evil accident; a misfortune; a disaster; a calamity; an affliction: pl. نواب: (S:) only signifying what is evil: (Msb:) or, accord. to some, an accident, whether good or evil: ex. Lebeed says,

- * نواب من خير وشّر كلاهما
- * فلا الخير ممدود ولا الشر لا زب

[Accidents of a good nature, and of an evil, both of them; and neither is the good prolonged, nor the evil constant]: or what befalls, betides, or happens, to a man, of difficult, arduous, distressing, or afflictive, events, or affairs, and accidents: [a difficulty, or difficult affair] in a trad. respecting Kheyber it is said, قَسَمَهَا نَصْفَيْنِ نَصْفًا لِنَوَائِبِهِ [He divided it into two halves; half for his own difficulties, or difficult affairs, and wants, and half among the Muslims]. (TA.)

مناب A road to water. (K.) — مناب i. q. مَرَج: ex. إِلَيْهِ مَنَابِي [To him is my recourse]. (A.)

مناب pass. part. n. of 4, A person made to supply another's place; &c. (Msb.) — أمر مناب An affair in which a person is made to supply another's place; in which a person is made to act in the place or stead of another person; or as another's substitute. (Msb.) See the verb.

منوب عنه A person whose place is supplied by another; in whose place or stead, or as whose substitute, another person acts. (Msb.) — أمر منوب عنه An affair in which a person supplies the place of another; in which a person acts in the place or stead of another, or as another's substitute. (Msb.) See the verb.

منيب, from اناب الى الله, Repenting, &c. (TA.) — منيب act. part. n. of 4, A person making another to supply his or another's place; &c. (Msb.) — See the verb. — منيب Copious rain: and good rain, of the [rain termed] ربيع:

(K:) or, accord. to En-Nadr Ibn-Shumeyl, copious rain (مَطَرٌ جَوْدٌ) is termed منيب: and you say, أَصَابَنَا رَيْعٌ صَدَقَ مِنْيبٌ [There fell upon us an excellent, copious rain, of such as is termed ربيع; meaning] good rain, but inferior to what is termed جود; but this is an excellent rain if followed by other rain. (TA.)

مُنْتَاب act. part. n. of 8. — [Coming by turns: &c.] — Visiting. (RA.) — Doing a thing time after time: doing a thing by turns. (TA.)

نوت

1. نوت, aor. يَنُوت, inf. n. نَوْتُ, He (a man) moved from side to side in walking; as also نَات, aor. يَنِيْتُ: (L:) or he so moved by reason of weakness, or infirmity: (K:) or, by reason of drowsiness, like as the sailor turns the vessel from side to side. (L.)

نات i. q. ناس Mankind; or men: (S, K:) like ت أَكْيَاسُ for أَكْيَاسُ; the س being changed into ت [see art. س], accord. to the dial. of certain of the Arabs; as related by Az. (S.)

نوتى [and نوات] A sailor upon the sea, (S, K,) who turns about the ship in the sea: (TA:) pl. of the former نَوَاتِي (S, K,) [and of the latter] نَوَاتُون. (TA.) Accord. to J, from the language of the people of Syria: accord. to others, an arabicized word [from the Greek ναύτης]. (TA.)

نوتى: see نوات.

نوت

نوتة i. q. حَمَقَة. (L.)

نوح

1. نوح and نوح, aor. تَنُوح, inf. n. نَوْحٌ, (S, K) and نَوَاحٌ, (L, K,) or this is a simple subst., (Msb,) and نِيَاخَة, (A, L, K,) or this also is a simple subst., (S, Msb, [and as such it is also mentioned in the K,]) and مَنَاحٌ (K) and مَنَاحَة, (L,) [The woman mailed]. You say نَاحَتْ عَلَى المَيِّتِ, (Msb,) and نَاحَتْهُ, (L, K,) but نَاحَتْ عَلَيْهِ is preferred, (TA,) [She mailed for, or bewailed, the dead, and, her husband]. Also, نَاحَ عَلَى المَيِّتِ. (A.) نَاحٌ and نَاحٌ are syn. (L, K.) [In the S it is implied that it is tropical: see نائحة: but in the A it is said to be proper.] — نَوْحٌ, (L,) inf. n. نَوْحٌ, (L, K,) The pigeon cooed (L, K) in a plaintive or mailing manner. (L.) Some say that this is tropical; but most, that it is proper. (MF.) — الطَّيْرُ تَنُوحُ [The birds warble plaintively.] (A.)

3. نوح بَعْضُهَا بَعْضًا One of them was opposite

to, or faced, another. Said of mountains, and in like manner of winds. (S, L.)

5. **تَوَّحَ** It (a thing) moved about, hanging down; it dangled. (S, K.)

6. **الطَّيْرُ تَتَوَّحُ** [The birds warble plaintively, one to another]. (A.) See an ex. in art. **فوح**, conj. 6. — **تَتَوَّحَتِ الرِّبَاحُ** The winds blew violently [as is generally the case when they blow from opposite directions]. (TA.) See an ex. voce **سَوَّوْا**. — **تَتَوَّحَا** They two were opposite, one to the other; they faced each other. (S, K.) You say so of two mountains, and of two winds. (S, L.)

10: see 1. — **استناح** He (a wolf) howled, (L, K,) and was listened to and followed by other wolves. (L.) — **He** (a man) wept and induced another, or others, to weep: (K:) or he wept so as to induce another, or others, to weep. (L.)

نَائِحَةٌ: see **نَوَّحٌ**.

نَوَّحَةٌ and **نَيْحَةٌ** Strength; force. (L.)

نَيْحَةٌ: see **نَوَّحَةٌ**.

نَيْحَةٌ: see **نَوَّحَةٌ**.

نَيْحَةٌ (S, Mgh, K) and **نَوَّحٌ** (Mgh) subst. from **نَاحَتِ الْمَرْأَةُ**, q. v. [A wailing, or bewailing a dead person].

نَوَّحٌ: see **نَائِحَةٌ**.

نَيْحَةٌ رِيحٌ أُخْرَى A countervind, or wind which is the opposite, of another wind. (S, A, L.) One that blows transversely with respect to another is called the **نَيْحَةُ** of the latter. (S, L.)

نَائِحَةٌ: see **نَوَّحَةٌ**.

النَّوَّاحِي: see **نَائِحَةٌ**.

نَوَّاحَةٌ [A wailing woman]: (Mgh:) pl. **نَوَّاحَاتٌ** and **نَيْسَاتٌ نَوَّاحٌ** and you also say **نَوَّاحٌ** and **نَوَّاحٌ** is an epithet applied to women who assemble in a **مَنَاحَةٌ**: and **نَوَّاحَةٌ** (also) and **نَوَّاحٌ** signify women who assemble together for the purpose of mourning. (L.) **نَوَّاحَاتٌ** are so called from **النَّوَّاحُ**, signifying "the being opposite, one to another:" (S:) [if so, it is app. a tropical term: but accord. to the A, **النَّوَّاحُ**, as above explained, is tropical]. Also **نَوَّاحَةٌ** [A woman who wails much, or frequently; who is in the habit of wailing; a professional wailing woman]. Ex. **هِيَ نَوَّاحَةٌ بَنَى** [She is the professional wailing woman of the sons of such a one]. (A.) — **نَائِحَةٌ** and **نَوَّاحَةٌ**, A pigeon that cooes in a plaintive or

wailing manner. (L.) — **نَوَّاحٌ** also signifies Standards, or ensigns, opposite one to another, in battle. (L.) — Also, Swords. In this sense, it occurs written **النَّوَّاحِي**, by transposition. (Ks, L.)

مَنَاحَةٌ A place of **نَوَّحٌ** [or wailing for a dead person]: (Mgh:) pl. **مَنَاحَاتٌ** and **مَنَاحٌ**. (A, L.) Ex. **كُنَّا فِي مَنَاحَةٍ فَلَانَ** [We were in the place of wailing of, or for, such a one]. (S, K.) — See **نَائِحَةٌ**.

النَّكْبُ الرِّبَاحُ الْمُتَنَاحِي The winds called **النَّكْبُ**: [see **نَكْبَةٌ**] so called because they are opposite, one to another: they blow in times of drought, when rains are scanty, and when the air is dry, and the cold severe. (L.)

نوح

1. **نَاحٌ**: see 10.

2. **نَوَّحَ اللَّهُ الْأَرْضَ طَرَوْقَةً لِلْمَاءِ** + God made, or may God make, the land capable of receiving the water [of the rain so as to be impregnated, or fertilized, or soaked, thereby]: expl. by **جَعَلَهَا** **مِمَّا تُطِيقُهُ**. (S.) — See 4.

4. **اناح** (S, L, Mgh) and **نَوَّحَ** (L, Mgh) He (a man) made a camel to lie down upon his breast [with his legs folded, as is done on the occasions of mounting and dismounting, &c.]. (S, L, Mgh.) Also, **تَنَوَّحَ** (S, L, K) and **اناح** (K) and **استناح** (L) He (a stallion-camel) made a she-camel to do so in order that he might cover her: (S, K:) or made her do so and then covered her. (L.) — **اناح به البلاء والدُّلَّ** [Trial, or affliction, and abasement, befell him]. (A.)

5: see 4. — and 10.

10: see 4. — Also, **استناح** (S, L, Mgh) and **تَنَوَّحَ** (L, Mgh) He (a camel) lay down upon his breast [with his legs folded]. (S, L, Mgh.) Also, **تَنَوَّحَتْ** and **استناحت** She (a camel) did so in order to be covered by the stallion. (K.) It is said that one should not use, in the sense of the quasi-pass. of the trans. v. **اناح**, the form **نَاحٌ**, nor **اناح**: (Mgh:) but the authors on verbs mention **اناح** in a neuter sense; and **IAqr** says, that one says **اناح**, but not **ناح**: (MF:) or **IAqr** says, **تَنَوَّحَ** **الْبَعِيرُ**, but not **ناح** nor **اناح**: (L:) [and F says, that] one should not say, in the sense of **استناحت** and **تَنَوَّحَتْ** as explained above, either **ناحت** or **اناحت**. (K.)

نَوَّحَةٌ A remaining, staying, abiding, or dwelling, in a place. (L, K.)

نَائِحَةٌ A distant land: (K:) or it is [correctly] **نَائِحَةٌ**, with **ب**. (TA.)

مَنَاحٌ: see **مَنَاحٌ**.

مَنَاحٌ A place in which camels are made to lie down upon their breasts, [with their legs folded]; (Mgh:) a place where they so lie; (K:) a nightly resting-place of camels. (Mgh, voce **مَرَّاحٌ**.) In a trad. in which it occurs, accord. to one relation it is **مَنَاحٌ**. (TA.) — Also, A time at which camels so lie. (MF.) — Also, pass. part. n. of **اناح**; and used as an inf. n. of that verb, like **إِنَاحَةٌ**. (MF.) — **هَذَا مَنَاحٌ سَوٌّ** † This is a disagreeable place. (A.)

النَّيْحُ The lion. (K)

نور

1. **أَنَارَ** intrans., in the sense of **أَنَارَ**: see the latter, in two places. — **نَارُوا النَّارَ**: see 5. — **نُورْتُ الْبَعِيرَ** † I made a mark upon the camel with a hot iron. (M, K.) See **نَارٌ**.

2. **نَوَّرَ**, intrans., in the sense of **أَنَارَ**, from **النُّور**: see 4, in two places. — **نَوَّرَ بِالْفَجْرِ**, (Mgh, Mghb,) inf. n. **تَنْوِيرٌ**, (Mghb,) He performed the prayer of daybreak when the dawn had become light: (Mgh, Mghb:) for when the horizon had become bright: (TA:) **تَنْوِيرُ الْفَجْرِ**, without **ب**, is an amplification. (Mgh.) **تَنْوِيرٌ** as a subst. from this verb, see below. — **نَوَّرَ**, trans., in the sense of **أَنَارَ**, from **النُّور**: see 4, in three places. — **نَوَّرَ**, (S, A, Mgh, K,) inf. n. **تَنْوِيرٌ**, (S, K,) It (a tree, S, A, Mgh, K, and a plant, Mgh) blossomed, or flowered; it put forth its **نَوَّرَ**; (S, A, Mgh, K;) as also **أَنَارَ**, (S, Mgh, K,) originally **أَنَوَّرَ**. (TA.) See also 4. — **It** (seed-produce) attained to maturity: (K:) [see an ex. in a verse cited in art. **سَوَّوْا**, conj. 3:] **تَنْوِيرٌ**, the inf. n. of the verb in this sense, has a pl. **تَنْوِيرٌ**. (TA.) — **نَوَّرَهُ** He smeared him or it with **نُورَةٌ**. (Mgh, Mghb.) — **نَوَّرَ ذِرَاعَهُ**, (S, K,) inf. n. **تَنْوِيرٌ**, (TA,) He pricked his fore-arm with a needle, and then sprinkled **نَوَّرَ**, [q. v.] upon it. (S, K.)

4. **انار**, (inf. n. **إِنَارَةٌ**, Mghb,) It (a thing) (S, Mghb) gave light; or shone; or shone brightly; (S, A, Mgh, K;) as also **نَوَّرَ**, (Lh, S, A, Mgh, K,) inf. n. **تَنْوِيرٌ**; (S, Mghb;) and **استنار**; (S, A, Mgh, K;) and **نَارَ**, (A, Mgh, K,) aor. **يَنُورُ**, (Mghb,) inf. n. **نُورٌ**, (K, TA,) or **نُورٌ**, (as in a copy of the A,) or **نَبَارٌ**; (Mghb;) and **تَنَوَّرَ**: (K:) **نُورٌ** (S, Mgh, Mghb, K) and **انار** (Mgh, Mghb) and **استنار**, (Mghb,) said of the dawn, signify as above; (Mgh, Mghb;) or its light appeared. (S, K.) — [Hence,] **فُتِنَتْ** **نَارَتْ**, aor. **تَنَوَّرَ**, Sedition, or discord, or the like, happened and spread. (Mghb.) — [Hence also,] **انار** and **أَنَوَّرَ**, (K,) the latter being the original form;

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نُورَة : see نُور.

نُورَة : see نُور, last signification. — I.q. هَنَاءُ [a word well known to mean *Tar*, or *liquid pitch*, or a *kind thereof*; but I do not know this signification as applying to نُورَة, nor, app., did SM, for he has made it to be the same with that which here next follows, from the T]: (M, K:) or a *kind of stone burned and made into كلس* [or *quick-lime*] and used as a *depilatory for the pubes*: (T:) or *lime-stone*; syn. خَجَر الكلس: and by a secondary and predominant application, a *mixture of quick lime* (كلس) with *arsenic*, or *orpiment*, (زُرْبِخ) and other things, used for removing hair: (Mṣb:) [a *depilatory composed of quick lime with a small proportion (about an eighth part) of orpiment*: it is made into a paste with water, before application; and loosens the hair in about two minutes; after which it is immediately washed off: thus made in the present day:] some say that it is an Arabic word; and others, that it is arabicized. (Mṣb) See 8.

نُورَانِيَة : see نُور.

نُور Giving light, shining, bright, or shining brightly; (A, Mṣb;) as also مُنِيرٌ and مُسْتَنِيرٌ (A) [and نُائِرٌ] — Beautiful in colour, and bright; as also مُنِيرٌ and أَتُورٌ: (TA:) or the last signifies [simply] *beautiful*; (K:) or *conspicuous and beautiful*. (TA.) It is said of Moḥammad, كَانَ أَتُورٌ: He was beautiful and bright in the colour [of what was unclad] of his body. (TA.)

نُورٌ (S, Mṣb, and so in some copies of the K,) or نُورٌ (T, M, and so in some copies of the K,) or both, the former being the original form, (S, TA,) i.q. نِيلَج [i.e. *Indigo-pigment*]; (S, K;) or نِيلَج; [which appears from what follows to be the right reading, though both نِيلَج and نِيلَج are used in the present day for the purpose described in explanations of نُور, to give a greenish colour to the marks made in tattooing;] (Mṣb;) i.e., (so accord. to the S and Mṣb; but in the K, and) the *smoke* [meaning the *smoke-black*] of *fat*, (IAṣr, T, S, M, Mṣb, K,) that adheres to the طَسْت (IAṣr, T,) with which the punctures made in tattooing are dressed, (S, Mṣb,) or filled in, (M,) that they may become green; (S, Mṣb;) or with which the women of the Arabs of the time of ignorance tattooed themselves: (T:) i.q. غُنَج [q v.]; (IAṣr, T:) or, accord. to to Lth, the *smoke* [or *smoke-black*] of the *wick*, used as a *collyrium* or for *tattooing*; but, [says As.] I have not heard that the women of the Arabs used this as a *collyrium* in the time of ignorance nor in the time of El-Islām; their using it for *tattooing*, however, is mentioned in their

poems: (T:) or *lamp-black*; the *black pigment* (نَفْس) prepared from the smoke of the lamp; used for *tattooing*. (Comm. on the Mo'allafāt, printed at Calcutta, p. 143.) — Also, A *kind of small stone, resembling إِنْجِد*, which is bruised, or brayed, and then taken up, like as *medicine* is by the lip. (M.) [The same is found in the K, excepting that, in this latter lexicon, the explanation is less full, and اللُّثَة is substituted for الشَّغَة, the reading in the M.]

نُورَة and نُور: see نُور.

نَائِر: see تَبَر. — Apparent or plainly apparent, conspicuous, manifest, or evident; as also مُنِيرٌ. (Thus the pl. fem. of each of these is explained in the TA.) — فَتْنَة نَائِرَة Sedition, or discord, or the like, happening and spreading. (Mṣb.) — And نَائِرَة alone, Sedition, or discord, or the like: (Mṣb:) or *sedition, or discord, or the like, happening*: (TA:) and *rancour, malevolence, or spite*: (T:) *enmity, or hostility*, (T, S, A, Mṣb,) and *violent hatred*. (S, A, Mṣb.) See also نَار. You say, سَعَيْتُ فِي إِطْفَاءِ النَّائِرَةِ I laboured in stilling the sedition, or discord, or the like. (Mṣb.) And بَيْنَهُم نَائِرَة Between them is enmity, or hatred, and violent hatred. (A, Mṣb.) — One who occasions evils among men. (T.)

ذَا أَتُورٌ مِنْ ذَاكَ see تَبَر, in two places. — [This is lighter, or brighter, than that]. (TA.)

تَنْوِير The time when the dawn shines, or becomes light. (T, Mgh.) You say, صَلَّى الْفَجْرَ فِي التَّنْوِيرِ He performed the prayer of daybreak when the dawn shone, or became light. (Mgh.) See also 2.

مَنَار [originally مَنُور] A place of light; as also مَنَارَة. (M, K.) — A sign, or mark, set up to show the way: (As, T, S, M, K:) and a thing that is put as a limit or boundary between two things; (M, K;) or between two lands, (As, T,) made of mud or clay or of earth: (As, TA:) pl. مَنَائِر [respecting which see مَنَارَة]. (A.) It is [also used as a coll. gen. n.; as, for instance, where it is] said, in a trad., لَعَنَ اللَّهُ مَنْ غَيَّرَ مَنَارَ الْاَرْضِ May God curse him who alters the marks of the limit between two lands: (T, TA:) or it may mean مَنَارَ الْحَرَمِ the boundary-marks of the Hāram [or sacred territory of Mekkeh], which [it is said] were set up by Abraham. (T, TA.) And it is said in another trad., إِنَّ لِلْإِسْلَامِ صُورِي Verily there are to El-Islām signs and ordinances whereby it is known. (TA.) — See also صَوْمَعَة. — The middle, or main part and middle, or part along which one travels, (مَحْجَة,) of a road. (M, K.)

نَائِر: see تَبَر, in two places. — See also نَائِر.

مَنَار, originally مَنُورَة; (A, K;) see مَنَار. — A stand for a lamp; a thing upon which a lamp is put: (T, S, M, A, K:) of the measure مَفْعَلَة, with fet-h (S, Mṣb) to the م; (S;) but by rule it should be with *kear*, because it is an instrument. (Mṣb.) Abou-Dhu-eyb uses it, for the sake of metre, in the place of مَضْبَاح, in likening a bright spear-head, without rust, to a lamp. (M.) — Also, A candle having a سَرَاخ [or lighted wick]. (T.) — [A pharos, or lighthouse.] — The *mená-reh* [or turret of a mosque, whence the English term "minaret," so written in imitation of the Turkish pronunciation,] upon which the time of prayer is proclaimed; (S, Mṣb;) syn. مَثْنَة. (K, TA,) vulgarly مَادَّةَة [which is the form given in the CK]. (TA.) — [Any pillar-like structure. (See زُرْنُوق.)] — The perch of a hawk, or falcon. (See مَرْبَأ.) — The pl. is مَنَائِر and مَنَاوِر: he who uses the latter likens the radical letter to the augmentative; (S, Mṣb, K;) like as they say مَصَابِب, which is originally مَصَابِب. (S, Mṣb.)

تَبَر: see مُسْتَنِير.

نوس

1. نَاس, aor. يَنْوُس, (S, M, A, Mṣb,) inf. n. نَوُس (S, M, A, K,) and نَوَسَان (M, A, K,) It (a thing, S, M, as a lock of hair, and an earring, A) moved to and fro; (S, A, K;) it was in a state of commotion, and moved to and fro, (M, TA,) hanging down; (TA;) it dangled, or hung down and was in a state of commotion or agitation. (M, Mṣb [but in the M, the verb in this last sense has only the former of the two inf. ns. assigned to it, though the other equally belongs to it.]) You say also, نَاسٌ لَعَابُهُ His slaver flowed and was in a state of commotion. (M.) [See also 5.]

4. اَنَاسَ He made it to move to and fro; (S, A;) he made it to be in a state of commotion, (M, K, TA,) and to move to and fro, (M,) and to hang down; (TA;) he made it to dangle, or to hang down and be in a state of commotion or agitation. (M.) It is said in a trad. (S, M, TA) of Umm-Zarā, (S, TA,) اَنَاسَ مِنْ خَلْيِ اُذُنَيَّ [He made my two ears to move to and fro, &c., with ornaments]; (S, M, TA;) meaning, that he ornamented her two ears with [ear-rings of the kinds called] قِرْطَة and شُوف, which moved to and fro, &c., in them. (TA.)

5. تَنَوَسَ It, (a branch of a tree,) being blown by the wind, became shaken thereby, so that it moved much to and fro; as also تَنَوَع. (TA.) [See also 1.]

نَاس is applied to Men, and to jinn, or genii;

(S, Mṣb, K;) but its predominant application is to the former: (Mṣb:) it is said by some to be applied to both in the former of the last two verses of the Kṣur, *الَّذِي يُنَوِّسُ فِي صُدُورِ النَّاسِ* [who suggesteth what is vain in the breasts of people of the jinn and mankind]; unless by it be meant *النَّاسِي* [the forgetting]; or *النَّاسِ* is added in explanation of a preceding word, *النَّوَّاسِ*, or of *الَّذِي*, or it is in dependence upon *يُوسُوسُ*; (Bd;) [but what corroborates the first explanation is the fact that] men and jinn are both termed *رِجَال* in the Kṣur, lxxii. 6; and the Arabs used to say, *رَأَيْتُ نَاسًا* [I saw people of the jinn]: (Mṣb:) it is a pl. of *إِنْس*, (K,) originally *أَنَاس*, (S, K,) a pl. which is rare [as to form]; (K;) or *أَنَاس* is pl. of *إِنْسَان*; (M, art. *أَنَس*;) and *نَاس* has the article *ال* prefixed to it, (S, M,) but not as a substitute for the suppressed *ا*, because, were it so, it would not be found prefixed to the original, *أَنَاس*, whereas it is found prefixed to this latter: (S:) this derivation, however, from *أَنَاس*, contradicts its belonging to art. *نُوس*: (MF;) [but some hold that it does belong to this art.; and the form of its dim., to be mentioned below, favours their opinion: Fei says,] it is a noun applied to denote a pl., like *قَوْمٌ* and *رَهْطٌ*; and its sing. is *إِنْسَان*, from a different root: it is derived from *نَاسٌ*, aor. *يُنَوِّسُ*, signifying “it hung down and was in a state of commotion:” and [agreeably with this derivation it is said that] its dim. is *نُوسٌ*: (Mṣb:) some, again, said that *النَّاسِي* is originally *النَّاسِي*. (L, TA, voce *النَّاسِي*.) See also *إِنْس*, throughout. — See also *نُوسٌ*.

[*نَاسُوت* Human nature; humanity; as also *إِنْسَانِيَّة*: probably post-classical: opposed to *لَاهُوت*, q. v., in art. *لِه*.]

نُوسَات: see *نُوسٌ*.

نُؤَابَة A [lock of hair such as is called] *نُؤَابَة*, that moves to and fro: (K, in explanation of *نُؤَابَة* the name of a king of El-Yemen:) or *نُؤَابَة* has this signification: (A:) [the former, therefore, is a coll. gen. n., and this is indicated in the S; and the latter is its n. un.:] and *نُؤَابَات* signifies i. q. *ذَوَائِب*, [pl. of *ذَوَابَة*], because they move about much. (TA.) — What hangs to the roof, (M, A, &c. [a signification assigned in the K to *نَاسٌ*, probably through the careless omission of the word *النَّوَّاسِ* by an early transcriber,] consisting of smoke, (A, TA,) [or soot,] &c. (TA.) The word in the T and O, as well as in the A [and M], is *نُؤَابَة*. (TA.) — The web of a spider: because of its fluttering. (M.)

نُؤَابَة: see *نُؤَابَة*.

نُؤَابَة, applied to man, (S,) Quivering (مُضْطَرِبٌ), and flaccid, or flabby. (S, K.)

نُؤَابَة act. part. n. of 1. Ex. *نُؤَابَة* Threads dangling or hanging down and moving about. (TA.)

نُؤَابَة, (M, Mṣb,) or *نُؤَابَة*, (Mgh,) Burial-places of Christians: (M:) or a burial-place of Christians: (Mgh, Mṣb:) [De Sacy observes, that En-Nuwayree and El-Makreezee constantly use this word in speaking of the burial-places of the ancient kings of Egypt, and that it is from the Greek *ναός*: (“Relation de l’Égypte par Abd-allatif,” p. 508:) Freytag, on the authority of Meyd., explains it as signifying a coffin in which a corpse is enclosed: and ‘Abd-el-Lateef applies the (expression *نُؤَابَة* to the sarcophagus in the Great Pyramid: (see “Abd-ollatiphi Hist. Æg. Comp.,” p. 96:)] if Arabic, (M,) of the measure *فَاعُول*: (M, Mgh, Mṣb:) pl. *نُؤَابَات*. (Mgh, TA.)

نوش

1. *نُوشٌ*, aor. *يُنُوشُ*, (S, A, Mṣb,) inf. n. *نُوشٌ*, (S, A, Mṣb, K,) He took it, or reached it, absolutely, or with the hand, or with the extended hand; (S, A, Mṣb, K;) as also *نُوشَةٌ*, (A, TA,) inf. n. *نُوشٌ*; (S, Mgh, Mṣb, K;) and *نُوشَةٌ*, (A, TA,) inf. n. *نُوشٌ*: (S, K:) it is also written with *ا*; (A, K, TA, in art. *نَاش*;) and so is *نُوشٌ*. (Mṣb, and K in art. *نَاش*.) And He took him, or reached him, to seize his beard, or his head. (ISk, S.) You say, *نُوشَةٌ خَفِيفَةٌ*, [He reached him with a feeble, or slight reach, with his spear or the like]. (A.) And *الرِّمَاحُ تَنُوشُهُ* The spears reach him: occurring in a poem of Dureyd Ibn-Eṣ-Ṣimneh. (TA.) And *الظُّبَابُ تَنُوشُ الْأَرَاكَ* [The antelopes reach and take with their mouths of the trees called *أَرَاك*]; as also *تَنُوشُهُ*. (A.) And *النَّاقَةُ تَنُوشُ بِفَمِهَا الْحَوْضَ* [The she-camel reaches and takes with her mouth of the water of the drinking-trough]. (TA.) A poet says, (ISk, S,) namely, Gheylán Ibn-Horeyth Er-Raba’ee, (TA,) *فَمَي تَنُوشُ الْحَوْضَ نُوشًا مِنْ عَلَا* *نُوشًا بِهِ تَقْطَعُ أَجْوَارَ الْفَلَا*

And she reaches and takes of the drinking-trough, from above it, a copious draught by means of which she traverses [the middles of the] waterless deserts without needing other water. (S.) You say also, *نُوشْتُ مِنَ الطَّعَامِ شَيْئًا* I obtained somewhat of the food. (TA.) And *نُوشٌ مِنَ*

المَعْرُوفِ [The testament is a means of an attaining of benefit]: i. e., the testator gives [for *يَتَنَاولُ* in my original I read *يَتَنَاولُ*] to the legatee without diminishing his property [during his own life]. (TA.) And it is said in the Kṣur, [xxxiv. 51,] *وَأَتَى لَهُمُ اتِّتَانُوشٌ* *مِنْ مَكَانٍ بَعِيدٍ*, meaning, [But how shall] the attaining of belief [be possible to them from a distant place, i. e.,] in the world to come, when they have disbelieved in him [namely Moḥammad] in the present world? in which passage some read *الْتَنَاشُ* with *ا*. (S.) [See art. *نَاش*.] Accord. to Ibn-‘Abbād, in this instance, *التَنَاشُ* signifies *Returning*. (K, TA.) And ‘Aīsheh said of her father, *قَاتَنَاشَ الدِّينَ بِنَعِيشِهِ إِيَّاهُ* And he restored the religion, and laid hold upon it and took it from the abyss into which it had fallen; [by his exalting it;] in which instance, also, the verb is sometimes pronounced with *ا*. (TA.) — *نَاشَ بِهِ*, aor. as above, *He clung, or clave, to him, or it*. (TA.) = *نُوشٌ*, (Lth, S,) inf. n. *نُوشٌ*, (Lth,) I made him to attain good; (Lth, S;) and *شَرًّا* evil. (Lth.)

3. *نُوشَةٌ*, [inf. n. *نُوشَةٌ*, They reached, or thrust, them with the spears, in near, but not close, conflict, being in like manner reached, or thrust, by them,] (A, Mgh,) is from *نُوشٌ* in the first of the senses assigned to it above: (Mgh:) *نُوشَةٌ*, in conflict, is the reaching one another [with spears or other weapons] (ISk, S, K) when the two parties are near [but not close]: (ISk, S, TA) and is like *مُتَنَاشَةٌ*, i. e., conflicting. (TA.) See also 6. — *نَاشَ الشَّيْءَ* He mixed with [or engaged in] the thing. (IAṣr.)

6: see 1, in three places. — *تَنَاشُوهُمُ بِالرِّمَاحِ* They [reached or] thrust them with the spears, [in near, but not close, conflict,] being in like manner [reached or] thrust by them: (Mṣb:) *تَنَاشُ* is the reaching one another with the spears [or other weapons] when the two parties are not close together. (TA.) See also 3.

8: see 1, in three places. — *نُوشَ* also signifies *He caused him to come, or go, forth* (K, TA) from a place of destruction: or *he took, led, or drew, him forth* therefrom: (TA:) and *he saved him, or rescued him, from destruction*. (A, TA.)

نُوشٌ Strong: (K:) a man possessing might, or strength, courage, valour, or prowess: (S, TA:) as also *نُوشٌ*, q. v. (TA.) [In two copies of the S, I find the latter only, with *ا*.]

نوص

1. *نُوصٌ*, (M, K,) aor. *يُنُوصُ*, (M,) inf. n. *نُوصٌ*

and مَنَاصٌ (M, K) and مَنِيصٌ (M) and نَوِيصٌ (K) and نَبَاصٌ (K, accord. to the TA,) or نَبَاصَةٌ (accord. to a MS. copy of the K, and accord. to the CK,) and نَوَصَانٌ (K,) He put himself in motion: (K:) or he put himself in motion and went away. (M, TA.) You say, مَا يَنْوُصُ فُلَانٌ لِحَاجَتِي Such a one does not put himself in motion for [the accomplishment of] my want.

(TA.) And مَا بِهِ نَوِيصٌ There is not in him strength (S, M) and motion [or activity]. (S, TA.) — مَنَاصٌ and نَوُصٌ, inf. n. نَاصٌ لِلْمَحْرَكَةِ, He prepared himself for motion. (M, TA.) — نَاصُ الْفَرَسِ (Lth, M,) inf. n. نَوُصٌ (Lth, TA,) The horse, having his bridle pulled in, and being put in motion, raised his head; as also استَنَاصٌ: (Lth, M:) or استِنَاصَةٌ signifies a horse's putting himself in motion to run. (K.) — نَاصٌ إِلَيْهِ (K,) inf. n. نَوُصٌ (TA,) He rose to him. (K.) — نَاصٌ, aor. يَنْوُصُ, inf. n. نَوُصٌ, He turned aside, or away: (M, TA:) he drew back, receded, retreated, or retired; (S, K*;) as also استَنَاصٌ: (S:) he fled; or turned away and fled: (TA:) he escaped, and outwent: (Msb:) and, inf. n. مَنِيصٌ and مَنَاصٌ, he escaped; or became safe, or secure: (M:) and accord. to IB, نَوُصٌ, with, damm, [app. as an inf. n.,] also signifies the act of fleeing. (TA.) You say, نَاصَ عَنِ الْأَمْرِ He turned aside, or away, from the thing, or affair; he declined from it; he avoided it; as also لَاصَ. (Aboo-Turáb, TA.) And نَاصَ عَنْهُ, inf. n. نَوُصٌ, He removed, withdrew, or retired to a distance, and separated himself, from him, or it. (Ibn-'Abbád, K.) And نَاصَ عَنْ قُرْبِهِ (S, A,) aor. يَنْوُصُ, inf. n. نَوُصٌ and مَنَاصٌ (S,) He fled, or turned away and fled, from his opponent, or adversary, (S, A,) and eluded him, (S,) or removed, withdrew, or retired to a distance, from him. (A.) And it is said in the Kur, [xxxviii. 2,] وَلَآتٍ حِينَ مَنَاصٍ meaning, When it was not a time of fleeing: (Az, TA:) or when it was not a time of drawing back and fleeing: (S, TA:) or when it was not a time of seeking, or petitioning, and of being aided, or succoured. (M, TA.)

3: see جَرَّةٌ.

10: see 1, in three places.

نَوُصٌ A wild ass; (S, M, K;) because he ceases not to raise his head, going to and fro, like one running away at random. (Lth, K*.)

نَاصٌ Raising his head, and running away at random: (M:) or a wild ass raising his head, and going to and fro, like one running away at random: (Lth, K*:) and مَنِيصٌ a horse raising his head. (TA.)

مَنَاصٌ A place to which one has recourse for refuge, protection, preservation, or concealment; a place of refuge; (S, Msb, K;) a place to which one flees; (S;) a place of safety, or security. (A.) — See also 1, throughout.

نَاصٌ: see مَنِيصٌ.

نوط

1. نَاطَهُ, aor. يَنْوُطُ, inf. n. نَوُطٌ, He suspended it; hung it. (S, Msb, K.) You say, نَطَتُ الْقِرْبَةَ نَاطَةً [I suspended the water-skin by its نَبَاطُ, q.v.]. (TA.) And نَيطَ عَلَيْهِ الشَّيْءُ The thing was suspended to him, or it: and نَوُطٌ عَلَيْهِ (TA:) or نَوُطٌ عَلَيْهِ (S; accord. to two copies: the pronoun relating to a camel when loaded.) And نَيطَ بِهِ الشَّيْءُ The thing was attached to, or connected with, him, or it. (TA.) It is said in a trad., مَا أَخَذْنَاهُ إِلَّا عَفْوًا بِلَا سَوْطٍ وَلَا نَوُطٍ, i.e. [We took him not save with ease;] with neither beating, [lit. with neither whip,] nor hanging [or clinging]. (TA.) And in a proverb, كُلُّ شَيْءٍ يَرْجُلُهُ سَتَنَاطٌ [Every sheep, or goat, shall be hung by its hind leg]: i.e. every one who commits a crime shall be punished for it: or, accord. to As, one ought not to punish for a crime, or an offence, any but the committer thereof. (TA.) And Hassán Ibn-Thábit says,

- وَأَنْتَ دَعَى نَيْطٍ فِي آلِ هَاشِمٍ
- كَمَا نَيْطَ خَلْفَ الرَّاجِبِ الْقَدَحُ الْفَرْدُ

[And thou art an adopted person, who is connected with the family of Hāshim, like as the single drinking-cup is connected behind the rider]. (TA.) See also شَوَقٌ, in art. شَوْقٌ.

2: see 1.

8. اِنْتَاطٌ It was, or became, suspended, or hung; it hung; (K, TA;) بِهِ to him, or it. (TA.) — [And hence,] † It was, or became, distant, or remote, or far-extending. (S, TA.) You say, اِنْتَاطَتِ الْبَهَاةُ, and, by transposition, اِنْتَاطَتْ, † The desert extended far; [as though it were connected with a desert like it; (see نَبَاطٌ);] it was far-extending. (TA.) And اِنْتَاطَتِ الْبَهَاةُ † The places of war were distant, or far-extending: from نَبَاطُ الْبَهَاةِ, meaning “the far extent of the desert:” or from النَوُطُ. (TA.) And اِنْتَاطَتِ الدَّارُ † The house, or place of abode, &c., was distant. (IAar, K, TA.)

نَوُطٌ A thing, (S, K,) whatever it be, (S,) that is suspended, or hung, from another thing; (S, K;) an inf. n. used as a subst.: (K:) and particularly a thing that is put, or hung, upon a camel, (عِلَاقَةٌ,) between two halves of a load,

بَيْنَ الْعَوْدَيْنِ (K,) or, as A'Obeid says, بَيْنَ عِدَّتَيْنِ [which, if not a mistranscription, app. means between the two staves of the saddle]; (TA;) the عِلَاقَةُ being thus called because it is suspended (نَاطٌ) to the load: (Z, TA:) and a small [receptacle of palm-leaves, of the kind called] جِلَّةٌ (Az, S, K,) containing dates (S, K) and the like, (K,) which is suspended from a camel, (S,) being hung, by its handles, from the saddle of the camel of burden; (Az, TA;) such, says Az, I have heard thus called by the people of El-Bahreyn: (TA:) pl. [of pauc.] اَنْوَاطٌ (S, K) and [of mult.] نَبَاطٌ: (Az, K:) the former is pl. of نَوُطٌ in the general sense first mentioned above; and also signifies what is suspended (نَوُطٌ, as in two copies of the S, or نَوُطٌ, as in the TA) upon the camel when he is loaded: (S, TA:) and i.q. مَعَالِيْقُ [things suspended to a beast of burden; such as the قُمَقَةُ and the قِرْبَةُ and the مِطْبَرَةُ]. (S, K.) It is said in a proverb عَاطٍ بِغَيْرِ اَنْوَاطٍ Taking [or reaching to take] without there being there anything suspended; which is like the saying “Driving by singing without having a camel.” (S, L, [See also art. عَطُو.]) And in another proverb, اِنْ اُعْيَا اَلْبَعِيرُ فَرْدُهُ نَوُطًا [If the camel be fatigued, add thou to him an appendage to his full load]: meaning, if he be slow and inobsequious in his pace, do not thou lighten his burden: (K:) accord. to As, اِنْ اُعْيَا فَرْدُهُ نَوُطًا is a proverb relating to the pressing a niggardly man. (TA.) — اَنْوَاطٌ the name of A particular tree, (S, TA,) of great size, (S,) which was worshipped in the time of ignorance, said by IATH to be the name of a particular gum-acacia-tree (سَمْرَةٌ) to which the believers in a plurality of gods used to suspend their weapons, and around which they used to circuit. (TA.) — النَّوُطُ الْمُدْبَذُ occurs in a trad. as meaning The leg of a rider, from fatigue or some other cause, ever dangling, or moving to and fro. (TA.)

نَيْطٌ: see نَبَاطٌ, in two places: and see art. نَيْطٌ.

قِرْبَةُ نَبَاطٌ The loop-shaped handle (عُرْوَةٌ) of a قِرْبَةٌ [or water-skin]: (Msb:) the [appendage called] مُعَلَّقٌ [q.v.] of a bow; (S, K;) by which it is suspended: (K, voce حَظَرٌ;) and of a قِرْبَةُ; [by which it is suspended; (see 1, second sentence);] and of anything. (K.) — See also شِيقٌ. — Also (S, Msb [in the K, “or,” which is evidently a mistake,]) نَبَاطُ الْقَلْبِ [i.e. نَبَاطُ الْقَلْبِ The suspensory of the heart;] a vein, (S, Msb,) or a thick vein, (K,) [app. the ascending aorta,] by which the heart is suspended (S, Msb, K) from, (مِنْ, S, Msb [or possibly this may mean forming a part of,]) or to, (إِلَى, K,) the وَتِينَ, [which seems here to signify the descending aorta, or, accord.

to the second rendering of من, suggested above, the *aorta altogether*,] (S, Msh, K,) the cutting, or severing, of which causes death; (S, Msh;) as also نَبَطٌ (S:) pl. [of pauc.] أَنْوَطَةٌ and [of mult.] نَوَطٌ, with damm, (Az, K,) because the ي in نَبَطٌ is originally و: the latter is allowable when the number is not meant [to be limited to a few]: or, accord. to some, there are two things thus called: the upper being that of the heart: and the lower, the فَرْج. (Az, L.) [Hence,] الْمُقَطَّعَةُ النَّبَاطِ (K, and so in a copy of the S, excepting that the former word is there without the article,) is applied to: The أَرْثَبُ [or female hare], (S, K,) like الْمُقَطَّعَةُ الْأَسْحَارِ (S,) as an appellation of good omen, i.e. as meaning that her نَبَاطٌ will be severed: or, as some say, الْمُقَطَّعَةُ النَّبَاطِ (K, and so in some copies of the S, excepting that the former word is there without the article,) as meaning that, by reason of her swiftness, her نَبَاطٌ, or [as in the A,] the نَبَاطُ of [every one of] the dogs [that pursue her], will be severed. (K.) Hence also the saying, رَمَاهُ اللَّهُ بِالنَّبِطِ, meaning [God smote him, or may God smite him,] with death. (S.) [See also art. نَبِط.] [Hence likewise,] النَّبَاطُ is applied to: Two stars [app. σ and τ of Scorpio] between which is قَلْبُ الْعَقْرَبِ [which is the star and of that constellation]. (Sgh, K, TA.) — Also, i.q. الْفَوَادُ [which generally means The heart; but is probably here used in one of its other senses, namely, the appendages of the œsophagus, consisting of the liver and lungs and heart]. (K.) — Also, A certain vein lying within the صُلْبُ [i.e. backbone, or back], beneath the [portion of flesh and sinew called the] مَتْنُ; and so النَّاطُ: (K:) or the latter is a vein extending in, or along, the صُلْبُ, [in some copies of the K, قَلْبُ, which, as is said in the TA, is a mistake,] by the cutting of which the مَصْفُورُ [or person in whose belly is yellow water, as explained in the TA,] is treated for the purpose of cure. (S, K.) — نَبَاطُ الْفَارَةِ: The far extent of the desert: (TA:) or of the way thereof; as though it were connected with another desert, (S, K,) hardly coming to an end. (S, TA.) [Thus,] الْبَعِيدُ النَّبَاطُ, applied to the Hijáz, means الْبَعِيدُ مَعْلَقُهُ [i.e. Whereof every connected part, or appendant tract, is far-extending]. (Ham, p. 101). The Rájiz, El-Ajjáj, says,

- وَبَلَدَةٌ بَعِيدَةُ السَّبَاطِ
- مَجْهُولَةٌ تَقْتَالُ خَطْوُ الْخَاطِي

† [Many a region far extending, unknown, rendering unapparent the trace of the stepping of the stepper]. (S and O in the present art. and in art. غُول.)

نَبَاطٌ: see النَّاطُ.

تَنْوُطٌ (S, K,) like تَكْرُمٌ (K,) and تَنْوُطٌ (S, K,) with damm to the ت (K) and fet-h to the ن (TA) and kesr to the و, (K,) or تَنْوُطٌ, (as in some copies of the S,) and تَنْوُطٌ, (TA, voce تَنْبِشْرُ,) A certain bird, that lets down strings from a tree, (As, S, K,) and weaves its nest like an oil-flask, suspended to those strings, (K,) then produces her young therein; and hence its appellation: (As, S:) a certain bird, like the قَارِيَّةُ in blackness, [or rather in dinginess,] that constructs its nest between two twigs, or branches, or upon one twig, or branch, making its nest long, so that a man cannot reach its eggs until he introduces his arm to the shoulder-joint: or, accord. to Aboo-Alee, a certain bird, that suspends pieces of the bark of trees [formed into strings], and makes its nest at their extremities, to protect itself from serpents and men and ذَرَّ [or young ants, or small red ants]: (TA [see also صَافِرٌ]:) called in Persian كَبِيُو: (Kzw:) n. un. with ة. (S, K.) [See De Sacy's Chrest. Arabe, 2nd ed., vol. iii., p. 499.] Hence the proverb, أَصْنَعُ أَصْنَعُ مِنْ تَنْوُطٍ [More skilled in fabricating than a تنوُط]. (Meyd.)

تَنْوُاطٌ What is hung (S, K) from, (S,) or upon, (K,) the [kind of vehicle called] هَوْدَجٌ, for ornament: (S, K:) or the implements, or apparatus, &c., that are hung upon a horse. (Ham, p. ۴۴۱) — And hence, † Adventives; or persons who introduce themselves among a people, and live among them, not being of their race; and persons whose fathers are free men, or Arabs, and whose mothers are slaves, and who have become conjoined with the genuine and pure Arabs, not being of them: for التَّنَوُاطُ; [or ذَوُو التَّنَوُاطِ]; the latter of these two words being originally an inf. n.: or it may be an inf. n. used as an epithet. (Ham, ibid.) [See also مَنَوُطٌ.]

مَنَاطٌ A place of suspension, or hanging. (Mshb.) — [Hence the saying,] فَلَانٌ مِثِّي مَنَاطُ الثَّرَيَّا † [Such a one is with respect to me as though he were in the place of suspension of the Pleiades]; i.e., in distance: (Sb, S, K* [in the K, هذا is put for فَلَانٌ; and in the CK, مَنَاطٌ is erroneously put for مَنَاطٌ]:) or the meaning is, in such a station: the prep. being understood, as in دَخَلْتُ الْبَيْتَ وَدَهَبْتُ الثَّامِرَ: Z says, فَلَانٌ مِثِّي مَنَاطُ الثَّرَيَّا † [they are &c.] by reason of their elevated state. (TA.)

هَذَا مَنَوُطٌ Suspended; hung. (K.) You say, هَذَا مَنَوُطٌ بِهَذَا This is suspended, or hung, to him, or it. (K.) — [Hence the saying,] هَذَا رَجُلٌ مَنَوُطٌ بِالْقَوْمِ [This is a man adventive to the people; one who has introduced himself among them, and lives

among them, not being of their race: (K,* TA:) or i.q. دَعِيَ [one whose origin, or lineage, is suspected; &c.]: (K:) and مَنَوُطٌ مُذْبَذِبٌ is also applied to a person of this latter description who betakes himself to a people; the latter epithet being added to denote that he knows not to whom to assert himself related, like the wind wavering to the right and left. (TA.) See also تَنْوُاطٌ.]

مُتَنَاطٌ † Distant, or remote; and far extending. (TA.) You say, مَنَاطُ الْمَحَلِّ: Whose place of abode is distant. (TA.) And غَايَةُ مُتَنَاطَةٍ † A distant goal, or scope; or a far-extending space. (TA.)

[نوع, &c.]

See Supplement.]

نبا

1. نَبَا, aor. نَبَيْ, (so in the S, Nh, L, Msh; but in some copies of the K, نَبَا, [which appears to be put by mistake for the inf. n. in the acc. case];) inf. n. نَبَى, (S,) and نَبَى, without ء, and نَوَى, (Sh,) It (flesh meat, &c.) was not, or did not become, sufficiently cooked; it was insufficiently cooked: (S, K:) (like نَبَى: or it was untouched by fire; [i.e., raw]. (L.) — It (a thing) was not firmly, not soundly, not thoroughly, done. [See 4.] (TA.)

2: see 4.

4. اَنَا الْأَمْرُ He did the thing not firmly, not soundly, not thoroughly. نَبَا, accord. to the K, signifies the same: but this is unknown, and not authorized by transmission [from the Arabs of the classical ages], and therefore not mentioned by IM nor by other leading lexicographers: the correct phrases are [when the verb is intrans.] نَبَا الْأَمْرُ [and اللَحْمُ], and [when it is trans.] اَنَا اللَّحْمُ [and الْأَمْرُ]: the forms of the verb being like بَانَ and أَبَانَ. (TA.) — اَنَا, (S, incorrectly written in the K, أَنَا, TA,) inf. n. اِنْبَاءٌ, He insufficiently cooked flesh-meat [&c.]. (S, K.)

نَبَى Flesh meat &c. insufficiently cooked: (S, K:) or untouched by fire; [i.e., raw]. (L.) It was also pronounced by the Arabs نَبَى; but the original word is with ء. (TA.) — Wine untouched by the fire: cooked [or mulled] wine being called نَضِيجٌ, (TA [written نَبَى, without ء.]) — Pure [and sweet] milk: sour milk being called نَضِيجٌ: or milk just drawn from the udder, before it is put into the skin. (TA [written نَبَى, without ء.])

نَبَى [for: نَبَى] Fat, as contradistinguished from flesh, [which is app. called نَضِيجٌ]. (TA.)

نَبَوَةٌ and نَبَوٌ The state of being insufficiently cooked: (S, K:) or of being untouched by fire; [i.e., rawness]. (L.)

نير

1. نَابَهُ, aor. نَبَيْبُ, *He hit him on his* نَاب, i.e., his canine tooth. (S, K.)

2. نَبِ الشَّهْرِ *He bit the wood of the arrow, to know whether it were strong or weak, and made an impression upon it with his canine tooth.* (S, K.) — نَبِ فِيهِ *He (a beast of prey) made an impression upon him with his canine tooth: he fixed his canine teeth in him.* (TA.) — نَبَتْ *She (a camel) became extremely old:* (Lh, S, K:) *became what is termed a* نَاب. (A.) — نَبِ and نَبَيْبُ *It (a plant) put forth its root.* (K.) Also signifying the same with reference to white, or hoary hair. The root is thought by ISd to be thus likened to a canine tooth. (TA.) — ظَفَّرَ فُلَانٌ فِي كَذَا وَنَبَّ *Such a one clung to, caught to, or took fast hold upon, such a thing: [lit., stuck his nails and dog-teeth into it].* (A.) See also ظَفَّرَ.

5: see 2.

نَاب [originally نَبَيْبُ, The canine tooth, or dog-tooth; or eye-tooth; the tush, or tush; or the fang; of certain animals:] one of the teeth; (S;) the tooth that is [next] behind the رَبَاعِيَّة [or next but one to the central pair of incisors:]; (M, K.) [In this sense, the word is masc.:] the tooth thus called is masc., when thus called: [though if you call it نَبِ, it is fem.:] but نَاب when fem. signifies “an old she-camel”: (Msb:) or, accord. to the M and K, it is fem. only in each of the above senses, without distinction. (TA.) Sb says, that the Arabs observed the pronunciation termed imāleh (إِمَالَة) in the case of نَاب in the nom., [as well as in the acc. and gen., in which latter case this pronunciation is agreeable with analogy on account of the final kesreh,] likening its l to that in رَمَى, [in which it is expressed in writing by رَمَى,] because it is changed from رَمَى: but this is extr. That is, this pronunciation of l changed from رَمَى or رَمَى is only observed [regularly] when the said l is a final radical letter; and specially in verbs: the instances of this kind that occur in nouns are extr.; and more so are those in which the l changed from رَمَى is a medial radical letter. (TA.) [But the restriction to the case of verbs is inconsistent with what is said by Ibn-Mālik and other high authorities: and so, too, is the restriction to the case of a final radical letter.] Pl. أَتَابُ (Lh, K) and أَتَابُ [both pls. of pauc.: but the latter is used as a pl. of mult.:] and نَبَيْبُ; (S, K;) the latter contr. to analogy, (S,) because نَاب is originally نَبِ, and [a word of the measure فَعْلٌ does not [regularly] assume the measure فَعُول in the pl.; (TA;) to which should be added نَبَيْبُ, a dial. var., as in the case of every pl. of the measure

فَعُول of which the medial radical letter is نَبِ: (M, F:) and pl. pl. أَتَابُ. (K, TA.) Ibn-Seenā says that no animal has both a نَاب and a horn. (Msb.) — نَابُ *An aged she-camel:* (S, K:) not applied to a male camel: (S:) so called because of the length of her tush; (S;) by synecdoche; the whole being called by the name of a part: (TA:) as also نَبَيْبُ; (K;) accord. to some copies of the K, نَبَيْبُ; but this is a mistake: (TA:) pl. of the former أَتَابُ and نَبَيْبُ (K) and نَبَيْبُ: (S, K:) or these are pls. of both the forms of sing. (K, accord. to some copies; and TA.) Sb is of opinion that نَبَيْبُ is pl. of نَاب, and says that the Arabs have made it of the measure فَعْلٌ [as it is said to be in the S, for it is originally نَبَيْبُ] like as they have the pl. of دَارٌ, disliking the sound of نَبَيْبُ, because the نَبِ is with dammeh, and preceded by dammeh, and followed by و. It is also said to be pl. of نَبَيْبُ; as it is related, on the authority of Yoo, that certain of the Arabs say صَيِّدٌ and بَيْضٌ, as pls. of صَيِّدٌ and بَيْضٌ, agreeably with the dial. of those who say رَسَلٌ [instead of رَسَلٌ]; namely, the tribe of Temeem: but their not saying نَبَيْبُ, like as they say صَيِّدٌ and بَيْضٌ, is an argument in favour of the opinion of Sb. — لَا أَفْعَلُ ذَلِكَ مَا حَتَّتِ التَّيْبُ [I will not do that as long as aged she-camels yearn towards their young ones: i.e., I will never do it]. A proverb. (S.) — The dim. of نَابُ is نَبَيْبُ, without ة, because نَاب, as applied to an aged she-camel, is like an epithet: (S:) or rather this formation of the dim. without ة is a dev. from constant rule. (MF.) Sb says, that some of the Arabs make the dim. of نَابُ to be نَبَيْبُ, because many an l such as that in نَاب is changed from و: [or rather, this is generally the case:] but this, says Ibn-Es-Sarrāj, is an error on his part [who does so]. (S.) This apparently means, that Ibn-Es-Sarrāj accuses Sb of an error; but such is not the case: for Sb himself says “but this is an error on their part;” i.e., on the part of the Arabs who say نَبَيْبُ for نَبَيْبُ. (IB.) — نَابُ قَوْمٍ *The lord, master, or chief, of a people:* (S, K:) pl. أَتَابُ. (TA.) — عَضَّتْهُ أَتَابُ الدَّهْرِ *The dog-teeth of fortune bit him.* (A.) — أَتَابُ are likewise met. assigned to evil, or mischief. (TA.)

نَاب: see نَبَيْبُ.

نَبَيْبُ [as though pl. of نَابُ or نَابِيَّة] an epithet added to نَبَيْبُ as signifying “canine teeth,” to render the signification intensive, or energetic. (TA.)

أَتَابُ *Having a large, or thick, canine tooth, (K,) that does not bite a thing without breaking it.* (Th.)

نير

1. نَاتَ, aor. نَبَيْتَ, inf. n. نَبَيْتَ; as also نَاتَ, aor. نَبَيْتَ, inf. n. نَبَيْتَ; (L, K;) *He (a man) moved from side to side in walking:* (L, art. نَبَيْتَ) or *he so moved by reason of weakness, or infirmity:* (K:) or, *by reason of drowsiness.* (L, art. نَبَيْتَ, q. v.)

نير

1. نَارَ الثَّوْبِ, aor. نَبَيْرُهُ, (T, S, M, A, K,) inf. n. نَبَيْرُ; (T, M, K;) and نَبَيْرُهُ, (T, M, A, Mgh, K,) inf. n. نَبَيْرُ; (T;) and نَابَرُهُ, (T, S, M, A, Mgh, K,) and نَابَرُهُ, (S, M, TA,) like نَبَيْرُهُ, aor. of the latter نَبَيْرُهُ. (M, TA,) inf. n. نَابَرُهُ, (M,) or نَابَرُهُ; (TA;) *He made, or put, to the piece of cloth, a* نِير; (T, S, M, K;) i.e., an عِلْم [or ornamental border]; (T, S, M, A, Mgh, K, TA;) syn. نَبَيْرُهُ; (A:) and a woof; (S, A, Mgh, TA;) syn. نَبَيْرُهُ; (A;) contr. of أَتَابُهُ and أَتَابُهُ. (Mgh.) — هُوَ يُنَبِّدِي الْأُمُورَ وَيُنَبِّرُهَا (A) or (TA) [He commences things, or affairs, and completes them].

2: see 1.

4. نَابَرُهُ and نَابَرُهُ: see 1, throughout.

نَبِيرُ: see نَبِيرُ.

نِيرُ The عِلْم [or ornamental border] of a piece of cloth: (T, S, M, A, K:) pl. أَتَابُ. (M, K.) It is related that 'Omar disliked it, (TA,) and that he forbade it. (T, TA.) — Hence, نِيرُ *The side (طَرَف) of a road:* (T:) or the side (جَانِب), and wide or widening part (صَدْر), of a road: (so in some copies of the K, and in the TA; but in some copies of the former, “or” is put in the place of “and:”) or the conspicuous part of a road: (S:) or the conspicuous furrowed part of a road. (M, A, K.) — The unwoven end (هَذَب) of a piece of cloth. (Ibn-Keysān, M, K.) — The woof of a piece of cloth. (T, S, A, Mgh, K.) When cloth is woven with a double woof, (عَلَى نَبِيرَيْنِ) it is more close in texture and more lasting. (S.) ثَوْبٌ ثَوْبٌ ثَوْبٌ ثَوْبٌ signifies *A piece of cloth strongly woven, with a double woof:* (A:) or *a piece of cloth woven with double thread:* (T:) and [in like manner] ثَوْبٌ مَتَبَرٌ *a piece of cloth woven with a double woof;* (Lh, M, K;) i.e., *with a double thread:* (TA:) also called دَبَابُودُ, (T, TA,) an arabicized word; (TA:); in Persian دَبُودُ, or دَبُودُ, (as in different copies of the K,) or دَبُودُ. (T.) This mode of weaving is termed مَتَابَعَةٌ, which is the

making the woof of a double thread, and putting two threads together upon the حَقَّة [which here means the yarn-beam, on which the warp is rolled]. (T.) — Hence, نَاقَةٌ دَاتُ نِيرَيْنِ † A she-camel having an accession of fat upon former fat: (T:) or having, upon her, layers (صَدَائِفُ) of fat; as also دَاتُ أَتْيَارٍ (A:) or advanced in years, yet having some remains of strength; (M, K;) and sometimes the epithet is applied in like manner to a woman: (M:) and دَاتُ أَتْيَارٍ a she-camel having thick flesh. (TS.) Also, رَجُلٌ † A man whose strength is double the strength of his companion: (S:) or strong and firm. (A.) And رَأَى دُو نِيرَيْنِ † Right opinion or counsel. (A.) And حَرْبٌ دَاتُ نِيرَيْنِ † Violent war. (T, A.) = The canes (قَصَبُ) and threads (خُيُوطَةُ) [in a loom], when they are put together: (M, K:) [it is a coll. gen. n., of which the n. un. is with ة, as appears from what here follows:] † نِيرَةٌ is a subst., signifying the threads and canes, (قَصَبَةٌ and خُيُوطَةٌ), [or warp and, app., cane-roll, on which the warp is rolled when put into the loom, and from which it is gradually unrolled as the work proceeds,] when they are put together: when they are separate, the threads are called خُيُوطَةٌ; and the cane, قَصَبَةٌ, or, if a staff, عَصَا: (AZ, Sh, T:) نِيرَةٌ is also explained as signifying one of the implements of the weaver, with which he weaves; namely, the transverse piece of wood [in the loom; the same as is described above]. (T.) In the following verse of an unknown poet,

- تَقْسِمُ أُسْتِيًّا لَهَا بِنِيرٍ •
• وَتَضْرِبُ النَّاقُوسَ وَسَطَ الدَّيْرِ •

[She divides warp that she has with cane-rolls, and beats the nákoos in the midst of the convent], the author may mean بِنِيرٍ, and may have altered the word by necessity; or نِيرٌ may be a dial. form of نِيرٍ. (M.) One says of a man who neither harms nor profits, مَا أَنْتَ بِسِتَاةٍ وَلَا لَعْمَةٍ, [lit. Thou art not a warp nor a woof nor a cane-roll]. (T.) [See also a similar saying voce حَقَّةُ] = [The yoke of a bull; the piece of wood that is upon the neck of the bull, together with its apparatus: (M, K:) or the piece of wood that is placed transversely upon the necks of the two bulls (T, S) yoked together for ploughing: (T:) called الْغَدَانِ (S:) pl. [of pauc.] أَتْيَارٍ and [of mult.] نِيرَانٍ (S, M, K:) of the dial. of Syria. (M.)

نِيرَةٌ: see نِيرٌ.

نِيرٌ act. part. n. of 4: see 1. — [Hence the saying,] أَنتَ فِي هَذَا الْأَمْرِ بِمَنْبَرٍ وَلَا مُلْجِمٌ † [Thou art not in this affair a commencer nor a finisher: or a person who will do harm nor one who will profit]. (TA.)

نِيرٌ: see نِيرٌ. — † A skin that is thick (A, K, TA) and strong, (TA,) like a piece of cloth with a double woof. (A, TA.)

نِيرٌ, for مَنَارٌ, pass. part. n. of 4. (Ks, Lh, M.)

نيس

نَيْسَانُ [vulg. نَيْسَان] The seventh of the Greek [or Syrian] months; (K;) [corresponding to April, O. S.] It is [said to be] a property of the water of its rain, that dough kneaded with it ferments without other treatment. (TA.)

نيط

1. نَيْطٌ, aor. يَنْيِطُ, inf. n. نَيْطٌ, It was, or became, distant, or remote, or far-extending; as also نَيْطٌ. (K.) [See the latter in art. نوط.]

8: see 1.

نَيْطٌ: see نَيْطٌ, in art. نوط, in two places. — Death: or a bier: or the term of existence: (K:) or the death which God connects (يَنْوِطُهُ) [with one]: (IAar:) and if so, the ي is interchangeable with و, (IAth, TA,) the word being originally نَيْوِطٌ, then نَيْطٌ, and then نَيْطٌ: (TA:) if a contraction, it is like هَيْنَ and هَيْنَ, and تَيْنَ and تَيْنَ. (Az, TA.) You say, رَمَاهُ اللَّهُ بِالنَّيْطِ meaning [God smote him, or may God smite him,] with death: (S, in art. نوط, and TA:) or [may God smite him] with the death which He connects [with him]; as also رَمَاهُ اللَّهُ بِنَيْطِهِ. (IAar.) And His term of existence came to him. (TA.) And رُمِيَ فُلَانٌ فِي نَيْطِهِ Such a one was cast into his bier; meaning, when he died. (TA.) See طِنٌ.

نَيْطٌ: }
نَائِطٌ: } see art. نوط.

[نيف, &c.]

See Supplement.]

نيلوفر

نَيْلُوفَرٌ (Msb,) and نَيْلُوفَرٌ (Msb, and so in the CK,) or نَيْلُوفَرٌ (so in copies of the K, and so accord. to the TA,) or, as some say, نَيْلُوفَرٌ, or نَيْلُوفَرٌ (accord. to different copies of the K,) [The nymphæa, or lotus of Egypt and of Syria;] a certain well-known plant; (Msb;) a kind of

sweet-smelling plant, which grows in stagnant waters, (K, TA,) called by the people of Egypt نَوْفَرٌ, [i.e. بَشْنِينِ,] and by the vulgar نَوْفَرٌ; (TA;) [both of which last names are now given in Egypt to the nymphæa lotus, or white lotus, found in the neighbourhoods of Rosetta and Damietta; and the former, also, or perhaps both, to the nymphæa cærulea, or blue lotus, found in the same parts, and, until within a few years, in a lake on the north of Cairo, called Birket er-Ratlee, whence I have twice procured roots of this plant:] نَيْلُوفَرٌ [written in Persian نَيْلُوفَرٌ and نَيْلُوفَرٌ &c.] is a Persian word (أَعَجَمِيَّةٌ), and is said to be composed of نَيْلِ, [or indigo,] with which one dyes, and the name for a wing, [i.e. يَرٌ;] as though “winged with نَيْلِ [or indigo];” because the leaf is as though its two wings were dyed [with indigo]: (Msb:) the plant so called is cold in the third degree, moist in the second degree, emollient, good for cough and for pains of the side and lungs and chest; when its root, or lower part, (أَصْلُ), is kneaded with water, and used as a liniment, several times, it removes the disease called الْبَهَقُ; and when kneaded with زَيْتٌ, it removes the disease called دَاءُ التَّغَلُّبِ (K, TA:) an excellent beverage is also prepared from it. (TA.) The imám Bedred-Deen Mudhaffar, son of the Kádee of Baqlabekk, says, in his book entitled Suroor en-Nefs, that it is of many species; whereof [one or more] in Syria, used in perfume; and a species in Egypt, blue; and that its temperament is cold and moist in the second degree; that the smelling it is useful against hot diseases, and anxiety; and its juice in like manner; and that the beverage prepared from it is useful as a remedy for cough and roughness [of the throat] and pain of the side and chest, and is a laxative. The author of the Irshád and that of the Moojiz also mention, that the beverage prepared from it is an exception from other sweet beverages inasmuch as it does not become converted into yellow bile, which is wonderful; and its oil is more cold and moist than that of violets; and there is no flower more cold and moist than it. Er-Rázee, too, says that the smelling it is one of the causes of weakening the generative faculty, and that the beverage is one of the causes of stopping it; [for which purpose, or as an antiaphrodisiac, it is used in the present day by some of the women of Cairo;] notwithstanding which, it rejoices the heart, and is useful for palpitation of the heart. This art. is omitted by J and Sgh and the author of the L. (TA.)

نيلوفر

نَيْلُوفَرٌ, or نَيْلُوفَرٌ: see art. نيلوفر.

[The twenty-sixth letter of the alphabet; called **هَآ**: it is one of the class termed **حَلَقِيَّة** [or guttural], and is a radical letter, except when written with two dots, **هَ**; for which, and for the pronominal values of **ه**, &c., see the Supplement. — As a numeral it denotes five.]

هَآ

R. Q. 1. **هَآ** **بِإِلِيلٍ** (El-Umawee, S, K,) inf. n. **هَآ** and **هَآ**, (K,) the latter extr., (TA,) [see **هَآ**,] *He called the camels to food, or provender, by the cry هَآ هَآ* (S, K:) or he chid them, (**وَجَرَهَا**), by the cry **هَآ**. (K.) [See also arts. **جَآ** and **جَآ**.] — **هَآ**, inf. n. **هَآ**, *He chid a dog.* (TA.) — **هَآ**, inf. n. **هَآ**, *He laughed loud and long*: [a word imitative of the sound]. (K, TA.)

هَآ, subst. from **هَآ**, [A call to camels to food, or provender]. (S, K.) **هَآ** and **هَآ** are said to be thus written by Az's own hand, with kesr: and are thus written in the *Jáme'* [of Kz]. (L.) [See arts. **جَآ** and **جَآ**.]

هَآ and **هَآ** One who laughs loud and long. (K, TA.) — **هَآ** **جَارِيَةٌ هَآ** A damsel who laughs loud and long. (Lh, TA.)

هَب

1. **هَبَّ** (M, &c.,) aor. **هَبَّ** (S, &c.,) *He was absent a long time.* (Yoo, K.) — **هَبَّ** (S, K,) aor. **هَبَّ** (Msh,) or **هَبَّ** (Az, TA,) inf. n. **هَبَّة** (S) [and, app., **هَبَّة**] and **هَبَّ** (TA,) *It (a sword, S, K, and a spear, S,) shook, or quivered, (S, K,) and penetrated into the thing struck with it.* (S, Msh.) — **هَبَّ** (aor. **هَبَّ**, TA,) inf. n. **هَبَّ** and **هَبَّة** and **هَبَّة**; and **هَبَّ** (Sh, K;) *It (a sword, Sh,) cut him, or it; or cut it off.* (Sh, K.) — **هَبَّ** *He was routed, or put to flight, in battle.* (IAar, K.) — **هَبَّ** aor. **هَبَّ** (S, K) and **هَبَّ** (K,) the latter dev. from

see **عَطَّاس**.] — **هَبَّ** إِلَى الصَّلَاةِ *He arose, or went, or betook himself, to prayer.* (ISh, from a trad.) — **هَبَّ**, inf. n. **هَبَّ**, † *He was brisk; lively; sprightly.* (TA.) — **هَبَّ**, inf. n. **هَبَّ** and **هَبَّ** and **هَبَّ**, *He (any person or animal marching or journeying) was brisk, lively, or sprightly, and quick*: (K:) or **هَبَّ**, aor. **هَبَّ**, with kesr, inf. n. **هَبَّ** and **هَبَّ**, *he (any such person or animal) was brisk, lively, or sprightly*: and **هَبَّ**, [aor. **هَبَّ**] inf. n. **هَبَّ** and **هَبَّ**, *he (the same) was quick, and brisk, &c.*: ex. **هَبَّتِ النَّاقَةُ**, aor. **هَبَّتِ**, with damm, inf. n. **هَبَّ**, *The she-camel was quick in her march, or pace*: (TA:) and **هَبَّ** **الْبَعِيرُ**, inf. n. **هَبَّ**, *The camel was brisk, lively, or sprightly, in his march, or pace.* (Lh, S, TA.) See also R. Q. 1. — **هَبَّ**, aor. **هَبَّ** (S,) inf. n. **هَبَّ** and **هَبَّ** (K) and **هَبَّ** (TA:) and **هَبَّ**, inf. n. **هَبَّة**; (K;) † *He awoke, or became roused, from his sleep.* (S, K.) — **هَبَّ** **يَفْعَلُ كَذَا** (S, K.) — *He began to do so; set about doing so; i. q. مَنْ أَيْنَ هَبَّتِ* (S, K.) — [You say] **هَبَّتِ** **مِنْ أَيْنَ** *Whence hast thou come?* (K;) as though you said **مِنْ أَيْنَ أَتَيْتَ لَنَا**; i. e., *من اين جئت* *Whence hast thou been roused [to come] to us.* (S.) [And] **هَبَّتِ** **عَنَّا**, with kesr, (in some copies of the K, **هَبَّتِ** is put for **عَنَّا**; but this is a mistake; TA;) *Where hast thou absented, or hidden, thyself, from us?* or, rather, *where hast thou been absent, or hidden, from us?* (Yoo, K.) — **هَبَّ** † *He was absent a long time.* (Yoo, K.) — **هَبَّ** (S, K,) aor. **هَبَّ** (Msh,) or **هَبَّ** (Az, TA,) inf. n. **هَبَّة** (S) [and, app., **هَبَّة**] and **هَبَّ** (TA,) *It (a sword, S, K, and a spear, S,) shook, or quivered, (S, K,) and penetrated into the thing struck with it.* (S, Msh.) — **هَبَّ** (aor. **هَبَّ**, TA,) inf. n. **هَبَّ** and **هَبَّة** and **هَبَّة**; and **هَبَّ** (Sh, K;) *It (a sword, Sh,) cut him, or it; or cut it off.* (Sh, K.) — **هَبَّ** *He was routed, or put to flight, in battle.* (IAar, K.) — **هَبَّ** aor. **هَبَّ** (S, K) and **هَبَّ** (K,) the latter dev. from

rule, and not found in other lexicons, but see what is cited above from Lb, that **هَبَّ** is one of the twenty-eight verbs which thus deviate from rule, (TA,) inf. n. **هَبَّ** and **هَبَّ** and **هَبَّة**; and **هَبَّ**; (S, K;) and **هَبَّ**, (K,) inf. n. **هَبَّة**; (TA;) † *He (a goat) was excited with lust*: (TA;) or *uttered a sound, or cry, [or rattled,] and was excited by desire of the female*; or *uttered a sound, or cry, [or rattled,] when so excited, or at rutting-time*: (S, K:) or **هَبَّ** signifies *he uttered a sound, or cry, [or rattled,] at rutting-time*: (TA:) or **هَبَّ**, inf. n. **هَبَّ** and **هَبَّ**; and **هَبَّ**; *He (a stallion-camel, &c.) desired copulation.* (M.) — **هَبَّتِ** **بِهِ** *I called him (a goat, TA) ad initium; ut femellam conscenderet.* (K.) [F observes, that J's giving **هَبَّتِ** in this sense is a mistake: but MF remarks, that what J says is **هَبَّتِ**, he (MF) having examined many copies of the S and found them all alike in this case, and that this is correct; and this is the reading that I find in both of M. Fresnel's copies of the S: see also **هَبَّتِ**, given in the S as quasi-passive of **هَبَّتِ**. SM, however, states in the TA, that the reading found by him in a copy of the S in the handwriting of Yākoob, the author of the Moajam, collated with the copy of Aboo-Zekereeya Et-Tebreezee and that of Aboo-Sahl El-Harawee, is **هَبَّتِ**, as in the K; and this, he says, is the genuine reading.]

2. **هَبَّ** *He tore it, or rent it, much.* (K.)

4. **هَبَّ** **الرَّيْحَ**, and **هَبَّ** **الرَّيْحَ**, [He (God) caused the wind to blow; to rise; to be in a state of commotion]. (A.) — **هَبَّ** † *He awoke him, or roused him, from his sleep.* (S.) † **هَبَّ** is said to signify the same; and in proof thereof is adduced a reading in the Kur, deviating from that which is universally received as correct; **مَنْ هَبَّتَا مِنْ بَعْدِنَا**, instead of **مَنْ بَعَثْنَا**, *Who hath roused us from our sleeping-place?* [ch. xxxvi., v. 52;] but IJ rejects this reading, unless it be elliptical, for **هَبَّ** **بِنَا**. (TA.) — **هَبَّ** **السَّيْفَ** *He shook the sword; or made it to quiver.* (Lh, Sh.)

5. *تهب* † It (a garment) became worn out, or ragged. (S, K, TA.)

8: see 1.

10: see 4.

R. Q. 1. *هَبَّتْ*: see *هَبَّتْ* به. — *هَبَّ*, inf. n. *هَبَّة*, *He was quick, or swift.* (K.) See also 1. = *هَبَّ*, inf. n. *هَبَّة*, *It (the سَرَاب, or mirage,) glistened, or shone; syn. تَرَفَّقَ* (K;) i.e., *لَمَعَ*. (TA.) = *هَبَّ*, inf. n. *هَبَّة*, *He urged, or checked, [app. the former,] with his voice; syn. زَجَرَ* (K;) by saying *هَبْ*, (R, as cited by MF,) or *هَبْ هَبْ*: [so I understand from the TA, where it is said *هَبْ هَبْ* ٥; for which it is evident that we should read *وَأَسْمَرُ الْفَعْلِ* meaning "its" (imperative) verbal n. &c.:] accord. to some, used specially with reference to a horse: see *هاب* [in art. *هَبَّ*]. (TA.) You also say *هَبَّ* به. (TA.) = *هَبَّ*, inf. n. *هَبَّة*, *He slaughtered [a beast].* (K.)

R. Q. 2. *تَهَبَّ* *He (a goat, TA, called ad initum, S) shook himself; syn. تَزَعَزَعَ* (S, K.) See *هَبَّتْ* به. = *جَبَّشَ يَتَهَبَّبُ* *An army of which one part presses upon another.* (TA, art. *جعب*.)

هَبَّ, pl. of *هَبَّة*: see *تَوْبَ هَبَائِبَ*.

الهبة *The wind.* (TA, voce *كُتِبَ*.)

هَبَّة (S) and *هَبَّة* (K), both of which forms are correct, (TA,) † *The penetration of a sword, (S, K,) or spear, into the thing that is struck with it, and its shaking, or quivering.* (S.) — *هَبَّة* *A sword that shakes, or quivers, and penetrates into the thing struck with it: (S:) and, that falls with vehemence.* (TA.) — *هَبَّة* (S, K) and *هَبَّة* (K), or the latter only, (TA,) † *An hour, or a short time, (ساعة,) remaining before dawn.* (As, S, K.) — *هَبَّة* (S, K) and *هَبَّة* (K), or the latter only, (TA,) † *An indefinite period of time; syn. حَقْبَةٌ* (S, K:) *a long time; syn. دَهْرٌ*. (Az.) Ex. *عَشْنَا بِذَلِكَ هَبَّةً مِنَ الدَّهْرِ*. (Az.) *We lived therein, or in that [state], some time, [or a long time]: like the saying سَبَّ*. (AZ, S.) — [You say] *رَأَيْتُهُ هَبَّةً* *I saw him once (K) in life.* (TA.) — *هَبَّةً* *قَدْ جَاءَنِي هَبَّةً* *He has come [in] to me once.* Occurring in a trad.; said by a woman in allusion to her husband's having once come in to her: (TA:) i. q. *وَقْتَةً*. (Mgh.) See art. *عمل* in the Mgh.

هَبَّة: see *هَبَّة* throughout. — *A state, or condition: [or perhaps the meaning intended is the state of being brisk, lively, or sprightly, and quick].* (K.) Ex. *إِنَّهُ لَحَسَنُ الْهَبَةِ* *Verily he is in a good state, or condition, &c.* (TA.) — *هَبَّة* *The state*

of a stallion when excited by desire of the female. (S.) See 1. = *هَبَّة* *A piece of a garment, or the like: (K:) pl. هَبَّ: (S, K:) a piece of rag.* (TA.) — See *تَوْبَ هَبَائِبَ*.

هَبَّتْ mentioned in the Nawādir of Th, and said to be from *هَبُّوْبُ الرِّيحِ*, but not of established authority: [unexplained]. (TA.)

هَبَّ *A wolf that is light, or active, and quick, or swift, of pace.* (K.) See *هَبَّيْتُ*. — *A certain valley of hell, the place of abode of tyrants, oppressors, and the like.* (TA, from a trad.)

هَبَّيْتُ *Quick, or swift: as also هَبَّ* and *هَبَّابٌ*. (K.) — *A light, or active, camel: fem. with ة.* (K.) — *هَبَّيْتُ* *One who serves well; a good servant.* (K.) — *هَبَّيْتُ* *Any one who does well a small thing: accord. to some, specially, a cook, and a roaster of meat.* (TA.) — *هَبَّيْتُ* *A butcher; syn. قَصَّابٌ*: [from *هَبَّ* "he slaughtered"]. (IAar, K.) — *هَبَّيْتُ* *One who sings well to camels, to urge, or excite, them.* (K.) — *هَبَّيْتُ* *A pastor: (S:) or a pastor of sheep or goats: or the he-goat of a flock.* (K.)

هَبَّابٌ i. q. *هَبَّابٌ* [Dust, &c.: see *هَبُّوْبٌ*]. (K.)

هَبُّوْبٌ and *هَبُّوْبَةٌ* and *هَبَّيْبٌ* *A wind that [blows violently, and] raises the dust.* (S, K.)

هَبُّوْبَةٌ } see *هَبُّوْبٌ*.
هَبَّيْبٌ }

هَبَّابٌ: see *هَبَّيْبٌ*. = *Clamorous; a banler.* (K.) = *هَبَّابٌ* *The سَرَاب, or mirage.* (M, K.) — *هَبَّابٌ* *A certain game of children, (K,) of the children of El-'Irak, (TA,) or of the children of the Arabs of the desert.* (T.)

هَبَّابٌ, (As, S, K,) as also *هَبَّابٌ*, (As, S,) and *هَبَّابٌ*, and *هَبَّابٌ*, (K,) † *A garment rent in pieces, ragged, or tattered.* (As, S, K.)

هَبَّابٌ [A wind blowing; rising; in a state of commotion.] (A.)

هَبَّابٌ: see *تَوْبَ هَبَائِبَ*.

هَبَّابٌ *A place of blowing of the wind.*

هَبَّابٌ (S, L, K) and *هَبَّابٌ* (S) and *هَبَّابٌ*, of the same measure as *مُعْظَمٌ* (L,) † *A he-goat that is much excited with lust: or that rattles much, and is much excited by desire of the female: or that rattles much when so excited: see 1.* (S, K.)

هَبَّابٌ and *هَبَّابٌ*: see *هَبَّابٌ*.

هبت

1- *هَبَّتْ*, aor. ٥, (inf. n. *هَبَّتْ*, TA,) *He beat,*

struck, or smote, him (A, 'Obeyd, S, K) with a sword. (Sh.) Ex. *هَبَّتُوْهُمَا حَتَّى قَرَعُوا مِنْهُمَا* *They smote them both with swords until they slew them.* (TA, from trad.) — *هَبَّتْ*, aor. ٥, *He, or it, lowered him, syn. طَاطَأَهُ and حَطَّاهُ and حَطَّاهُ* (K,) with respect to station, rank, or dignity: (TA:) and *abased him; debased him; rendered him abject, vile, despicable, or ignominious.* (L.) Ex. *هَبَّتْهُ الْمَوْتُ عِنْدِي مَنَزَلَةً* *Death lowered him in my estimation with respect to rank, or dignity, because he died upon his bed, and did not die a martyr.* From a trad. (Fr.) — *هَبَّتْ* *He was lowered with respect to rank, station, or dignity.* (Fr.) — *هَبَّتْ* (like *عَبَّ*, [i.e. pass. in form, but neut. in signification,] (K,) *He (a man) was cowardly, and his intellect quitted him: (S, K:) he was without intellect.* (TA.) — *هَبَّتْ*, aor. ٥: see *هَبَّيْتُ*.

هَبَّتْ *Softness; laxity.* (L.) — *Stupidity, foolishness, stupefaction.* (TA.)

هَبَّةٌ *Weakness (S, K) in intellect.* (S.) Ex. *هَبَّةٌ فِي عَقْلِهِ هَبَّةٌ* *There is a weakness in his intellect.* (S.) *هَبَّةٌ فِيهِ هَبَّةٌ* *There is a stroke of stupidity in him: or there is in him what resembles heedlessness, and unsoundness of intellect: (TA:) or هَبَّةٌ signifies loss of reason.* (TA in art. *خلع*.) *مَا تَسْأَلُ عَنْ شَيْخٍ نَوْمُهُ سَبَاتٌ وَلَيْلُهُ هَبَاتٌ* *Dost thou not inquire respecting an old man, whose sleep is that of a sick person, or of one far advanced in years, or whose sleep is light, (TA, art. *سبت*), [and whose night is one of languor].* From a trad. *هَبَات*, here, is from *هَبَّتْ*, as signifying "softness, and laxity." (TA.)

هَبَّيْتُ *One in whom is sudden fright, or terror, and a shrinking (تَلَبَّدَ) [by reason of fear].* (L.) — *هَبَّيْتُ* and *هَبَّيْتُ* *A cowardly man, whose intellect is quitting him: (S, K:) a man without intellect.* (TA.) — In the saying of a poet, *نَشَوْتُهَا هَبَّيْتُ*, quoted, but not expl., by Th, *هَبَّيْتُ* is thought by ISd to be of the measure *فَاعِلٌ* in the sense of the measure *فَاعِلٌ*, and to signify, *يَهَبْتُ*, i.e. *A thing that stupefies, or renders foolish, and confounds, perplexes, or amazes, and thus stills, or quiets and causes to sleep.* The poet says,

* تَرِيكَ قَذَى بَهَا إِنْ كَانَ فِيهَا *
* بَعِيدَ النَّوْمِ نَشَوْتُهَا هَبَّيْتُ *

[he is app. describing clear and strong wine, and says, *It will show thee a mote in it, if it be therein: a little after sleep, (even,) the intoxication (which is the result) thereof is a thing that stupefies, &c.*] (TA.)

مَهْبُوت *Confounded; perplexed; amazed; i. q.* مَهْبُوت *A man of a cowardly heart, without intellect.* (S.) See مَهْبُوت *Lowered with respect to rank, station, or dignity.* (Fr.) — مَهْبُوت التَّرَاقِي *Having depressed, deficient, collar-bones, or clavicles.* (Fr.) — مَهْبُوت *A bird that is sent forth at random; without being rightly directed; [without being let fly at some other particular bird].* Thought by IDrd to be a post-classical word in this sense. (TA.)

هبت

1. هَبَّتْ مَالَهُ, aor. ٢, inf. n. هَبَّتْ, *He scattered, or squandered, his property.* (L.)

Q. Q. 1. هَبَّتْ: see هَبَّتْ.

هَبَّتْ *A severe, difficult, or afflictive, affair:* (S, K:) pl. هَبَاتٌ: the ن is an augmentative letter. (TA.) The pl. also signifies *calamities: and confused affairs and news.* (TA.) — Also, *Confusion in speech, or, in what is said:* (S, K:) [probably an inf. n., of which the verb is هَبَّتْ].

هَبَج

1. هَبَجَ, aor. ٢, inf. n. هَبَجَ; (L;) and هَبَجَ *He, or it [a camel's udder], became swollen; or had a tumour [or هَبَجَ].* (S, L, K.) — هَبَجَ *It (a man's face) became swollen, and contracted:* (L:) [and so هَبَجَ, in the K, art. رَهْل: see its part. n.] — هَبَجَ, (S, K,) aor. ٢, (K,) or ٢, [which is more probably right,] (L,) inf. n. هَبَجَ, (S, L,) *He beat him, or struck him, (S, K,) with a staff, or stick: like هَبَجَ (S) [and هَبَجَ]: or, with uninterrupted blows, but not violently: or, with a piece of wood, like as one beats a dog in killing him: or he beat him in any part of him that he saw.* (TA.)

2. هَبَجَهُ, inf. n. هَبَجَهُ, *It caused him, or it, [a camel's udder], to become swollen; or to have a tumour [or هَبَجَ].* (S, K.) — هَبَجَ وَجْهَهُ *[It rendered his face swollen: see هَبَجَ:] said of much sleep.* (TA, in art. رَهْل.) — هَبَجَ *He killed a dog, [app. by beating].* (L.)

5: see 1.

هَبَجَ *A thing like a tumour, in a she-camel's udder:* (S, K:) it is a tumour, or swelling, of the slightest kind. (TA.)

هَبَجَ: see what follows.

هَبَجَ *A man swollen; or affected with a tumour.* (TA.) *A swollen face of a man; (A;)*

as also هَبَجَ, (L,) and هَبَجَ. (A.) — *A man heavy, or dull, in spirit; syn. ثَقِيلُ النَّفْسِ.* (S, K.)

هَبَجَ: see هَبَجَ.

هَبَد

1. هَبَدَ الْهَبِيدَ, aor. ٢, (L, K,) inf. n. هَبَدَ, (L,) *He broke هَبِيدَ, (Lth, L, K,) i. e. colocynths:* (Lth, L:) or (in the K, and) *he cooked هَبِيدَ [i. e., colocynths or their seeds]:* (L, K:) or (in the K, and) *he gathered هَبِيدَ [i. e. colocynths];* (L, K;) as also هَبَدَهُ and هَبَدَهُ; (K;) or هَبَدَ and هَبَدَ; which are said of an ostrich and of a man: and these two verbs signify *he (an ostrich or a man) extracted هَبِيدَ [or colocynth-seeds] to eat:* (L:) you say of an ostrich هَبَدَ هُوَ يَتَبَدُّ *he extracts the seeds of the colocynth to eat them:* and هَبَدَ signifies *he took a colocynth, or colocynths, and broke it, or them:* (S, L:) or *he (an ostrich) broke a colocynth, or colocynths, and ate its, or their seeds:* (A:) and *he gathered colocynths and macerated them in water:* (L:) and هَبَدَ *he [an ostrich] pierced colocynths with his beak, and ate their seeds:* (T, L:) and *he took the seeds of dry colocynths, and put them in a place, and poured upon them water, and rubbed and pressed them with the hand, then poured off from them the water, and did this for some days, until their bitterness was gone; after which they are bruised, or brayed, and cooked:* (S, L:) or *he prepared for food (عَالَجَ) the pulp of colocynths.* (AHeyth, L. [See an ex. in a verse cited voce رَاجَلَة]) — Also هَبَدَهُ, (aor. as above, L,) *He fed him (namely a man, K) with هَبِيدَ.* (L, K.)

5 and 8: see 1.

هَبَدَ: see هَبَدَ.

هَبَدَ *The colocynth; as also هَبَدَ: (L, K:) or the seeds of the colocynth; (S, A, L, K;) as also هَبَدَ: (L, K:) n. un. of the former, [which is a coll. gen. n.,] with ٥: (L:) or the pulp of the colocynth. (AHeyth, L.) — [See يَزْوَقُ] — Also, *A certain food, which is eaten in cases of necessity, made by breaking colocynths, and taking forth their seeds, and macerating these in water, that their bitterness may go, and then cooking them:* (Nh, L:) or *colocynths macerated for some days in water, then washed, and, after their upper rind has been thrown away, cooked; to which is added some flour; and sometimes عَصِيدَة is made of it:* (AA, L:) or *a food made by macerating in water the seeds of dried colocynths, and heating this water until its bitterness has gone, then pouring upon it some grease, and sprinkling upon it a little flour, after which it is supped.* (L.)*

رَجُلٌ هَابِدٌ *A man who gathers colocynths:* (TA:) and هَوَائِدُ [pl. of هَابِدَة] *women who gather colocynths.* (K.)

[هَبَدَ: see هَبَدَ.]

هَبَر

[1. هَبَر, &c.: see Supplement.]

سَعَرٌ هَبَرٌ: see سَعَرٌ.

هَبَرَة (S, K) and هَبَرَة (TA) [*Scurf on the head;*] *what is in the hair of the head, resembling bran; (S;) the dirt of the head, that clings to the lower part of the hair, resembling bran; (K;) as also هَبَرَة (TA) and هَبَرَة (AO, S, K, in art. تَبَر).* — Also, [both هَبَر words,] *What flies about, of, or from, feathers, (K, TA,) and the like: (TA:) and the former, what flies about, of, or from, the down of cotton: (K:) or the fine down that flies about from cotton: (L:) and what becomes scattered about, and compacted, of, or from, canes, or reeds, and the بَرْدِي [or papyrus]: (Yaḥkoob:) pl. of the former, هَبَرِيَّات. (TA.)*

هَبَرَة: see above, in two places.

هَبُورٌ *Barley growing, or growing forth; in the Nabuthaeen language.* (Sa'eed ibn Jubeyr, TA, art. عَصَف.)

هَش

1. هَشَّ, aor. ٢, (S, TA,) inf. n. هَشَّ, (S, A, K,) *He collected a thing; (TA;) as also هَشَّ, aor. ٢: (ISK, ISd:) he collected; and gained or earned, or sought sustenance; (S, A, K;) as also هَشَّ (S, A:) or he practised some art or trade, to procure sustenance; and he exercised art, craft, cunning, or skill, in the management of his affairs: (TA:) and هَشَّ and هَشَّ *he gained or earned, or sought sustenance; and collected; and exercised art, craft, cunning, or skill, in the management of his affairs: (ISd, TA:) and هَشَّ, inf. n. هَشَّ, he collected much; syn. جَمَعَ. (K.)* You say, هُوَ يَهْشُ لِعِيَالِهِ *He collects; and gains or earns, or seeks sustenance; for his family, or household; (S;) as also هَشَّ (S, A:) or practises some art or trade, to procure sustenance for them; exercises art, craft, cunning, or skill, in the management of his affairs, for them. (TA.)* [See also هَشَّ.] — هَشَّ, (K,) inf. n. as above, (TA,) *I obtained it, (K, TA,) by collecting and gaining or earning. (TA.)* And هَشَّ مِنْهُ عَطَا *He obtained from him a gift. (K.)* — هَشَّ الْغَنَمَ, inf. n. as above, [app. meaning *He roused and scared the sheep or goats, and drove and collected them to some**

person or place,] is like نَجَشَ الصِّيدَ. (Ibn-'Abbād.)

2: see 1.

5: تَهَبَشَ: see 1, in three places. — Also, and اهتَبَشَ, It became collected; or it collected itself: or the former, it became collected, or it collected itself, from several places: syns. تَجَمَّعَ and اجْتَمَعَ. (K.) And تَهَبَشَ الْقَوْمُ The company of men became collected as an army, or a military force; or collected itself into an army, or a military force. (TA.)

8: see 1, in two places: — and see 5.

هَبَاشَةٌ i.q. هَبَاشَةٌ; (S, K;) i.e., What is collected, of men, and of property: (S, TA:) a company, or body, of men, not of one tribe: (TA, in art. حَبَشَ:) and what one gains or earns, and collects, of property: pl. هَبَاشَاتٌ. (TA.)

هَبَّاشٌ One who collects; and who gains, or earns, or seeks sustenance: (S:) or who does so much: (Lth, K, TA;) and who exercises art, craft, cunning, or skill, in the management of his affairs, for his family, or household. (Lth, TA.)

مَهْبُوشٌ Collected; and gained or earned. (S, TA.)

هبط

1. هَبَطَ, (S, Mṣb, K,) aor. َ and ُ, (Mṣb, K,) but the latter is of rare occurrence, (Mṣb,) inf. n. هَبُوطٌ, (S, K,) of that whereof the aor. is َ, and of that whereof the aor. is ُ; (TA;) or of the latter only, that of the former being هَبَطَ; (Mṣb;) He, or it, (said of water &c., Mṣb,) descended: (S, Mṣb, K;) and هَبَطَ he descended, or went down, or went down a declivity; and it sloped down; syn. انْحَدَرَ; (TA;) and هَبَطَ signifies the same as this last; or † he became lowered, or degraded; syn. انْهَضَ; (K;) being quasi-pass. of هَبَطَ, (S, TA,) and it may be also of هَبَطَ, as is said in the M. (TA.) You say, هَبَطْنَا فِي حَدُورٍ صَعْبَةٍ [We descended a difficult declivity]. (A, in art. حدر.) And هَبَطَ الْوَادِي, (Bd, ii. 58, and Mṣb,) [as though it were trans., for فِي الْوَادِي,] inf. n. هَبُوطٌ, (Mṣb,) We descended into the valley. (Bd, Mṣb.) And هَبَطَ مِنْهُ He came forth from it. (Bd, ubi supra.) It is said in the Kur, ii. 58, اِهْبِطُوا مِصْرًا Descend ye into Mīsr: (Bd:) accord. to one reading, اِهْبِطُوا. (Bd, TA.) You say also هَبَطَ بَلَدٌ كَذَا He entered such a town or country. (K.) And هَبَطْتُ مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ I removed him from a place to a place. (Mṣb.) — هَبَطَ also signifies † The falling into evil: (K, TA:) and † the being, or becoming, low, abject, mean, or vile: (TA:) and † the suffering loss, or diminution. (K, TA.)

You say, هَبَطَ مِنْ مَنْزِلَتِهِ † He fell from his honourable station. (TA.) [See also 7, mentioned above.] And هَبَطَ فُلَانٌ † Such a one became low, abject, mean, or vile. (TA.) And هَبَطَ مِنَ الْخَشْيَةِ † He became mean, or abject, and lowly, or submissive, from fear. (TA.) [See Kur, ii. 69.] And هَبَطَ الْقَوْمُ, aor. َ, † The people, or company of men, became in a state of abasement and diminution. (TA.) Whence the trad., (TA,) اَللّٰهُمَّ غَبِّطْ لَّا هَبَطًا, (S, TA,) i. e. نَسَائِكَ [O God, we ask of Thee a good state, or condition, and we put our trust in Thee for preservation that we may not become brought down from our state]: (S:) mentioned [and explained] before, in art. غَبَطَ, q. v. (TA.) [But in this instance, هَبَطًا may be regarded as the inf. n. of the trans. v. to be mentioned below.] You say also, هَبَطْتُ إِيْلَى هُنُوطٍ, aor. َ, inf. n. هُنُوطٌ, † My camels, and my sheep, or goats, suffered loss, or diminution: and in the same sense هَبَطَ is said of flesh, and of fat, and of fatness. (TA.) And هَبَطَ ثَمَنُ السِّلْعَةِ † The price of the commodity, or article of merchandise, became diminished, or lessened, (S, Mṣb, K, TA.) below its former full rate; (Mṣb;) became lowered, or abated. (TA.) And هَبَطَ الْعَدْلُ † The counterpoising portion of the load became adjusted or arranged, made even, or made easy, upon the camel. (TA.) — هَبَطَهُ, (S, Mṣb, K,) aor. َ, (K,) inf. n. هَبَطٌ, (S,) He made him, or it, (namely water, &c., Mṣb,) to descend; (S, Mṣb, K;) [he sent, or cast, him, or it, down;] as also هَبَطَهُ. (K.) You say, أَهْبَطْتُهُمُ السَّنَةَ إِلَى الْأَمْصَارِ [The year of dearth, or drought, caused them to go down to the cities, or great towns]. (A, in art. حسر.) And هَبَطَهُ بَلَدٌ كَذَا He, or it, caused him to enter such a town or country. (K.) [And هَبَطَ بِهِ عَلَى مَكَانٍ He, or it, made him to alight upon a place: see an ex. voce زَجَّ — † He lowered him, or degraded him, from his state, or condition; (Fr:) as also هَبَطَهُ; (Fr, S;) i.e., God did so; (Fr;) or a man: (S:) it (time, or fortune,) caused his wealth, and his goodness or beneficence, to go away, after he had abounded therein. (TA.) — هَبَطَ الْمَرَضُ لَحْمَهُ † The disease rendered him lean; emaciated him: (S, K;) or diminished his flesh. (TA.) — هَبَطَ (S, K,) or a man, S) diminished, or lessened, the price of the commodity, or article of merchandise; (S, K;) he lowered, or abated, it; (TA;) as also هَبَطَهُ, said of a man: (A'Obeyd, S, M:) or هَبَطَ مِنَ الثَّمَنِ † he diminished somewhat from the price; and sometimes هَبَطَهُ is used in this sense. (Mṣb.) — هَبَطَ الْعَدْلُ † He adjusted or arranged, made even, or made easy, the counter-

poising portion of the load upon the camel. (TA.) — هَبَطَ فُلَانًا He beat, or struck, such a one. (K.)

4: see هَبَطَهُ, in five places.

5: } see هَبَطَ, first sentence.

7: }

هَبْطَةٌ A low, or depressed, piece of land or ground; (Mṣb, K;) contr. of صَعْدَةٌ. (Mṣb.)

هَبُوطٌ A declivity, or declinal place: a place of descent, or by which one descends; (S, Mṣb, K;) a place which brings one down from a higher to a lower place. (Az, TA.)

هَبِيطٌ † Lean, or emaciated, by reason of disease; as also مَهْبُوطٌ (K:) both are applied to a camel, signifying whose fatness has become diminished; as also هَابِطٌ (TA:) and the first, to a she-camel, signifying lean, and lank in the belly; (AO, S;) or to a wild bull, to which a she-camel is likened in respect of her swiftness, and her briskness, liveliness, or sprightliness: (IB:) and † the second signifies rendered lean, or emaciated, by disease, so that his flesh quivers. (TA.)

هَابِطٌ [act. part. n. of 1, both intrans. and trans.] The rájiz says,

- مَا رَاعَنِي إِلَّا جَنَاحُ هَابِطَا •
- عَلَى الْبُيُوتِ قُوْطُهُ الْعَلَابِطَا •

[Nothing surprised me but the wolf sending down upon the tents his flock of sheep, or goats, fifty or more in number]: he means مَهْبُوطُهُ: so says ISd: or he may mean هَابِطًا عَلَى قُوْطِهِ [descending upon his flock, &c.]; making هَابِطًا trans. by ellipsis: (TA:) جَنَاح, in this verse, is the name of a wolf. (TA, in art. جَنَحَ.) — See also هَبِيطٌ.

مَهْبُوطُ الْوَحْيِ [The place of descent of revelation;] a name of Mekkah. (Mṣb, TA.)

مَهْبُوطٌ † A man whose state, or condition has become unsound. (TA.) — See also هَبِيطٌ, in two places.

[جمع, &c.]

See Supplement.]

هت

1. هَتَّ, aor. َ, inf. n. هَتِيتٌ, He (a بَكْرٌ, or young camel,) uttered a sound resembling a squeezing of the voice (شبه العصر للصوت): you say, of a بَكْرٍ, observes Az, هَتَّ, inf. n. as above; then, يَكْتَشُ, inf. n. كَشَيْشٌ; then يَهْدِرُ, inf. n. هَدِيرٌ. (L.) — هَتَّ الْهَمْزَةُ, aor. َ, inf. n. هَتَّ, He uttered the letter hemzeh. (L.) [See مَهْتَوْتُ.] —

هت, aor. ٢, inf. n. هَت, *He uttered, recited, or repeated, a speech or the like, with uninterrupted fluency*; syn. سَرَدَ (S, L, K) and تَابَعَ. (L.) — [Hence] هَتَّ غَزْلًا, aor. ٢, inf. n. هَت, *She spun her thread one part immediately after another*: (TA:) *she spun her thread continuously*: (AZ:) هَت signifies a woman's spinning thread continuously. (K.) = هَت, aor. ٢, inf. n. هَت; and هَتَّت, inf. n. هَتَّة; *He broke a thing, (K.) so that it became reduced to small fragments, or particles: (TA:) *he stamped upon a thing vehemently, so that he broke it. (TA.) — هَت, aor. ٢, inf. n. هَت, *He rent clothes. (IAqr, K.) — Also, † *He rent the reputation of another. (IAqr, K.) = هَت, aor. ٢, inf. n. هَت, *He removed the leaves of a tree [by rubbing or scraping the branches]*; syn. حَتَّ; (K [in the CK, هَت, is put for حَت;]) i. e. *he took them. (TA.) = هَت, aor. ٢, inf. n. هَت, *He poured out, or forth, [water, &c.]* (K.) — هَتَّ الْمَزَادَةَ *He poured out, or forth, [the contents of] the مزادة*. (TA.) — هَتَّ شَيْئًا *He poured out, or forth, one part or portion of a thing immediately after another. (TA.) — السَّحَابَةُ تَحْتُ الْمَطَرَ *The cloud pours forth the rain continuously*. (TA.) = هَت, aor. ٢, inf. n. هَت, *he lowered (حَطَّ) a person with respect to rank, or dignity, in [the manner of] paying honour [to him]*. (IAqr, K.) [Comp. هَبَّ.]******

R. Q. 1. هَتَّت *He urged a camel (زَجَرَهُ) on the occasion of drinking, by the cry هَت*. (AHeyth, K.) See هَت, below. — هَتَّت, inf. n. هَتَّة; as also تَهَتَّ; *He twisted, or distorted, his tongue in speaking*. (AZ.) — Also هَتَّ; (and هَت, TA, [aor. ٢?];) *He was quick, or rapid, in his speech*. (K.) — See هَت.

هَت, (TA,) or هَتَّ هَت, (K,) *A cry by which a camel is urged (يُزَجَرُ) on the occasion of drinking*. (K.) — إِذَا وَقَفْتَ الْبَعِيرَ عَلَى الرَّدْهَةِ فَلَا هَتَّ; or, as some say, فَلَا تَهْتِ بِهِ; *When thou hast made the camel to stand over the hollow in the rock in which the rain-water has collected, say not to him هَتَّ*. A proverb; meaning, accord. to AHeyth, when thou hast shewn a man his right course of conduct, do not urge him. (TA.) — هَتَّ قَوَائِدِ الْبَعِيرِ *The sound of the falling of the camel's feet [upon the ground]*. (L.) = تَرَكَّهُمْ هَتَّا بَتًّا [*He left them routed, or broken asunder, and cut off*;] *he broke them asunder: or he cut them in pieces*. (L.)

هَتَّيْت *A sound*. Occurring in a trad. as signifying a sound made by wine poured out upon the ground. (L.) = هَتَّيْت and مَهْتُوتٌ *A thing broken so as to be reduced to small frag-*

ments, or particles: stamped upon vehemently, so as to be broken. (TA.)

هَتَّيْت: see مَهْتُوتٌ.

هَتَّيْت, and هَتَّيْت, *A man quick and voluble in speech*; (S, K;) *incorrectly, and vainly, or frivolously, loquacious; a great babler*. (TA.)

الْهَمْزَةُ صَوْتُ مَهْتُوتٍ فِي — هَتَّيْت: see مَهْتُوتٌ. أَقْصَى الْجَلْقِ [*Hemzeh is a sound uttered (after a suppression of the breath) in the most remote part of the throat*]. (Kh, L.) Sb applied the term الْمَهْتُوتُ to the letter ه, because of its weakness and lowness. (L.) — أَسْرَعُ مِنَ الْمَهْتِئَةِ *Quicker than the quick-speaking woman*. (IAqr.)

هتا

1. هَتَّا, aor. ٢, (K,) inf. n. هَتَّ, (TA,) *He beat a person (K) with a staff or stick*. (TA.) — هَتَّى, aor. ٢, *He was bent, or crooked*. (K.)

5. هَتَّا *It (a garment) became ragged, and worn out*. (S, K.)

هَتَّ, and هَتَّ, (ISk, K,) and هَتَّى, (Lh, K,) and هَتَّى, (Lh,) and هَتَّا, and هَتَّى (same measure as هَتَّى, as in the TA), or هَتَّى, (as in the CK and a MS. copy) and هَتَّا, (K,) and هَتَّا, (AHeyth, K,) *A portion of the night elapsed* (K, &c.) — مَا بَقِيَ مِنْ غَنَمِهِمْ إِلَّا هَتَّ *There remained not, of their sheep, or goats, save a part, less than the part that had gone away*. (TA.)

هَتَّ: see هَتَّ.

هَتَّا and هَتُّو: *A rent*. (K.) — *A swelling*: syn. تَوُّو. (TA.)

هَتَّا: }
هَتَّا: } see هَتَّ.
هَتَّى: }
هَتَّى: }

هَتَّا: see هَتُّو.

هَتِّيَا: }
هَتِّيَا: } see هَتَّ.
هَتِّي: }

هَتَّا *Humpbacked*. (K.)

هتر

1. هَتَرَهُ, aor. ٢, (K, TA,) like يَضْرِبُ, (TA [in the CK, -, but this is evidently a mistake,]) *It (old age, K, TA, and disease and grief, TA),*

made him to be such as is called مُهْتَرٌ; [i. e., *made him to lose his reason, or intellect: or to be addicted to, or fond of, speaking of a thing: which latter signification seems to be particularly indicated in the lexicon from which this is taken, but the former seems the more appropriate*.] (K.)

3. هَتَرَهُ, [inf. n. مُهْتَرَةٌ and هَتَارٌ], *He encountered him with mutual reviling, saying what was false*: (K, TA:) so says IAMB, on the authority of AZ; but, says Th, accord. to others, الْمُهْتَرَةُ signifies the saying [that] whereof one part contradicts, or annuls, another: and hence one says, دَعِ الْهَتَارَ [leave the saying that whereof one part contradicts another]. (TA.)

4. هَتَّرَ *He became disordered in his intellect*: (A, TA:) or *he became so by reason of old age*: (S:) or *he lost his reason from old age*, (AZ, A'Obeyd, K,) as also هَتَّرَ, (AZ, TA,) or *from disease, or grief*; as also هَتَّرَ. (K.) See also 10, in two places.

5. هَتَّرَ *He was, or became, stupid, and ignorant*. (K: but only the inf. n. is there mentioned.)

6. هَتَّتَا *They accused each other falsely*. (S, A, Mgh, Msh, K.) — And hence, هَتَّتَا, هَتَّتَا, (A, Mgh,) *The testimonies, or evidences, became null*: (Mgh, Msh:) or *belied one another*. (A.)

10. هَتَّتَر: see 4. — هَتَّتَر: *He was, or became, much given to false, or vain, sayings, or actions*. (TA [but this seems rather to be هَتَّتَر: see its part. n., below.]) — † *He followed his own natural desire, not caring what he did*. (Msh [but this also seems to be in the pass. form.]) — هَتَّتَر بَكْدًا † *He became addicted to, or fond of, such a thing*, (K, TA,) *not talking of any other thing*, (TA,) *nor caring what was done to him*, (K, TA,) *nor how he was reviled*: (K:) *he became addicted to, or fond of, such a thing, not talking of, nor doing, any other thing: and he became fascinated by such a thing, and lost his reason on account of it, and his strong determination became turned towards it, so that he talked much and vainly respecting it*. (TA.) — هَتَّتَر, [هَتَّتَر,] and هَتَّتَر بِهَا, [هَتَّتَر,] † *He [became attached, or devoted, to such a woman so that he] cared not what was said of him on her account, nor how he was reviled*: (A, TA:) and هَتَّتَر also signifies † *he became addicted or given to, or fond of, speaking of a thing*. (K.)

هَتَّر The loss of reason from old age or disease or grief. (K.)

هَتَّر *An error in speech*. (S, A, Mgh, Msh, K.) You say, جَاءَ بِهَتَرٍ مِنَ الْقَوْلِ *He uttered*

an error of speech. (A.) And هَتَرَ هَاتِرٌ A great error of speech. (S, K.) — A falsehood; a lie. (K.) You say, قَوْلٌ هَتَرَ A false saying. (TA.)

هَتَرَ: see هَاتِرٌ

هَتَرَ Testimonies, or evidences, that belie one another: as though pl. of هَتَرَ: (K:) or any evidences, or testimonies, that are not legal proofs. (Mgh [but in my copy of that work written هَتَرَ.])

هَتَرَ Disordered in his intellect, (S,) or having lost his reason, (AZ, A'Obeyd, K,) from old age, (AZ, A'Obeyd, S, K,) or from disease, or grief: (K:) if from هَتَرَ, it is anomalous, (K, TA,) like مُخْصَنٌ, &c. (TA.) — † Addicted or given to, or fond of, speaking of a thing. (K.) See also مُسْتَهْتَرٌ.

هَتَرَ Erring in his speech. (TA.)

هَتَرَ Much given to false, or vain, sayings, or actions: (K:) or one who says what is false, or erroneous: or one who cares not what is said of him, nor how he is reviled: or † attached, or devoted, (مُسْتَهْتَرٌ,) to the world. (IAth, TA.) — † Addicted to, or fond of, a thing, (K, TA,) or fascinated by it, (A,) not talking of any other thing, (TA,) nor caring what is done to him, (A, K, TA,) nor how he is reviled, (K,) having lost his reason: (A:) as also هَتَرَ. (A.) You say, فَلَانٌ مُسْتَهْتَرٌ بِالشَّرَابِ Addicted to, or fond of, drink, not caring what is said of him. (S.)

[هتس, &c.]

See Supplement.]

هت

1. هَتَّ, aor. ٔ, inf. n. هَتَّ, He mixed a thing, one part with another. (M.) — هَتَّ, [aor. ٔ,] inf. n. هَتَّ, He lied. (IAar, K.)

R. Q. 1. هَتَّ, inf. n. هَتَّ, He mixed, or confounded; like مَتَّ. (TA.) هَتَّ أَمْرَهُ He confounded his affair. (TA.) — هَتَّ, inf. n. هَتَّ, It was mixed, or confounded. (S, K.) — هَتَّ, (inf. n. هَتَّ, K,) He (a magistrate, S) acted unjustly, injuriously, or tyrannically. (S, K.) — هَتَّ النَّاسَ He (a magistrate) acted unjustly, injuriously, or tyrannically, towards the people. (TA.) — هَتَّ, inf. n. هَتَّ, It sent forth quickly: (K:) [ex.] هَتَّتِ السَّحَابَةُ بِقَطْرِهَا وَتَلَحَّيَا The cloud sent forth quickly its rain and its snow. (S.) — هَتَّ, inf. n. هَتَّ (and هَتَّ, TA) He trod, or trampled, vehemently. (K.) — It (a pasturing herd or flock) trod the

fresh green pasture until it was destroyed, حتى [حتى يُوْتَى] [So in the L: app. يُوْتَى]

هَتَّ and هَتَّ and هَتَّ A confusion of sounds, noises, or voices, in war: or a raising of a loud cry, or clamour, or confused noise. (M.) [App. inf. n., of which the verbs are هَتَّ and هَتَّ.]

هَتَّ and هَتَّ A word imitative of somewhat of the speech of him who has the vitious kind of pronunciation termed ثَغَّة. (TA.) See هَتَّ.

هَتَّ Quick (K) rain. (TA.) — هَتَّ Confused; confounded: (K:) an epithet applied to a man. (TA.) — See هَتَّ. — And see هَتَّ and هَتَّ. — هَتَّ A town, or district, abounding with dust. (K.)

هَتَّ: see هَتَّ.

هَتَّ and هَتَّ A liar. (K.) — Also, the latter, A man who tells unmixed lies. (TA.)

[هتر, &c.]

See Supplement.]

مح

1. مَحَّ, aor. ٔ, inf. n. مَحَّ and مَحَّ; (L:) The fire burned fiercely, or intensely; or flamed, or blazed, or burned without smoke, fiercely, or intensely: or, made a noise, or sound: مَحَّ being the same as أَجَجَّهَا (S, L, K,) like as هَرَّاقٌ is the same as أَرَّاقٌ (S, L:) or, burned, and caused a sound, or noise, to be heard by its burning. (L.) = See art. عَجَّ, last para.

2. مَحَّ He made the fire to burn fiercely, or intensely; or to flame, or blaze, or burn without smoke, fiercely, or intensely: or, to make a noise, or sound, or to burn so as to cause a sound, or noise, to be heard by its burning. (L.) — مَحَّ He (a camel) had his eyes sunk in his head by reason of hunger or thirst or fatigue; not by their natural formation. (Lth, As.) — مَحَّ [so in three copies of the S, and in the L; not مَحَّ, as Golius seems to have found it written in a copy of the S:] His eye became sunk in its socket. (As, S.) In the saying of the daughter of El-Khuss, when she was asked how she knew a she-camel to be pregnant, أَرَى الْعَيْنَ هَاجَ وَالسَّامِرَاجَ وَتَمَشَى قَتَاغَ [I see the eye to have become sunk, and the hump to have shaken, or moved to and fro, and she walks, and straddles in doing so], هَاجَ may be [an act. part. n.] formed from مَحَّ, although this form of the verb be not used; and she makes العين masc., meaning thereby العَضْوُ or الطَّرْفُ; for properly she should have said

هَاجَ: or هَاجَ is used [instead of مَحَّ] in imitation of رَاجَ [and تَفَاجَ]. (L.)

3. هَاجَ فِي هَدِيرِهِ He (a camel) made his braying to reciprocate. (L.)

4: see عَجَّ, last paragraph.

8. هَاجَ هَاجَ فِيهِ He persevered (تَمَادَى) in it, (K,) i.e., in his judgment, not listening to the counsel of any one. (TA.)

10. هَاجَ He followed his own judgment, (K,) whether erring or taking a right course, without consulting any one. (TA.)

R. Q. 1. هَجَّجَ بِالسَّبْعِ (S, K,) and السَّبْعِ (L,) He cried out to the lion or other beast of prey, (S, K,) and chid him, in order that he might refrain, forbear, or abstain. (S.) [See هَجَّجَ] — هَجَّجَ بِالْجَمَلِ He chid the camel, saying to him هِجْ; (K; [in the CK هِجْ: see art. هِجْ]) or هِجْ; (accord. to the TA;) [but it occurs in a verse written هِجْ:] and in like manner بِالنَّاقَةِ, the she-camel. (L.) — هَجَّجَ فِي هَدِيرِهِ, said of a stallion-camel, (S,) He made a vehement noise in his braying. (L.)

هَجَّجَ and هَجَّجَ (S, K,) like as one says نَجَّ and نَجَّ (S,) or هَجَّجَ, as related by Lh, (L,) and هَجَّجَ هَجَّجَ and هَجَّجَ هَجَّجَ and هَجَّجَ هَجَّجَ (Az,) Cries by which one chides a dog, (S, K,) and a lion, and a wolf, &c., to quiet him: (Az:) and sometimes one says هَجَّجَ هَجَّجَ, (ISd,) and, if he please, هَجَّجَ once, (Az,) to chide camels: (ISd, Az:) and هَجَّجَ, or هَجَّجَ at the end of a verse, is a cry by which a she-camel is chidden. (L.) For هَجَّجَ هَجَّجَ, one also says جَهَّجَ جَهَّجَ, by transposition. (L.)

هَجَّجَ (K,) and هَجَّجَ (S,) but the latter is only used by poetic licence, (K,) A cry by which sheep or goats (and a dog, Az,) are chidden, or checked, or urged, (S, K.)

هَجَّجَ A word imitative of the cry of a man when he cries out to a lion. (Lth.) [See هَجَّجَ.]

هَجَّجَ One in whom is no good. (L, art. عَجَّجَ.)

هَجَّجَ (As, S, K,) as also هَدَايَكَ (As, S,) in the dual number, like دَوَائِكَ and دَوَائِكَ (TA,) supposing [it to be addressed to] two [persons], (As, S, K,) or هَجَّجَ هَجَّجَ and هَجَّجَ هَجَّجَ, i.e., Refrain thou! or forbear thou! or abstain thou! (TA;) said to people when one desires their refraining, or forbearing, or abstaining, from a thing: (As, S, K;) and to a lion, and a wolf, &c., to quiet him. (Lh.)

رَكَبَ هَجَاجَ, (indecl., S,) and هَجَاجَ, [in form], like قَطَامَ, (S, K,) or رَكَبَ مِنْ أَمْرِ هَجَاجَ, and رَكَبَ هَجَاجِيهِ, in the dual form, (TA,) *He went at random, or heedlessly, without any certain aim, or object; or went his own way, without consideration, not obeying a guide to the right course; or pursued a headlong, or rash, course.* (S, K.)

هَجِيحَ (S, K) and هَجِيحَ (K) *A deep valley:* (S, K:) or deep, as an epithet, applied to a valley: of the dial. of El-Yemen: pl. [of the former] هَجَانٌ. (TA.)

هَجَاجَةٌ, (K,) without the art. ال, (TA,) or هَجَاجَةٌ, (S,) and هَجَاجٌ and هَجَاجَةٌ, (K,) *A stupid, or foolish, man; one of little sense:* (S, K:) and the first, *one who consults not any one, but follows his own judgment whether he err or take a right course:* (Sh:) or without heart and without intellect or intelligence: (AA in TA, art. رَج:) and the second, *a rude, coarse, or churlish, and stupid, or foolish, man:* (K:) and the third, *a man of much evil, or mischief, and of little understanding:* or, accord. to AZ, *of no understanding, and of no judgment.* (TA.)

هَجَاجٌ *A camel that brays vehemently.* (K.) A word imitative of the sound which a stallion-camel makes in his braying. (TA.) — هَجَاجٌ *Went to take fright, and to run away.* (S, K.) — See هَجَاجَةٌ.

هَجَاجَةٌ: see هَجَاجَةٌ.

هَجِيحٌ, (S, L,) and هَجِيحَةٌ, (L,) *An eye sunk in its socket.* (S, L.) [See 2.]

هَجِيحٌ and هَجِيحَةٌ *A person chiding a lion by a cry.* (L.) [See هَج:]

هَجَاجَةٌ: see هَجَاجَةٌ.

هَجَا

1. هَجَا, (S, K,) aor. ٤, inf. n. هَجَا, (K,) *It (his hunger) became appeased, (S, K,) and departed, or ceased.* (K.) — هَجَا *He ate food.* (K.) — هَجَا, (K,) inf. n. هَجَا, (TA,) *He filled his belly.* (K.) — هَجَا and هَجَا *He stayed, or restrained, camels (K) or sheep or goats, (TA,) that they might pasture.* (K, TA.) هَجَى, aor. ٤, *He had raging hunger.* (K.)

4: see 1. — هَجَا, inf. n. هَجَا, *It (food) appeased his hunger; or caused it to depart, or cease.* (S, K.) — هَجَا, (K,) and هَجَى, (TA,) *He paid him his due.* (K.) — هَجَا *He gave him a thing to eat.* (K.)

5. هَجَى i. q. تَهَجَى. (K.)

هَجَا *Any state, or case, in which one has been,*

and which has ceased. (K.) It also occurs without ٤, هَجَا. (TA.)

هَجَا *Foolish; stupid.* (K.)

هَجَب

1. هَجَب, aor. ٤, inf. n. هَجَب, *He drove, or urged along.* (K.) — Also, *He beat with a stick, or staff.* (K.) — Also, هَجَب, inf. n. as above, *He was quick, or swift, (K,) in his pace &c.* (TA.) — This art. is omitted by most of the lexicographers, because not regarded by them as of established authority. (TA.)

هَجَد

1. هَجَد, (S, A, L, Msh,) aor. ٤, (L, Msh,) inf. n. هَجَد; (L, Msh, K;) and تَهَجَد, (S, A, L, Msh, K,) and تَهَجَد, (L, K,) and تَهَجَد; (IAar, L;) *He (a man, L) slept:* (L, Msh, K:) or *slept in the night:* (IAar, S, A, L:) or, *in the latter part of the night.* (L.) — Also هَجَد and تَهَجَد (S, A, L, Msh, K) [in some copies, of the last of which the former verb is written تَهَجَد and so in the TA] *He remained awake, or was sleepless or wakeful in the night:* (S, A, L:) and hence the *praying in the night* is called تَهَجُّد: (S, L:) or *he awoke from sleep (K) to pray, or for some other purpose:* (TA:) or *he prayed in the night;* (Msh;) as also هَجَد: (IAar, L:) thus these verbs bear two contr. significations: (S, A, L, Msh, K:) and تَهَجَد *he relinquished sleep for prayer:* (A:) so in the Kur, xvii., 81. (Beyd.)

2: see 1, in three places. — Also هَجَد, inf. n. تَهَجِد, *He made him, or caused him, to sleep;* (S, L, K;) as also تَهَجِد. (Ibn-Buzurj, L, K.) — Also, *He awoke him from sleep.* (Ibn-Buzurj, L, K.) Thus it bears two contr. significations. (K.) — See also 4.

4: see 1: and 2. — Also تَهَجِد *He found him (namely a man, K) sleeping.* (L, K.) — And تَهَجِد *He (a camel) laid the fore-part of his neck (the part called جَرَان) upon the ground;* (ISk, S, L, K;) as also تَهَجِد, (IKtt, El-Basāir, K, TA, [in the CK هَجَد]) inf. n. تَهَجِد. (IKtt, El-Basāir, TA.)

5: see 1, in three places.

هَجَد, (as in some copies of the K,) or هَجَد, (accord. to others and the TA,) *A cry by which a horse is chidden.* (K.)

هَجَد: see هَجَد.

هَجَد *Sleeping:* (T, L, Msh:) pl. هَجَد and هَجَد. (Mshb.) [See an ex. in a verse cited voce مَرَم, in art. رَم.] — Also, (L,) and هَجَد, (L,

K) and مُتَهَجِدٌ (T, L) *Praying in the night:* (T, L, K:) pl. of the first, (L,) or second, (L, K,) هَجَد and هَجَد. (L, K.) هَجَد and هَجَد are also fem. pls. [app. in both of the above senses]. (A.)

هَجَد: see هَجَد.

هَجَر

1. هَجَر, (S, A, &c.,) aor. ٤, (Mshb,) inf. n. هَجَر, (S, A, Mgh, Mshb, K) and هَجَرَان, (S, A, Mgh, K,) or the latter is a simple subst., (Mshb,) *He cut him off from friendly or loving, communion or intercourse; contr. of وَصَلَهُ:* (S, Mgh:) *he forsook, or abandoned, him; syn. قَطَعَهُ:* (Mshb, TA:) *he cut him; meaning, he ceased to speak to him, or to associate with him; syn. صَرَمَهُ, (A, Mgh, K,) and قَطَعَ كَلَامَهُ.* (Mgh.) It is said in the Kur, [iv. 38,] وَأَهْجُرُوهُمْ فِي الْمَضَاجِعِ, i. e., [And cut ye them off from loving intercourse] in the sleeping-places, in order to obtain their obedience. (Mshb.) See also 3. — *He left it; forsook it; relinquished it; abandoned it; deserted it; quitted it: abstained from it: neglected it: shunned or avoided it; was averse from it: syn. تَرَكَهُ:* (A, Mshb, K, TA;) and رَقَضَهُ; (Mshb;) and فَارَقَهُ: (B:) and أَغْفَلَهُ: and أَعْرَضَ عَنْهُ: (TA:) namely, a thing to which it was necessary for him to pay frequent attention: (Lth, TA:) as also أَهْجَرَهُ; (K;) which latter is of the dial. of Hudheyl: (TA:) and هَجَرَ *he, or it, was left; &c.* (IKtt.) هَجَرَان may be with the body and with the tongue and with the heart or mind: it is with the first in the passage of the Kur cited above: it may be with any of the three in the Kur, [lxiii. 10,] where it is said, وَأَهْجُرْهُمْ هَجْرًا جَمِيلًا, [And avoid thou them, i. e., avoid the associating with them in person, or speaking to them, or entertaining friendship for them in thy heart, with an avoiding of a becoming kind]: and it is with all the three in the following ex. in the Kur, [lxxiv. 5,] وَالرَّجَزَ فَأَهْجُرْ [And idolatry avoid thou]. (B.) You say also, هَجَرَ التَّرَكُّ, inf. n. هَجَر and هَجَرَان, [He abstained from, or avoided, polytheism, or the associating of others with God,] هَجْرَةً حَسَنَةً [with a good manner of abstaining, or avoiding]. (Lh, K.) And it is said in a trad., إِلَّا هَجَرًا, meaning, [And they hear not the Kur-án save] with neglect of it, and aversion from it: the reading هَجَرًا, mentioned by IKt, and his explanation of it, *save with foul speech*, are both said by El-Khattābī to be erroneous. (TA.) — هَجَرَ, [aor. ٤,] inf. n. هَجَر, *He (a man) went, removed, retired, or withdrew himself, to a distance, far away, or far off.* (TA.) —

هَجَرَ فِي الصَّوْمِ (K,) aor. ُ, inf. n. هَجْرَانِ, (TA,) *He abstained from sexual intercourse in fasting.* (K.) = هَجَرَ, (Lth, Fr, S, A, K, &c.) or هَجَرَ فِي كَلَامِهِ, (Msb,) aor. ُ, (Lth, Fr, S, &c.) inf. n. هَجْرٌ, (Lth, S, A, Mgh, Msb,) with fet-h, (Mgh,) or هَجَرَ, with damm, (K,) and هَجِرَى, (A, K,) or this is a simple subst., (Lth,) and هَجِرَى, (K,) [or this and that which immediately precedes it are intensive inf. ns.,] *He* (a sick man, Lth, S, Msb, K, or one having the disease termed بِرَّسَام, A'Obeyd, A, or having a fever, A'Obeyd, and one sleeping, Fr, K) *talked nonsense; talked irrationally or foolishly or deliriously,* (Lth, Fr, S, A, Mgh, Msb, K,) and *confusedly:* (Msb:) or هَجِرَى signifies the *talking much, and saying what is evil* (Sb.) In the K_{ur}, [xxiii. 69,] instead of تَهَجَّرُونَ, in the phrase سَامِرًا تَهَجَّرُونَ, [Holding discourse by night, talking irrationally or foolishly,] I'Ab reads أَهَجَّرُونَ from أَهَجَّرَ, [q.v.,] from الهَجْر. (TA.) — See also 4. — هَجَرَ بِهِ, aor. ُ, inf. n. هَجْرٌ, *He dreamed of him or it; or saw him or it in sleep: or he did so and talked foolishly or deliriously.* (TA.)

2. هَجَرَ, (Lth, A, K, &c.) inf. n. تَهَجَّرٌ, (S, Msb, K,) *He journeyed in the time called the هَاجِرَة;* (Lth, S, A, Mgh, K;) us also تَهَجَّرَ; (IAar, S, A, K;) and أَهَجَرَ: (K:) or *he went forth in that time:* (Az, TA:) or *he was* (صَارَ) *in that time:* (Msb:) [but in my copy of that work, صار is perhaps a mistake for سَار:] or أَهَجَرَ has this last signification; (Lth, TA;) or signifies *he entered upon that time; like اظْهَرَ* (A.) — *It* (the day) *attained to the time called he هَاجِرَة.* (S, TA.)

3. هَاجَرَهُ, (A,) inf. n. مُهَاجِرَةٌ; (B;) and أَهَجَرَهُ; (A;) *He cut him off from friendly, or loving, communion or intercourse, being so cut off by him; or he cut him, or ceased to speak to him, being in like manner cut by him: and he forsook, or abandoned, him, being forsaken, or abandoned, by him:* (A, B:) this is the primary signification of the former. (B.) — هَاجَرَ, (T, A, Msb, K,) inf. n. مُهَاجِرَةٌ (T, S, A, Msb) and هَاجِرَةٌ, (A,) or the latter is a simple subst., (Mgh, Msb,) *He* (an inhabitant of the desert) *went forth from his desert to the cities or towns:* this is the primary acceptance, with the Arabs, of the verb [when intrans.]: also, *he* (any one) *left his place of abode, emigrating to another people:* (Az:) *he departed, or went forth, from one land to another,* (S, K,) or *from one country, or district, or town, to another:* (Msb:) and, as used in the K_{ur}, ii. 215, [and in many other instances in the same and other books,] *he went forth [or emigrated] from the territory of the unbelievers to the territory of the believers* [or

to any place of safety or refuge on account of religious persecution, &c.] (B.) See an ex. voce تَهَجَّرَ; and see هَاجِرَةٌ.

4. أَهَجَرَهُ: see هَاجِرَةٌ. = أَهَجَرَ فِي مَنْطِقِهِ, (S, Mgh, Msb, K,) or simply أَهَجَرَ, (A,) inf. n. أَهْجَارٌ (S, K) and هَجْرٌ, (Lh, Kr, K,) or the latter is, correctly speaking, a simple subst., (TA,) *He spoke, or uttered, foul, evil, bad, abominable, or unseemly, language:* (S, A, Mgh, K:) or *he did so much; beyond what he used to do before; as also* هَجَرَ, aor. ُ, (Msb,) inf. n. هَجْرٌ: (L, TA:) and in like manner, *he talked much of that which was not fit, suitable, meet, or proper.* (S.) — أَهَجَرَ بِهِ *He mocked, or scoffed, or laughed at him, derided him, or ridiculed him, and said respecting him what was foul, evil, bad, abominable, or unseemly.* (Msb, K.) = See also 2, in two places.

5. تَهَجَّرَ *He affected to be like the مُهَاجِرُونَ* [or emigrants from the territory of the unbelievers to that of the believers]. (A'Obeyd, S, A, K.) Hence the trad., هَاجِرُوا وَلَا تَهَجَّرُوا, (A'Obeyd, S, A,) i.e., *Perform ye the هَاجِرَة with sincerity towards God, and affect not to be like those who do so without your being really such as do so:* said by 'Omar. (A'Obeyd, TA.) = See also 2.

6. تَهَاجَرُوا [They cut one another off from friendly or loving communion or intercourse; or they cut, or ceased to speak to, one another: they forsook, or abandoned, one another: as also أَهَاجَرُوا]. (A.) You say also يَتَهَاجَرَانِ, and يَتَهَاجَرَانِ, i.e., يَتَقَاطَعَانِ [They two cut each other off &c.]: (K:) تَهَاجَرٌ is syn. with تَقَاطَعٌ. (S.)

8: see 3 and 6; the latter in two places. — [He journeyed in the time of the هَاجِرَة: see 8 in art. عَشَو.]

هَاجِرَةٌ: see هَجْرٌ: = and see also هَاجِرَةٌ.

هَجْرٌ, a subst. from أَهَجَرَ: (S, Mgh;) or from its syn. هَجَرَ; (Msb;) *Foul, evil, bad, abominable, or unseemly, language, or talk;* (As, Ks, T, S, A, Mgh, Msb, K;) as also هَجْرَاءُ; (Sgh, K;) and هَاجِرَةٌ; of which last the pl. is هَوَاجِرٌ, incorrectly said by IJ to be an irreg. pl. of هَجْرٌ; or هَاجِرَةٌ may be an inf. n., like كَذِبَةٌ &c. (IB.) You say, قَالَ هَجْرًا وَهَجْرًا, and هَجْرًا وَهَجْرًا, [He said] a foul [and a wonderful] thing: هَجْرٌ is an inf. n., and هَجْرٌ is a simple subst. (L, TA.) And رَمَاهُ بِالْهَاجِرَاتِ *He assailed him with foul words:* هَاجِرَاتِ being a word of the same class as لَابِنٌ and تَامِرٌ. (A, Msb.) And بِالْهَاجِرَاتِ, and رَمَاهُ بِهَاجِرَاتِ, (S, K,) or بِالْهَاجِرَاتِ, (A,) and بِالْهَاجِرَاتِ, (A, Msb,) *He accused him of evil things that exposed him to disgrace:* (S,

K:) or of foul, or evil, actions. (A, Msb.) And تَكَلَّمَ بِالْمَهَاجِرِ (in the CK بِالْمَهَاجِرِ) *He spoke foul, or evil, language.* (L, K.)

هَجْرٌ: } see هَاجِرَةٌ.
هَاجِرَةٌ: }

هَاجِرَةٌ, a subst. from هَجَرَ, (S, K,) as also هَجْرَانِ, (Msb,) signifying *The cutting another off from friendly or loving communion or intercourse:* (S:) *cutting one; or ceasing to speak to him:* (K:) *forsaking, abandoning, deserting, or shunning or avoiding, one.* (Msb.) It is said in a trad., لَا هَاجِرَةَ بَعْدَ ثَلَاثِ [There shall be no cutting off from friendly communion after three nights with their days,]: the meaning is, هَجْرٌ as contr. of وَصْلٌ; i.e., such anger as exists between Muslims, or a failing, or falling short, with respect to the duties of society, exclusively of what relates to religion: but the هَاجِرَة of those who follow their own natural desires [in matters of religion], and of innovators [in religion], should continue even as long as they do not repent, and return to the truth. (TA.) — [Also, A mode, or manner, of cutting another off from friendly or loving communion or intercourse: &c. See 1, where an ex. occurs.] — Also, A removal from the desert to the towns or villages: this was its [primary] acceptance with the Arabs: and the forsaking of his country, or district, or the like, by an inhabitant of the desert, or by an inhabitant of a town, or village, or cultivated district, and taking up his abode in another country or district, or the like, an emigration; (TA;) the forsaking of one's home and removing to another place; (Mgh;) the forsaking of a country, or district, or the like, and removing to another; (Msb;) the going forth from one land to another; as also هُجْرَةٌ: (K:) [and an emigration from the territory of the unbelievers to the territory of the believers, or to any place of safety or refuge on account of religious persecution &c.: see 3, last signification:] a subst. from هَاجَرَ. (Msb, TA.) — [الهَاجِرَة, peculiarly, The emigration, or flight, (for it was really a flight,) of Moḥammad, from Mekkeh to Yethrib, which latter was afterwards called El-Medeeneh. Hence تَأْرِيخُ الْهَاجِرَة The era of the Hijreh, or Flight. The epoch of this era is not the date of the Flight itself, as some have imagined, (for this took place on an uncertain day, most probably the first or second, of the third lunar month of the Arabian year,) but is the first day of the Arabian year in which the Flight happened: and as I believe that all European writers who have attempted to fix it, prior to M. Caussin de Perceval, have erred respecting it, the true date, as shown by him, (see his "Essai sur l'Histoire des Arabes," &c., in the places referred to in the index to that

work,) I think it important here to mention. The first year of the Flight was the two hundred and eleventh year of a period during which the Arabs made use of a defective luni-solar reckoning, making every third year to consist of thirteen lunar months; the others consisting of twelve such months. This mode of reckoning was abolished by Moḥammad in the twelfth month of the tenth year of the Flight, at the time of the pilgrimage; whence it appears that the first year of the Flight commenced, most probably, on Monday, the nineteenth of April, A.D. 622; or perhaps on the eighteenth; for the actual appearance of the new moon properly marked its commencement, and, as the new moon happened about sunset on the sixteenth, it may perhaps have been seen on the eve of the eighteenth. According to M. Caussin de Perceval, the first ten years of the Flight commenced at the following periods.

- 1st. [Mon.] Apr. 19, 622
- 2nd. [Sat.] May 7, 623
- 3rd. [Th.] Apr. 26, 624
- 4th. [Mon.] Apr. 15, 625
- 5th. [Sat.] May 3, 626
- 6th. [Th.] Apr. 23, 627
- 7th. [Tu.] Apr. 12, 628
- 8th. [Mon.] May 1, 629
- 9th. [Fri.] Apr. 20, 630
- 10th. [Tu.] Apr. 9, 631

Thus it appears that the first and fourth and seventh years were of thirteen lunar months each; and the seventh was the last year that was thus augmented: therefore, with the eighth year commenced the reckoning by common lunar years; and from this point we may use the tables which have often been published for finding the periods of commencement of years of the Flight. We must not, however, rely upon the exact accuracy of these tables: for the commencement of the month was generally determined by actual observation of the new moon; not by calculation; and we often find that a year was commenced, according as the place of observation was low or high, or to the east or west of the place to which the calculation is adapted, or according as the sky was obscure or clear, a day later or earlier than that which is indicated in the tables; and in some cases, even two days later. The twelfth day of the third month of the first year of the Flight, the day of Moḥammad's arrival at Kūbā, was Monday: therefore the first day of the year was most probably the nineteenth of April, as two months of thirty days each, or twenty-nine days each, seldom occur together. But the tenth day of the first month of the sixty-first year, the day on which El-Hoseyn was slain at Kerbelā, was Friday: therefore the first day of that year, at that place, must have been Wednesday, the third of October, A.D. 680; not the first of October, as in most of the published tables above mentioned. (For the principal divisions of the Arabian year

when the luni-solar reckoning was instituted, see [زَمَنَ]. *الهِجْرَتَانِ* means [The two emigrations, or flights; namely,] the هِجْرَة to Abyssinia and the هِجْرَة to El-Medeenah. (S, K.) And *ذُو الْهِجْرَتَيْنِ* He (of the صَحَابَة [or Companions of Moḥammad] TA) who emigrated, or who has emigrated, to Abyssinia and to El-Medeenah. (K.)

هَجْرَاءَ: see هَجْرَاءَ.

هَجْرَان: see هِجْرَة.

هَجْرِيًّا: see هِجْرِيًّا.

هَجِير Left; forsaken; relinquished; abandoned; deserted; quitted: abstained from: neglected: shunned or avoided. (TA.) = See also هَاجِرَة, in three places.

هَاجِرَة: see هَاجِرَة.

هَجِير Custom; manner; habit; wont: state; condition; case; syn. دَابُّ, (T, S, A, K,) and عَادَة, (S, TA,) and دَيْدَنْ, (TA,) and شَأْنٌ, (T, A, K:) and the speech, or language, of a man; [or what one is accustomed to say;] syn. كَلَامٌ: (T, TA:) as also هِجِيرِي, (T, S, A, K,) and هَاجِرِي, (S, K,) and هَاجِرِيًّا, and هَاجِرِيَّة, (S.) You say, مَا زَالَ ذَلِكَ هِجِيرَةً, (A, K,* TA [in the CK, هَذَا هِجِيرَتُهُ,] and هِجِيرَاهُ, (S, A, K,) and هَاجِرَاهُ, &c., (K,) That ceased not to be his custom, &c. (S, A, K,*). And مَا لَهُ هِجِيرِي هِجِيرَاهُ He has no custom, &c., other than it. (TA, from a trad.)

هِجِيرِي: see هِجِيرِي.

هَاجِر, act. part. n. of 1, q. v. — Talking nonsense; talking foolishly or deliriously. (S, TA.) See 1, last signification but one.

هَاجِرَة: see هَجْرَاءَ, in four places. = الهَاجِرَة, (S, A, Mgh, Mṣb, K,) and هَاجِرِي, (S, Mṣb, K,) and هَاجِرِيَّة, (A, K,) and هَاجِرِي, (S, K,) Midday when the heat is vehement: (S:) or midday in summer, or in the hot season: (Mgh, Mṣb:) or the period from a little before noon to a little after noon in summer, or in the hot season, only: (Eu-Nadr, ISk:) or from the time when the sun declines from the meridian: (Aboo-Sa'eed:) or midday, when the sun declines from the meridian, at the ظَهْر: or from its declining until the غَضَر: because people [then] shelter themselves in their tents or houses; as though they forsook one another (تَهَاجَرُوا): (K:) or the vehemence of the heat (K, TA) therein: (TA:) and الهَوْنِجِرَة [dim. of

الهَاجِرَة] the period a little after the هَاجِرَة: (Es-Sukkaree:) [pl. of the first, هَوَاجِر.] You say, طَبَخَتْهُ الْهَوَاجِرُ [The vehement midday heats affected him with a hot, or burning, fever]. (A.) And صَلَاةُ الْهَاجِرِ The prayer of noon; as also الهَاجِر, elliptically. (TA.) See also ظَهْرَة.

أَفْجُورَة: }
إِفْجِيرِي: } see هِجِير.
إِهْجِيرَاءَ: }

أَتَيْنَا أَهْلَنَا مُهْجِرِينَ We came to our family in the time of the هَاجِرَة. (S.) — مُهْجِرَاتٌ and مُهَاجِرٌ: see هَجْرَاءَ.

هَلْ مُهْجِرٌ كَمَنْ قَالَ Is one who journeys in the هَاجِرَة like him who stays during the time of mid-day? (TA, from a trad.)

مُهْجُورٌ Cut off from friendly or loving communion or intercourse; forsaken, or abandoned: cut, or not spoken to. (Mgh, Mṣb.) In like manner مُهْجُورًا is used in the Kṛ, [xxv. 32,] signifying avoided, or forsaken, with the tongue, or with the heart or mind. (B.) [But see what here follows.] = Talk, or language, uttered irrationally or foolishly or deliriously. It is related by Aboo-'Obeyd, on the authority of Ibrāheem, that the words of the Kṛ, اِنْ قَوْمِي اتَّخَذُوا هَذَا, [xxv. 32,] mean, Verily my people have made this Kṛ-an a thing of which they have said what is not true: because the sick man, when he talks irrationally or foolishly or deliriously, says what is not true: and the like is related on the authority of Mujāhid. (S.)

مُهَاجِرٌ A place to which one emigrates. (Mṣb.)

مُهَاجِرٌ Any one, whether an inhabitant of the desert [as in the primary acceptation of the epithet] or an inhabitant of a town or village or cultivated district, who emigrates; or who forsakes his country or district or the like, and takes up his abode in another country or district or the like. Hence الْمُهَاجِرُونَ applied to The emigrants to El-Medeenah: because they forsook their places of abode in which they were reared, for the sake of God, and attached themselves to an abode in which they had neither family nor property, when they emigrated to El-Medeenah. (TA.)

هــجـس

فِي صَدْرِهِ, (A,) or هَجَسَ الشَّيْءُ فِي قَلْبِهِ 1. (K,) or بِالْقَلْبِ, (Mṣb,) aor. -, (S, K, MS, TA,) or هَجَسَ, (Mṣb,) inf. n. هَجْسٌ, (Mṣb, TA,) The thing fell into, or occurred to, or bestirred itself in, his mind, or the mind; or occurred to his mind, or the mind, after having been for-

gotten; syn. وَقَعَ and خَطَرَ; (Mṣb;) or, of the phrase in the A and that in the K, خَطَرَ بَيَالِهِ, (A, K,) and وَقَعَ فِي خَلْدِهِ: (TA:) or هَجَسَ signifies [the thing's] *talking, or suggesting something, to the person's mind, in his bosom*; expl. by the words هَجَسَتْ نَفْسُهُ فِي صَدْرِهِ; like هَجَسَ: (K, TA:) and hence the phrase in a trad., وَمَا يَهْجَسُ فِي الصَّامِرِ, meaning, *and what falls into, or occurs in, and bestirs itself in, the minds, (يَخْطُرُ بِهَا) and revolves therein, of matters of discourse, and of thoughts*: (TA:) or هَجَسَ فِي صَدْرِي شَيْءٌ signifies i.q. حَدَسَ [app. meaning *a thing came at random into my mind*]: (S, L:) and you say also, هَجَسَ فِي نَفْسِي, [it fell into, or occurred to, my mind; &c.]. (TA.)

5. أَقَامَ I.q. تَهَجَسَ. (T, art. عرص.)

هَجَسَ A low voice, or sound, (نَبَاةٌ) which one hears but does not understand. (S.) — See also هَاجَسَ.

هَاجَسَ A thing, or an idea, or object of thought, or an opinion, coming at random into, falling into, occurring to, or bestirring itself in, the mind; (S, A, * Mṣb;) syn. خَاطَرَ: (S, TA:) an epithet in which the quality of a subst. predominates: (TA:) and هَجَسَ also signifies anything falling into, or occurring to, the mind: (Lth, K:) pl. of the former, هَوَاجَسَ. (A, TA.)

[جمع, &c.]

See Supplement.]

هد

1. هَدَّ, aor. ٤, (S, L, Mṣb,) inf. n. هَدِّ (S, L, Mṣb, K) and هَدَوْدُ, (L, K,) He demolished a building; (Aṣ, S, A, L, K:*) threw it down; (TA:) pulled it down to the ground: (Aṣ, S, A, L:) demolished it with violence: (L, K:*) demolished it at once, with a vehement noise. (Mṣb.) — [Hence you say,] مَا هَدَّهُ كَذَا + Such a thing did not break him, or it. (S, L.) — هَدَّنِي الْأَمْرُ, and هَدَّنِي الْأَمْرُ, + The thing distressed, and broke, or crushed, me. And [in like manner] مَا هَدَّنِي مَوْتُ أَحَدٍ + [The death of any one has not distressed, nor broken, or crushed, me]. (L.) And هَدَّنَهُ الْبُصْبِيَّةُ The calamity debilitated, or enervated, him. (S, A, L.) — هَدَّ, aor. ٤, and ٤, inf. n. هَدِّ, He (a man) was, or became, weak, (L, K,) in body; (L:) became extremely aged, or decrepit. (TK.) — See 7. — هَدَّ, aor. ٤, inf. n. هَدِّ, It (a wall or the like, S, L, or a part of a mountain, L, by its falling, S, L) made a noise; (S;) or, a violent noise. (L.) — هَدَّتْ It (the sky) sent forth a noise, or

sound, occasioned by the falling of rain. (L.) — هَدَّ, aor. ٤, (L,) inf. n. هَدِّ, (S, L,) It (the sound called هَدَّ, from the sea,) made a murmuring. (S, L.) — هَدَّ, aor. ٤, inf. n. هَدِّ, He (a camel) brayed. (TK.) See also R. Q. 1. — هَدَّ مَرَرْتُ بِرَجُلٍ هَدَّكَ مِنْ رَجُلٍ I passed by a man who is sufficient for thee as a man; (L, K;) as also هَدَّكَ: (K:) an expression of praise: (L:) or it means, the description of whose good qualities would be burdensome to thee: there are two dial. forms used in this case: some use هَدَّ as an inf. n., [in the sense of an epithet, (marginal note in a copy of the S,) saying, in such a phrase as the above, هَدَّكَ] in which case, it has no fem. nor dual. nor pl. form; (S, L;) the sing. and dual and pl. are the same: (K:) and some make it a verb, and give it [a fem. and] a dual and a pl., and say, مَرَرْتُ بِرَجُلٍ هَدَّكَ, as above, (S, L,) and بِأَمْرَةٍ هَدَّتْكَ مِنْ أَمْرَةٍ, (S, L, K,) like as you say هَدَّتْكَ مِنْ أَمْرَةٍ, (S, L, K,) and كَفَّتْكَ, (L,) and بِرَجُلَيْنِ هَدَّاكَ, and بِنِسْوَةٍ هَدَّتَاكِ, and بِأَمْرَتَيْنِ هَدَّتَاكِ, and بِرَجَالٍ هَدُّوكَ. هَدَّدْتُكَ. (S, L, K.) — IAṣr also cites the following ex. [by El-Kattāl El-Kilābee, (marginal note in a copy of the S.)]

• وَلِي صَاحِبٌ فِي الْغَارِ هَدَّكَ صَاحِبًا •

as meaning, [And I have a companion in the cave;] of how great estimation, and how ingenious, and how knowing, is he [as a companion]! describing a wolf: (L:) in which he who reads هَدَّكَ makes هَدَّ a verb; and as such it has a dual and pl. and fem.: but some read هَدَّكَ, making it an inf. n. used as an epithet; and as such it has no dual nor pl. nor fem. (Marginal note in a copy of the S.) — هَدَّ الرَّجُلُ also signifies Excellent is the man: (ISd, L:) and هَدَّتْ إِنَّهُ هَدَّتْ الرَّجُلُ Verily, excellent is the man (L, K) in hardness and strength: (L:) and هَدَّتْ الرَّجُلُ How hardy is the man! (L.) — In a trad., Aboo-Lahab is related to have said, هَدَّتْ مَا سَحَرَكُمُ صَاحِبِكُمْ, [meaning How greatly hath your companion enchanted you!]: هَدَّتْ is an expression of wonder. (L.) — هَدَّتْ فُلَانٌ Such a one is praiseworthy for hardness (S, L, K) and strength. (S, L.)

2. هَدَّدَ, (Mṣb, K,) inf. n. هَدِّدُ (S, L) and هَدَّدَ: (L:) and هَدَّدَهُ: (S, L, Mṣb;) He threatened him; (L;) threatened him with punishment; (Mṣb;) frightened, or terrified, him. (S, L, K.)

5: see 2.

7. هَدَّتْ It (a building) [fell down: or] became demolished at once, with a vehement noise: (Mṣb;) and هَدَّتْ, aor. ٤, it (a wall) fell down; mentioned by AḤei; and also by Es-Semeen,

who concedes it; (MF;) but this form of the verb is commonly known only as transitive. (TA.) — It (a mountain) broke down. (S, L.)

10. اسْتَهْدَهُ He regarded him as weak. (L.)

R. Q. 1. هَدَّدَهُ, (S, L, K,) inf. n. هَدِّدَةُ, (S, L,) He (a bird) cooed; syn. قَرَقَرَ: (L, K, TA [in the CK, قَرَقَرُ]:) he (a pigeon) cooed; syn. هَدَّرَ, and هَدَّلَ: (TA:) or made a murmuring or confused noise in cooing: (S, L, accord. to the explanation of هَدِّدَةُ:) and he (a camel, S, L) brayed; syn. هَدَّرَ: (K:) or made a murmuring or confused noise in braying. (S, L.) See also 1. — هَدَّدَتْ, (inf. n. هَدِّدَةُ, L,) She (a woman, S, L) shook, or rocked, a child (S, L, K) in its cradle, (L,) in order that it might sleep. (S, L, K.) — هَدَّدَ He sent, or threw, a thing down, from a high place to a low one. (L, K.)

هَدَّ A weak man; (Aṣ, S, L, K;) i.e., weak in body; (L;) as also هَدَّ: (K:) or, accord. to IAṣr, the latter only, meaning cowardly and weak: (S, L:) or هَدَّ (Sh, L) and هَدَّ (L, K) and هَدَادَةٌ (Sh, L, K) signify a cowardly (and weak, TA) man: (Sh, L, K:) and قَوْمٌ هَدَادٌ a cowardly people: (Sh, L:) pl. of هَدَّ, (L, K:) it has no broken pl.: (L:) and of هَدَّ, (K.) A man says to another, in threatening him, إِنِّي لَتَغِيرَ هَدَّ Verily I am not weak. (S, L.) — هَدَّ Extreme old age; decrepitude. (K, TA.) See 1. — هَدَّ A rough, or harsh, sound; as also هَدَّ. (L, K.) — هَدَّ The braying of a camel. (Lh, L, K.) See 1. — هَدَّ A generous, liberal, bountiful man. (IAṣr, S, L, K:*) — A strong man. (IAṣr, L.) — مَرَرْتُ بِرَجُلٍ هَدَّكَ مِنْ رَجُلٍ, and لِي صَاحِبٌ هَدَّكَ صَاحِبًا, see 1.

هَدَّ and هَدَّرَ: see هَدَّ.

هَدَّةٌ The sound of the fall of a wall or the like: (S:) or a violent sound occasioned thereby, or by the fall of a part of a mountain. (L.) — The sound of rain falling from the sky. (L.) — A sinking, and falling in, of the ground. (L.)

هَدْدٌ The voices, or cries, of jinn, or genii: without a singular. (L, K.)

هَدْدٌ A certain bird, (S, L, Mṣb, K,) well known; (L, Mṣb, K;) [namely, the hoopoe, or upupa of Linnæus; so this bird is called in the present day; and this, accord. to a common tradition, is the bird mentioned in the Kur, xxvii. 20;] as also هَدْدُ (K) and هَدَادٌ: (S, L, K:) or the last, a certain bird resembling the pigeon: (Lth, Az, L:) or (in the K, and) هَدْدٌ signifies a pigeon that cooes much; (IDrd in explanation

of v. 20 of ch. xxvii. of the Kur., and AHn, L, K;) as also هَدَاهِدْ: (IDrd, AHn, L:) and any bird that cooes; that utters the cry called قَرَقَرَة; (L, K, TA [in the CK, يُقَرَّرُ is put for يُقَرَّرُ]) as also هَدَاهِدْ: (Aṣ, L:) pl. (of all, K) هَدَاهِدْ (S, L, K) and هَدَاهِدْ: (Kr, L, K:) but ISd says of the latter, I know not how this is, unless the sing. be هَدَاهِدْ. (L.) Er-Ra'ee says,

كَهْدَاهِدٍ كَسَرَ الرَّمَاةَ جَنَاحَهُ

[Like a هَدَاهِدْ whose wing the shooters have broken]: (S, L:) Aṣ says, he means the فَاحِشَة, or the دَبِيسَة, or the وَرْشَان, or the هَدَاهِدْ, or a man, or camels: and Lh says, that Ks asserts him to mean, by هَدَاهِدْ, the dim. of هَدَاهِدْ: but Aṣ disapproves of this; and so does ISd; but the latter adds, that it may perhaps be for هَدَاهِدْ; as some of the Arabs say دَوَابَّة and شَوَابَّة for دَوِيبَة and شَوِيبَة; though they are only known to change the ي into ا before a double consonant. (L.)

هَدَاهِدْ [an inf. n. used as a simple subst.] The murmuring or confused sound of the cooing of pigeons, and of the braying of a camel [and of thunder (see زَمْزَمَة)]: pl. هَدَاهِدْ. (S, L.)

هَدَاهِدْ and هَدَاهِدْ: see هَدَاهِدْ.

هَدَاهِدْ A stallion-camel that brays much among the she-camels but does not cover them. (L.) — See هَدَاهِدْ.

هَدَاهِدْ A voice, cry, sound, or noise. (L.) See also 1. — A threatening from behind one. (Aṣ, L.)

هَدَاهِدْ A certain murmuring sound from the sea; (K;) a sound which is heard by people inhabiting the sea-shore, coming to them from the direction of the sea, murmuring over the land, and sometimes followed by an earthquake. (S, L.)

هَدَاهِدْ Thunder. (L, K.) Ex. مَا سَمِعْنَا الْعَامَ هَدَاهِدْ. We have not heard this year thunder. (L.)

هَدَاهِدْ: see هَدَاهِدْ.

هدأ

1. هَدَأَ, aor. ʾ, inf. n. هَدَأَ and هَدَأَ, He, or it, was quiet, or still, calm, or unruffled; (S, K;) was motionless; was silent: (TA:) [and so, app., هَدَأَ: see هَدَأَ] — هَدَأَ and هَدَأَ occur for هَدَأَ and هَدَأَ. (TA.) — هَدَأَ عَنْهُ It [pain or the like] became appeased, and quitted him. (TA.) — See 4. — هَدَأَ أَتَانَا وَقَدْ هَدَأَتِ الرَّجُلُ He came to us when the foot (of the passenger by night) had become still. (S.) — هَدَأَ مَا هَدَأَتِ الرَّجُلُ أَتَانَا هَدَأَ He came to us after the foot (of the pas-

senger by night), and the eye, were at rest. (S, TA.) — هَدَأَ بِالْمَكَانِ He stayed, abode, or dwelt, in the place. (K.) — هَدَأَ, (inf. n. هَدَأَ, TA,) He died. (K.) = هَدَأَ, aor. ʾ, (K,) inf. n. هَدَأَ, (TA,) i. q. جَبَى, He had a curving back, &c.: (K:) or he had depressed and even shoulders, inclining towards the breast; not erect, or elevated: (Lth, and others:) or he was humpbacked. (S, TA.) — هَدَأَ It (a camel's hump) was bent by much lading, (K,) and had its soft hair (وَبَر) sticking upon it, without its being wounded. (TA.)

4. هَدَأَ He rendered quiet, still, motionless, silent. (K, TA.) — هَدَأَ اللَّهُ May God not give him rest from his labour, or fatigue! (K.) — هَدَأَ, and هَدَأَ, [the latter only I find mentioned in one copy of the S: but both are mentioned in another, as well as in the TA:] He patted the child with his hand, and quieted him, that he might sleep: (S, TA:) or, accord. to Az, هَدَأَتْ صَبِيًا signifies She spoke soothingly to her child, and quieted him, that he might sleep: and هَدَأَ is a child thus soothed. (T.) — Accord. to IAṣr, هَدَأَ in the following verse of 'Adee Ibn-Zeyd, [quoted in the S,]

شَيْزُ جَنْبِي كَأَنِّي مُهْدَأٌ

جَعَلَ الْقَيْنُ عَلَى الدِّقِ إِبْرَ

signifies a child soothed in order that he may go to sleep. Others read it as an inf. n. (TA.) = هَدَأَ He wore out a garment. (A.) — هَدَأَ اللَّهُ God made it (a shoulder) to be in the state described in the explanation of the word هَدَأَ. (K.) — هَدَأَ It (old age, K, or beating, TA) rendered him what is termed هَدَأَ. (K.)

هَدَأَ: see 1. — أَتَانَا بَعْدَ هَدَأٍ مِنَ اللَّيْلِ (S, K,) and هَدَأَ, (K,) and هَدَأَ, (S, K,) and هَدَأَ, and هَدَأَ, and هَدَأَ, (K; the last is also an inf. n. and a pl.; TA,) He came to us after a period, or portion, of the night; (S, TA;) or after about a third or fourth part of the night had elapsed, (S, TA,) when men were asleep, (S,) or at rest, and the night, and the foot of the passenger, were still: (Sb, K:) or هَدَأَ is the first third part of the night; from the commencement to the third, (K,) when it begins to be still. (TA.) = هَدَأَ and هَدَأَ (in which the ي is said to be substituted for ʾ, TA) Way, or manner, of life. (AHeyth, K.) = هَدَأَ مِنْ رَجُلٍ (see art. هَدَأَ) the latter is that which is commonly known and approved. (Ez-Zejjājee.)

هَدَأَ: see هَدَأَ.

هَدَأَ Smallness of a camel's hump, occasioned by his being much laden. (K.) It is less than what

is termed حَنْب [a word app. incorrectly written, but which I am unable to correct]. (TA.)

هَدَأَ Quiet; stillness; rest from motion; silence. (Lh.) = See هَدَأَ, and هَدَأَ.

هَدَأَ, (K,) mentioned by Lh, but not explained by him: thought by ISd to mean He has not a night's food: (and so accord. to the K:) i. e., what may quiet his hunger or sleeplessness or anxiety. (TA.)

هَدَأَ A kind of run. (K.)

هَدَأَ أَتَانَا هَدَأَ He came to us after a sleep: (S:) after men were at rest, and sleeping. (TA.) = See هَدَأَ.

هَدَأَ: see هَدَأَ.

هَدَأَ A slender horse: (K:) generally said to be a term peculiarly applied to the male only: but said by some to be common to the male and the female. (MF.)

هَدَأَ هُوَ أَهْدَأُ مِمَّا كَانَ He is more quiet, or more at rest, than he was: i. e., he is dead. From a trad. Said by Umm-Suleym to Abou-Talhah, respecting her son, to comfort the heart of his father. (TA.) = أَهْدَأُ i. q. أَجْنَأُ, Having a curving back, &c.: (K:) humpbacked: (S:) or a person having the shoulders depressed, and even, and inclining towards the breast; not erect or elevated: fem. هَدَأَ: you also say أَهْدَأُ a shoulder such as is described immediately above: and أَهْدَأُ a crooked man: (Lth, and others:) also a shoulder of which the upper part is swollen, or filled with fat and flesh, and its strength relaxed. (K: in some copies of which we read استرخى: in others, حملة: [the former is the reading that I adopt].) — هَدَأَ (so in the CK and a MS. copy: in the TA, هَدَأَ, [which seems to be an error];) A she-camel having her hump bent by much lading, (K,) and the soft hair (وَبَر) sticking upon it, without its being wounded. (TA.)

هَدَأَ: see هَدَأَ.

هَدَأَ: see 4.

هَدَأَ Still; motionless. (TA, in art. هَدَأَ.)

هَدَأَ State, or condition. (S.)

هَدَأَ تَرَكْنَاهُ عَلَى مَهْدَيْتِهِ I left him in the state, or condition, wherein he was: (Aṣ, S, K:) dim. of هَدَأَ. (S.)

هدب

1. هَدَبَهُ, aor. ʾ, He cut it; or cut it off. (K, TA.) See also هَدَبَ — هَدَبَ, (aor. ʾ, inf. n. هَدَبَ, S,) He milked a camel: (ISk, S, K:) or he milked any animal with the ends of his fingers.

(IKt.) — هَدَبٌ (S, K,) aor. 2; or هَدَبٌ, inf. n. تَهْدِيبٌ; and اهْدَبْ; (TA;) *He plucked, or gathered, fruit;* (S, K,) or [the kind of leaves called] هَدَبٌ. (TA.) — هَدَبٌ, (inf. n. هَدَبٌ, TA;) and اهْدَبْ; *It (a tree) had long and pendulous branches, or twigs.* (K.) The latter verb is explained by IKt as signifying *It (a tree) had numerous branches.* (TA.) This is not derived from the هَدَب of the اَرْطَى and the like. (AHn.) — هَدَبَتِ الْعَيْنُ, aor. 2, (inf. n. هَدَبٌ, TA,) *The eye had long lashes.* (K.)

2: see 1. — هَدَبُ السَّوْطِ [?] i.q. عَدَبٌ, q.v. (A, in TA, voce عَدَبٌ q.v.)

4: see 1. — اهْدَبْ *It (a tree) produced, or put forth, its هَدَب.* (TA.)

5: see 1. — تَهْدَبُ [*It (a part of a cloud) hung down like the unmoven end, or extremity, of a garment.*] (S.) See هَيْدَبٌ.

8: see 1.

هَدَبٌ and هَدَبٌ (K,) the latter a dial. form of the former, (TA,) coll. gen. ns., and هَيْدَبٌ (K,) also a coll. gen. n., (TA,) and هَدَابٌ, [likewise a coll. gen. n.,] and هَدَبَةٌ, [which is rather the n. un. of هَدَبٌ,] (TA,) of a garment, or piece of cloth, i.q. خَمَلٌ: (K: in like manner, هَدَبَةٌ and هَدَبَةٌ are explained in the S by خَمَلَةٌ:) or rather, *The [fringe, or] unmoven end, or extremity, of a garment, or of a piece of cloth; its end, or extremity, that has not been woven: or an end, or extremity, consisting of warp without woof: sometimes it is twisted, and [as it forms a fringe,] it preserves the edge [of the woven part] of the the garment, &c.: (whereas خَمَلٌ signifies the "nap, or villous substance," of a garment, &c.: [such is the meaning of the words كَالزَّيْبِ كَالزَّيْبِ: this is what is generally meant by خَمَل: and this is mostly in what are called قَطَائِفُ: MF:) or the extremity of a garment, &c. next [the part called] the طَرَّة: (TA:) or the هَدَبَة of a garment, &c., is the same as the طَرَّة: (Msb:) n. un. of the first word, (هَدَبٌ or هَدَبٌ) with ة: (K:) so too of هَيْدَب (TA,) [and of هَدَاب]. The pl. of هَدَبَةٌ is هَدَبٌ. (Msb.) — هَدَبٌ (K,) or هَدَبٌ (S,) and هَدَبٌ (K,) which is a dial. form of هَدَب (TA,) coll. gen. ns., *The eye-lashes; the hairs that grow upon the edges of the eyelids:* (S, K:) n. un. with ة: (K:) pl. اَهْدَابٌ. (Msb.)*

هَدَبٌ [generally signifies slender sprigs, like strings, garnished with minute, amplexant, appressed, acute leaves, overlying one another like the scales of a fish: see عَيْلٌ:] the branches, or twigs, of the اَرْطَى and similar trees (K) that

have no leaves: a coll. gen. n., of which the n. un. is with ة; and the pl., اَهْدَابٌ. (TA.) [The foliage of the cypress and tamarisk, and the like:] leaves of a tree that are permanent, (and that have not a projecting nerve along the middle, TA,) as those of the cypress (K) and tamarisk and سَمَر. (TA.) Those parts of a plant that are not وَرَق, but that have the place of وَرَق: (AHn, K:) or any وَرَق that have not width; (S, K:) as those of the اَثَل and سَرَو and اَرْطَى and طَرْفَاء: (S:) as also هَدَابٌ (S, K,) both of which are coll. gen. ns., of which the ns. un. are with ة: pl. اَهْدَابٌ (K,) which is a regular pl. of هَدَبٌ; (TA;) and هَدَابٌ (K, accord. to the TA: but in a MS. copy, هَدَابَةٌ; and in the CK, هَدَابَةٌ:) but in the M, هَدَابٌ is said to be a noun signifying the هَدَب of a garment, &c., and the هَدَب of the اَرْطَى. (TA.) Az says, that عَيْلٌ is precisely the same as هَدَبٌ. (TA.) — هَدَابٌ is also said to signify *Inclining branches, or twigs.* (TA.) — Also, هَدَابٌ Palm-branches; syn. سَعَفَةٌ. (S.) — هَدَابٌ is said to be used by Aboo-Dhu-eyb, in the phrase سَبَطُ الْاَهْدَابِ, as signifying *The shoulder-blades:* but ISd, who mentions this, denies its correctness. (TA.)

هَدَبٌ A horse having a long forelock. The هَدَبَان [pl. of هَدَبٌ, but whether هَدَبَان or هَدَبَان is not shown,] are among those horses that are held in high estimation among the Arabs, and are distinguished as belonging to different tents, or houses. (TA.) — الهَيْدَبُ + The lion. (K.) But accord. to Lth, هَدَابٌ, as an epithet applied to felt and the like, signifies + *Having long nap, or villous substance:* (TA:) and as an epithet applied to a lion, accord. to the A, it signifies + *Having long shag [or shaggy hair]:* (TA:) whence it is seen that the correct word [applied to the lion] is اَهْدَابٌ, [q.v.] not هَدَبٌ. (TA.)

هَدَبٌ and هَدَبَةٌ: see هَدَبٌ.

هَدَبَةٌ (TA) and هَدَبَةٌ (Kr, K) A certain bird: (K:) or a small dust-coloured bird, resembling the هَامَة, except in being smaller than this latter. (L.) El-Jahidh says, The Arabs have not a name for that [kind of bird] which sees not in the night: it is that which is called شَبُكُور [a Persian word, written شَبُكُور], more frequently than هَدَبَة. (A.) = N. un. of هَدَبٌ, q.v.

هَدَبَةٌ [written without the syll. points; probably هَدَبَةٌ] A piece, part, or portion. (TA.)

هَدَبَةٌ: see هَدَبَةٌ.

هَيْدَبٌ: see هَيْدَبٌ.

هَيْدَبٌ and هَدَبٌ and هَدَابٌ.

هَيْدَبٌ (S, K, a word of a rare measure, TA,) and هَيْدَبَةٌ (K: [but it is not there said whether it be imperfectly or perfectly declinable: accord. to Ibn-Buzurj, as mentioned in the TA, it is fem., and therefore imperfectly decl.: but from the ns. un. given below, it appears to be masc., and perfectly decl.: probably, therefore, all the forms of the word ending with long or short alif may be correctly pronounced without, and with, tenween:]) and هَيْدَبِي (ISK, S, Msb) and هَيْدَبِي and هَيْدَبِي (Az, S, K, Msb;) but the word which is used by most of the Arabs of the desert is the first: (Az:) IKt only mentions the third form: (Msb:) also هَيْدَبَةٌ (S;) or هَيْدَبَةٌ [هَيْدَبَةٌ and هَيْدَبَةٌ are coll. gen. ns., and] هَيْدَبَةٌ is a n. un., (AHn, K,) as also هَيْدَبَةٌ: (AHn, TA:) A certain leguminous plant, (S, K,) well known, (K,) of the description termed اَحْرَار; [i.e., of a slender and soft nature, and eaten crude;] (TA;) [lichorium, intyhus and endivia; wild and garden-succory, and endive: also called in the present day شَكُورِيَّة:] a plant of middling temperament, (مُعْتَدِلَةٌ) useful for the stomach and the liver and the spleen, when eaten; and for the sting of a scorpion, when applied externally, with its roots: he who cooks it errs more than he who washes it [and so uses it]. (K.) F mentions the names of this plant in art. هَيْدَب, as though the ن were a radical letter, which no one asserts it to be: J [and others], in art. هَيْدَب. (TA.)

هَيْدَبٌ and هَيْدَبَةٌ, see هَيْدَبٌ.

هَيْدَبٌ: see هَيْدَبٌ. — [Its pl., هَيْدَابٌ, is also applied to Filaments, capillaments, or fringe-like appertences, of a flower.] — هَيْدَبٌ A cloud, or clouds, hanging down, (K,) approaching [the earth], like the هَدَب [or unmoven end or extremity,] of a (قَطِيفَةٌ: (TA:) or the هَيْدَب of a cloud is its ذَيْل [or skirt]: (K:) or what hangs down, of it, like the unmoven end, or extremity, of a garment, (مَا تَهْدَبُ مِنْهُ) when it is about to rain, resembling strings. (S.) — هَيْدَبٌ A pendulous (or flabby, TA,) pubes of a woman: (K:) likened to the هَيْدَب of a cloud. (TA.) — هَيْدَبٌ Tears flowing in a continued succession. (K.) On the authority of Lth, who cites the following verse:

* بِدَمْعٍ ذِي حَرَارَاتٍ *
* عَلَى الْخَدَيْنِ ذِي هَيْدَبٍ *

[With hot tears upon the cheeks, flowing in a continued succession]. But it is said in the L, I have not heard هَيْدَب used as an epithet applied to rain falling continuously, nor as an epithet applied to tears; and the verse which Lth adduces as an authority is forged. (TA.) —

هَدَبٌ (S, K) and هَدَبٌ and هَدَابٌ (K) Impotent in speech or actions; syn. عَيْبٌ; (in one copy of the K عَيْبٌ, or unintelligent; TA;) and heavy, or dull: (S, K:) or هيدب signifies impotent in speech or actions; dull of speech and understanding; heavy: and hard, or churlish; heavy, or dull; having much hair: (Az:) or, as some say, one who has upon him dangling strings, or the like, hanging from the suspensory of a sword, or other thing, and resembling the هيدب of a cloud: or, as some say, this word signifies stupid; foolish; of little sense: and هَدَبٌ, weak. (TA.)

هَيْدَبِي A kind of pace of a horse, in which exertion, or energy, is employed; a certain hard pace of a horse. (K.) See also هَيْدَبِي.

رَجُلٌ هَيْدَبِي الْكَلَامِ † A man of much speech, or talk; of many words. (K.) App. from the هَيْدَب of a cloud. (TA.)

أَهْدَبُ A man having long, or large, eyelashes. (K.) Lth explains it by the words طَوِيلُ أَشْفَارٍ [and J in a similar manner;] but Az disapproves of this expression, because أَشْفَارُ الْعَيْنِ signifies "the edges of the eyelids," whence the eyelashes grow: (TA:) أَهْدَبُ الْأَشْفَارِ, and أَشْفَارُ هَدَبٍ, [the same;] having long eyelashes. (TA.) — عَيْنٌ هَدْبَاءُ An eye having long lashes. (TA.) — شَجَرَةٌ هَدْبَاءُ A tree having long and pendulous branches. (K.) — أُذُنٌ هَدْبَاءُ † A pendulous, flabby, ear. (TA, from a trad.) — لَحْيَةٌ هَدْبَاءُ † A lank, not crisp, beard: and so عُنْتُونٌ هَدَبٌ. (TA.) — نَسْرٌ أَهْدَبٌ † A vulture having long feathers which reach to the ground. (TA.) See هَدَبٌ.

مُهَدَّبٌ Having an unwoven end, or extremity; syn. ذُو هَدَابٍ: occurring as an epithet applied to the kind of stuff called دِمَقْسٌ. (TA.)

هدد

هَدِيدٌ and هَدِيدٌ Very thick milk: (S, L, K:) sour and thick milk. (L.) The former word is a contraction of the latter. (S.) — Also the former, Smallness of the eyes, and weakness of the sight; or nyctalopia, or the seeing better by night than in the day, and in a cloudy day than in a clear one; syn. خَفَشٌ: (L, K:) or (so in the L, in the K, and) weakness of the eye, (K,) or, of the sight: (L:) or (so in the L; in the K, and) [that weakness of the sight which is termed] عَشَا, [which is a badness of sight by night and day; or the quality of seeing by day but not by night,] (El-Mufaddal, L, K,) also termed شَبْكْرَةٌ: (El-Mufaddal, L:) or weakness of the sight, with a flowing of the tears at most times; syn. عَمَشٌ: (S, L:) or this is a

mistake: (K:) or any injurious affection of the eye. (M, F.) — Also, Weak-sighted: (L, K:) an epithet applied to a man. (L.) — Also, Black gum (L, K) which flows from trees. (L.)

هَدِيدٌ: see هَدِيدٌ.

هدج

1. هَدَجٌ, aor. هَدَجُ, inf. n. هَدَجَانٌ (S, K) and هَدَاَجٌ (K) and هَدَجٌ, (TA,) † He walked gently, in a weak manner: (TA:) or he walked in the manner of an old man; (S, K;) and the like: (TA:) or he (an old man) walked with short steps: or walked hastily, without desiring to do so: (TA:) or he walked with unintermitting steps: (Aṣ:) or he walked in a shaking manner, by reason of old age. (IAṣr.) — هَدَجٌ, (S,) aor. هَدَجُ, inf. n. هَدَجَانٌ; and † استهدج; (TA:) He (an ostrich) walked, or went, (or ran, TA,) in a tremulous manner. (S, TA.) — هَدَجَتِ الْقِدْرُ † The cooking-pot boiled vehemently. (TA.) — هَدَجَتْ, (S,) inf. n. هَدَجٌ, (L,) She (a camel) yearned towards her young one; وَلَدَهَا; (S, L;) as also † تَهَدَجَتْ; (L;) [and, app., uttered the cry produced by yearning towards her young one: see below:] or the latter signifies she was affectionate to her young one. (S, K.) — Also, inf. n. as above, † It (the wind) made a sound; syn. صَوَّتَتْ and حَتَّتْ; from النَّاقَةُ هَدَجَتْ. (L.)

2. هَدَجَتْ † She (a camel) became high and big in the hump, so that it bore a resemblance to a هَوْدَجٌ. (TA.)

5. تَهَدَجٌ It (the voice, or a sound) became much intercepted, or interrupted, (تَقَطَّعَ) with a tremulous manner. (S, K.) See 1. — تَهَدَجُوا † They made apparent, or manifest, his gracious actions, or qualities, or his favours, or kindnesses. (TA.)

10: see 1.

هَدَجَةٌ (a subst., L) The yearning, or the cry produced by yearning towards her young one, of a camel; حَنِينُ النَّاقَةِ: (K:) or the yearning of a she-camel towards her young one; حَنِينُ النَّاقَةِ عَلَى وَلَدِهَا. (S, L.)

هَدَاَجٌ: see هَدَاَجٌ.

هَدَوُجٌ: see مِهْدَاَجٌ — † قِدْرٌ هَدَوُجٌ † A cooking-pot that boils vehemently: (TA:) or, quickly. (K.)

هَدَاَجٌ and هَدَجَجٌ † One who walks in the manner termed هَدَجَانٌ: see 1. (K.) — An ostrich that so walks, or runs. (S, TA.) One says هَوَادِجٌ هَدَاَجٌ, and نَعَامٌ هَدَاَجٌ and هَوَادِجٌ:

(TA:) [the last is pl. of هَادِجَةٌ, fem. act. part. n. of هَدَجٌ]. — Also, the † latter, An ostrich: so called because it so walks, or runs: (TA:) [and so هَادِجَةٌ, pl. هَوَادِجٌ, as in the following example.] نَظَرْتُ إِلَى الْهَوَادِجِ عَلَى الْهَوَادِجِ [I looked at the women's camel-litters upon the camels like ostriches]. (A.)

هَدَاَجٌ: see هَادِجَةٌ.

هَوْدَجٌ [A kind of camel-vehicle for women;] the vehicle of the Arab women of the desert: (JK:) a kind of vehicle for women, (S, K,) having a dome-like top (مَقْبَبٌ); and one not having such a top: (S:) or [a camel-vehicle for women] made with staves, over which are put pieces of wood, and covered with a dome-like top: (M:) or a camel-vehicle (مَحْمِلٌ) having a dome-like top (قَبَّةٌ), covered with pieces of cloth, in which women ride: (Et-Towsheeh:) pl. هَوَادِجٌ. (TA.) [See مَحْمِلٌ and مَحَارَةٌ.]

مِهْدَاَجٌ A she-camel that yearns, or that utters the cry produced by yearning towards her young one: (K:) or that yearns towards her young one: (S, L:) as also هَدَوُجٌ. (TA.) — Also, † A wind that has a sound; لَهَا حَنِينٌ: (S, L:) from حَتَّتِ النَّاقَةُ. (L.)

مُسْتَهْدَجٌ Haste. (K.)

مُسْتَهْدَجٌ Hasty. (K.)

هدر

1. هَدَرَ, aor. هَدَرَ, (S, A, Mṣb, K) and هَدَرٌ, (Mṣb, K,) inf. n. هَدَرٌ (S, Mṣb, K) and هَدَرٌ, (K,) or the latter is a simple subst., (Mṣb,) It (a man's blood, S, A, Mṣb, K, or another thing, K) went for nothing; [meaning, in the case of blood, unretaliated, and uncompensated by a mulct; as shown below, voce هَدَرٌ;] it was, or became, of no account, null, or void; (S, A, Mṣb, K;) as also † اهدر. (Mṣb.) — هَدَرَةٌ (A, Mṣb, K,) aor. هَدَرَ, (Mṣb,) He (a man, Mṣb, K, or the Sultan, S, A,) made it (a man's blood) to go for nothing; [meaning, unretaliated, and uncompensated by a mulct;] he made it to be of no account; (A, Mṣb, K;) as also † اهدره; (S, A, Mṣb, K;) which means he made it (a man's blood) allowable to be taken, or shed. (S, TA.) Thus these two verbs are trans. as well as intrans. (Mṣb.) It is said in a trad., هَدَرَ إِنْ قَعْدَ, هَدَرْتُ عَيْنَهُ [Whoso looketh into a house without permission, his eye shall be allowed to be put out; or] the putting out of his eye shall go for nothing, unretaliated, and uncompensated by a mulct. (TA.) One says also, هَدَرْتَنِي بِإِسْقَاطِ الْحَدِّ عَنِّي [Thou hast made me (meaning my offence) to pass unnoticed, or hast taken no account of

me, by annulling in respect of me the prescribed chastigation]. (K, art. بهرج.) And El-'Ajjāj says,

• وَهَدَرَ الْجَدُّ مِنَ النَّاسِ الْهَدَرُ •

which El-Bāhilee explains as meaning, *And the worthless people have made good fortune to become of no account.* (TA.) — هَدَرَ, (S, K,) aor. ز (K) [and app. 2 also], inf. n. هَدِير (S, K) and هَدَر (K) and هَدُور (TA,) said of a camel, (S, K,) that is advanced in age, (S, in art. نقض,) [He brayed; i.e.,] he reiterated his voice in his حَنْجَرَة [or windpipe, or the head of his windpipe]: (S:) or he uttered his voice, not in a شَفَقَة [q.v.]: (K:) and هَدَر, (S, K,) inf. n. تَهْدِير (S,) signifies the same: (S, K:) Z mentions also تَهْدَار as an inf. n. of هَدَر said of a stallion, [meaning a stallion-camel.] (TA.) — Hence the saying, (TA.) [He is sonorous and fluent in his speech, and in his oration:] and هَدَرْتُ شَفَقَتَهُ [His utterance was sonorous and fluent.] (A, TA.) — هَدَر is also said of a calf, [signifying, + He lowed.] (TA, art. كت, from the Nh.) — Also, of a lion, [signifying, + He roared.] (S, TA, voce قَبَب.) — Also هَدَر (S, A, Mṣb, K,) aor. ز (Mṣb, K) and ز, (Mṣb,) inf. n. هَدِير (S, IKtṭ, Mṣb, TA) and تَهْدَار (K,) said of a pigeon, † It uttered a cry: (S, K:) or cooed, syn. قَرَقَر (A,) or سَجَج (Mṣb,) and reiterated its voice, or cry, in its حَنْجَرَة [or windpipe, or the head of its windpipe]: (A:) its cry being apparently likened to the هَدِير of the camel: and هَدَل signifies the same. (TA.) — Also هَدَر said of a boy, (Aṣ,) when he desires to speak, being young, or little, (Abu-s-Sameyda'), † He uttered a sound, or cry: as also هَدَل. (Aṣ, TA.) — It is also said of thunder; inf. n. هَدِير; signifying, † It made a [loud, or rumbling,] sound, or voice. (A.) — You say also, of شَرَاب [or wine], هَدَر (S, K,) aor. ز, inf. n. هَدَر and تَهْدَار (S, TA,) meaning, † It fermented; syn. غَلَى. (S, K.) And هَدَرْتُ هَدِير (TA,) aor. ز, (A, TA,) inf. n. هَدِير and تَهْدَار (TA,) † [The jar of نَبِيذ fermented.] El-Akhtāl says, describing wine,

• كَمَثَ ثَلَاثَةَ أَهْوَالٍ بِطَيْبَتِهَا •

• حَتَّى إِذَا صُرِّحَتْ مِنْ بَعْدِ تَهْدَارِ •

[It was stopped three years with its lump of clay, until, when it became free from froth, after fermenting]. (S, TA.)

2. هَدَر, said of a camel: see 1.

4. هَدَر: see هَدَر. — هَدَرَة: see هَدَر.

6. تَهَادَرُوا They made one another's blood to go for nothing; [meaning, unretaliated, and uncompensated by a mulct;] they made it to be of no account. (K, TA.)

هَدَر: see هَدَر = and see also هَادِر.

هَدَر: see هَادِر.

هَدَر, a subst. from هَدَر in the first of the senses explained above. (Mṣb.) You say, ذَهَبَ دَمُهُ هَدَرًا (S, A, Mṣb,) and هَدَرًا (S, Mṣb,) His blood went for nothing, or as a thing of no account, (S, A, Mṣb,) unretaliated, (S, Mṣb,) and uncompensated by a mulct. (S, TA.) — Also, applied to blood, &c., A thing that goes for nothing; [meaning, in the case of blood, unretaliated, and uncompensated by a mulct;] what is of no account, ineffectual, null, or void; (A, K;) [as also هَبَار.] You say, دِمَاؤُهُمْ هَدَرٌ بَيْنَهُمْ Their blood (lit. bloods) is made to go for nothing, or to be of no account, among them: (K, TA:) is allowed to be taken, or shed. (TA.) — See also هَادِر.

هَدَرَة: } see هَادِر; the former, in two places.
هَدَرَة: }

هَدُورُ † [A jar of wine or نَبِيذ fermenting much]. (TA.)

هَدَارُ † [A stallion-camel that brays much]. (TA.) See also هَادِر. — رَعْدٌ هَدَارٌ † [Loud, or rumbling, thunder]. (A.)

هَادِر, applied to a man, † Low; ignoble; mean; of no account; worthless; (K;) as also هَدَر, (Kr, K,) and هَدَرَة (S, K;) which last is also applied to a woman: (K, TA: [in the former of which it seems to be implied that هَدَرَة and هَدَرَة are also applied, each, to a man and to a woman; but it appears from what is said in the TA that this is not the case:]) pl. هَدَرَة and هَدَرَة; the first of which is the most agreeable with analogy, like كَفَرَة, pl. of كَافِر; the second being of a measure exclusively belonging to words which are unsound [in the last radical letter], as in the instances of غَزَاة and قُضَاة, [originally غَزَوَة and قُضَيَة, pls. of غَاظ and قَاضٍ] unless, indeed, it be a quasi-pl. n.; and some disapprove it, finding fault with IAṣar who relates it: the third, moreover, is not a pl. of a form, [regularly] belonging to a sing. of the measure فَاعِل, whether sound or unsound: (ISd, TA:) [or, accord. to Sb, it is a quasi-pl. n.:] or it is pl. of هَدَر, (TA,) which signifies a heavy man, (K, TA,) in whom is no good; analogous with قِرْدَة, pl. of قِرْد: (TA:) and هَدَر [a quasi-pl. n. of هَادِر, like as خَدَم is of خَادِم], signifies low, ignoble, or mean, people,

in whom is no good. (TA.) You say, هَدَر هَدَرَة (S, A, K,) and هَدَرَة (IAṣar, TS, K,) and هَدَرَة (IAṣar, ISd, K,) † They are low, ignoble, or mean, people; of no account, or worthless. (IAṣar, S, A, K, &c.) = [A braying camel: fem. with ه: pl. of the latter, هَوَادِر. You say,] إِبِلٌ هَوَادِرٌ [Braying camels;] camels reiterating their voices in their حَنَاجِر. (S.) See also مُبَدِّر, and مُبَحَّر, and هَدَار. — [Hence the saying,] فَلَانٌ فَحَلٌ هَادِرٌ [app. Such a one is a vigorous orator of sonorous and fluent speech]. (A.)

كَالْمَبْدَرِ فِي الْعِنَةِ [Like the brayer in the enclosure of wood, or canes, or trees]: a proverb: applied to a man who raises a cry and clamour which is followed by nothing, (S, A,*) or who raises a cry and clamour and does not make his saying or action to have effect: (A, K:) like the camel that is confined in the enclosure of wood or canes or trees, prevented from covering, and brays. (S, K.)

[&c., هدف]

See Supplement.]

هذ

1. هَذَّ, aor. ز, (S, L,) inf. n. هَذ (S, L, K) and هَذَّ (L, K) and هَذَا (K, TA,) or هَذَا (CK, [which latter is the correct reading, (see هَذَايَك), and, accord. to the JK, is a quasi-inf. n.]) He cut quickly, or cut off quickly; as also هَذَّ (S, L, K:) or he cut anything. (K.) — هَذَّهْ بِالسَّيْفِ, inf. n. هَذَّ, He cut him, or it, in pieces with the sword. (L.) — هَذَّ, aor. ز, (S, L,) inf. n. هَذ (S, L, K) and هَذَّ (L, K) and هَذَا (K, TA,) or هَذَا (CK [see above]); and هَذَّ (K;) † He read, or recited, quickly. (S, L, K.) You say, هَذَّ قِرَاءَتَهُ, aor. ز, inf. n. هَذَّ, † He performed his reading, or recitation, quickly. (Mṣb.) And هُوَ يَهْذُ الْقُرْآنَ † He reads, or recites, the Kur-ān rapidly and uninterruptedly: (S, A, L:) and in like manner, هَذَّ الْحَدِيثَ the narrative; (S, L;) and هَذَّعَ the poetry. (L.)

8: see 1.

هَذُّوْ, or هَذُّ: see هَذُّوْ.

هَذَّ (S, L, K) and هَذَا (K) and هَذَّ (L, CK,) or هَذَّ (as in some copies of the K, and in the TA,) and هَذَا and هَذَا (L, K [the last in the CK هَذَا]), Sharp; quickly cutting: (S, L, K:) the first, which is masc. and fem., and the second, applied to a knife; (S, L, K:) and the last two, to a sword. (L.)

هَذَاذِيكَ (as Aq says, S) is said to people when you desire them to refrain, or forbear, or abstain, from a thing; as also هَجَاجِيكَ; supposing [it to be addressed to] two [persons]; (S, L; [but it is addressed to one;] meaning *Refrain thou! or forbear thou! or abstain thou!* (TA, art. هج.) Abd-Beni-l-Has-has says,

- إِذَا شَقَّ بُرْدٌ شَقَّ بِأَبْرِدٍ مِثْلُهُ
- هَذَاذِيكَ حَتَّى لَيْسَ لِلْبُرْدِ لَابِسٌ

[When a burd (a kind of garment) is rent, the like thereof is rent with the burd—refrain thou—so that there is no wearer of the burd, it having been rent so as to fall off: but it seems more proper to render it here, with rending after rending, which is nearly the original signification, as will be presently shown; and, thus rendered, it does not interrupt the sentence]: the women assert that, when, in the act of concubitus, [app., for the first time,] somewhat of the garment of the man is rent, love continues between the pair; but otherwise, that they desert each other. (S, L. [This verse is related with several variations: see another reading of it voce دَوَالِيكَ, in art. دول.]) — ضَرْبًا هَذَاذِيكَ With a beating, or striking, with cutting after cutting; (L, K; هَذَا, (L,) i.e., قَطْعًا بَعْدَ قَطْعٍ; (L, K;) or with a beating, or striking, successively; uninterruptedly; وَلَا تَبَاعًا. (JK.) — In the saying of the poet,

- فَبَاكَرَ مَخْتُومًا عَلَيْهِ سَيَّاعُهُ
- هَذَاذِيكَ حَتَّى أَتَفَدَّ الدَّنَّ أَجْمَعَا

[in which, for انفذ, in the L and TA, I substitute انفذ,] AHn says, that it signifies هَذَّ شَرِبًا بَعْدَ شَرِبٍ; the poet meaning And he applied himself early to a jar full of wine, [with its mud-plaster sealed upon it, with drinking after drinking, until he exhausted all that was in the jar,] and emptied it. (L.)

قَرَبَ هَذَاذِيكَ + A long and difficult night journey to water: (L, K;) or quick. (JK, K;) — See هذوذ.

هَذَاذِيكَ: see هذوذ. — Also, † A camel that outstrips others. (K.)

هَذَا

1. هَذَا, aor. ٤, inf. n. هَذَّ, He cut a thing (Aq, S, K) [quickly], with a sword, &c. (TA.) It signifies a quicker act than does هَذَّ. (K.) — هَذَا He destroyed the enemy. (K, TA.) — هَذَا, (K, TA,) inf. n. هَذَّ, (TA,) He hurt, or offended, [or cut,] him with his tongue; (TA;) made him to hear what he disliked. (K.)

— هَذَاذِيكَ The camels fell down, [and, app., died,] one after another: syn. تَسَاقَطَتْ. (K.) — هَذَى مِنَ الْبُرْدِ, [aor. - ,] He perished of cold. (K.) — هَذَا الْكَلَامَ He was loquacious, with error. (TA.)

5. تَهَذَا It (a wound, or an ulcer,) became putrid, or rotten, and dissundered, or ragged. (S, K.)

سَحَى [q.v., in arts. سَحَى and سَحَو.] هَذَا i.q. مِسْحَاةً (K.)

هَذَا and هَذَا A sharp sword, (TA [but the orthography is not quite clear.]) [See also art. هَذَى.]

هَذَا: see هَذَا.

هَذَا: see art. هَذَا.

هذب

1. هَذَبَ, aor. ٤, inf. n. هَذَّبَ, He cut it; or cut it off: (A, K;) like هَذَبَ. (TA.) — هَذَبَ, aor. ٤, inf. n. هَذَّبَ; (K;) and هَذَبَ, inf. n. تَهَذَّبَ; (S;) He cleansed it; purified it; cleared it. (S, K.) — هَذَبَ, aor. ٤, inf. n. هَذَّبَ, It was pure, clear. (K; but only the inf. n. is there mentioned.) — هَذَبَ مَا فِي مَوَدَّتِهِ هَذَبَ There is no purity in his love. (TA.) — هَذَبَ, aor. ٤, inf. n. هَذَّبَ; and هَذَبَ, (inf. n. تَهَذَّبَ, TA); He put it into a right, or proper, state; put it to rights; trimmed, adjusted, repaired, mended, amended, reformed, or improved, it. (K.) — هَذَبَ الشَّخْصَةَ He trimmed the palm-tree by clearing it of the fibrous substance called لَيْف. (K.) — MF says, on the authority of the etymologists, that the original signification of تَهَذَّبَ and هَذَّبَ is The clearing, or trimming, of trees, by cutting off the extremities of the branches, in order that they may increase in growth and beauty; that they were then used to signify the cleansing, or purifying, of anything; and putting it into a right, or proper, state; trimming it; or adjusting it; and clearing it of any dirty or filthy things, or the like, mixed with it; so that these became their proper meanings by general acceptance: and that they were then used to signify the trimming and embellishing of verse, and clearing it of whatever might vitiate it in the opinion of the chaste in language, and the philologists: but the truth is what is said in the L; that the original signification of تَهَذَّبَ is the clearing the colocynth of its pulp, and preparing its seeds so that they may lose their bitterness, and become sweet. (TA.) — هَذَبَ, (aor. ٤, inf. n. هَذَّبَ, TA,) It (a thing) flowed. (K.) — هَذَبَ, (aor. ٤, TA,) inf. n. هَذَّبَ and هَذَاذِيكَ; (K;) and هَذَبَ, (K,) inf. n. هَذَاذِيكَ; (S;) and

هَذَاذِيكَ, (K,) inf. n. تَهَذَّبَ; (S;) and هَذَاذِيكَ; (K;) He (a man, &c., K, as a horse in his running, and a bird in his flying, TA,) was quick, or swift, (K,) in his pace or course: (TA;) he was quick in flying, in running, and in speech. (S.) — هَذَبَ He ran vehemently. (Aq.) — يَهَذَّبُ يَهَذَّبُ [app. يَهَذَّبُ يَهَذَّبُ] He makes the inclinations of his head and body [in prayer] in quick succession. (TA, from a trad.) — See also art. هَذَبَ الْقَوْمَ The people were very noisy, or clamorous, (K,) and loquacious. (TA.)

2: see 1. — هَذَبَ, inf. n. تَهَذَّبَ, He trimmed an arrow; or shaped it with nicety, by the second operation: the first operation is called تَهَذَّبَ. (AHn.) — هَذَبَ عَنَّا i.q. قَرَّقَ, accord. to Es-Sukkaree, who cites the following verse of one of the Hudhalecs: (namely Aboo-Khirash, L, art. طرد.)

- فَهَذَبَ عَنْهَا مَا بَلَى الْبَطْنِ وَأَتَتْحَى
- طَرِيْدَةً مَتْنٍ بَيْنَ عَجَبٍ وَكَاهِلٍ

[app., He removed from her what was next the belly, and directed himself to a line of the back, between the rump-bone and withers]. (TA.)

3: see 1.

4. اهذبت السحابة The cloud poured forth its water quickly. (K.) See 1.

5. تهذب [It became nicely, neatly, or properly, trimmed]: said of a thing from which one has cut off whatever required to be cut off, so that it has become free from everything unseemly. (A, TA, art. احذف.) — تهذبت على يدك [I was, or have been, amended, or improved, by thy agency, or means]. (A, TA, art. تطف.)

هَذَبَ, after the manner of a rel. n., A rain following vehement heat, that pours down quickly: see 4: syn. ذُوَاهْذَابٍ. (TA.)

هَذَبِي A kind of pace of a horse; (S;) like هَذَبِي: (K;) a subst. from هَذَبَ “he was quick, or swift, in his pace.” (TA.) The former is also mentioned by Az, in the T; IDrd only mentions the latter word. (TA.) — A running with a leaning on one side. Ex. مَشَى الْهَذَبِي [He went leaning on one side]. (IAmb.) But for this some read مَشَى الْهَوْبَدِي, which is equivalent to هَذَبِي. (TA.)

رَجُلٌ مَهَذَّبٌ A man of purified natural dispositions, or manners, or morals; (S, K;) a man of integrity; free from vices, or faults. (L.)

مَهَذَّبٌ Quick, or swift, [in pace, &c.]. (TA.) — الْمَهَذَّبُ is also a name of The Devil; who is also called الْمَهْذِبُ, meaning “he who embellishes,

or gives a goodly appearance to, acts of disobedience [to God].” (Fr.)

إِبِلٌ مَهَابِبٌ Quick, or swift, camels. (K.)

هذر

1. هَذَرَ كَلَامَهُ, aor. -, (A, K,) inf. n. هَذَرٌ, (TA,) *His speech, or talk, was much, or abundant, and erroneous and false or vain or frivolous.* (A, K.) — هَذَرَ, aor. ٢ and -, *He talked much; babbled; was loquacious, or garrulous:* (JK:) [or *he talked irrationally:*] هَذَرَ فِي مَنْطِقِهِ, aor. ٢ and -, inf. n. هَذَرٌ (S, Mṣb, K) and تَهَذَّرَ (K,) which latter has an intensive signification, (TA,) *he confounded in his speech, and talked what was not fit or meet or proper:* (Mṣb:) or *he talked much and badly: or erroneously:* (K:) or *he talked nonsense; he talked irrationally, foolishly, or deliriously:* (S;) as also هَذَرَ (K:) and هَذَرَ فِي كَلَامِهِ *he talked much; babbled; was loquacious, or garrulous.* (S, TA.)

4: see 1, in two places.

هَذَرَ لَا نَزْرَ وَلَا هَذَرَ Not little nor much: (TA:) or not scanty, so as to indicate impotence, nor much and corrupt: said of the speech of Moḥammad. (K, art. نزر.) [See هَذَرَ, from which it is altered to assimilate it in form to نَزَرَ.]

هَذَرَ, a subst. from هَذَرَ فِي مَنْطِقِهِ (S, Mṣb,) *Much talk; babble:* (JK:) or *nonsense; or irrational, foolish, or delirious, talk:* (S:) or *confused and improper speech:* (Mṣb:) or *speech, or talk, that is much and bad: or erroneous:* (A, K:) or *that is not regarded as of any weight or worth.* (TA.) See also هَذَرَ.

هَذَرَ: see هَذَرَ.

هَذَرَ, an epithet from هَذَرَ, applied to a man, [signifying, *Loquacious; garrulous; babbling; a great talker; a babbler: or nonsensical, irrational, foolish, or delirious, in his talk: or one who speaks confusedly and improperly: or who speaks, or talks, much and badly: or erroneously:*] (JK, S, K:) as also, [but in an intensive sense,] هَذَرَ (K) and هَذَرَ (S, K) and هَذَرَ (K) and هَذَرَ (S, K) and هَذَرَ (K) and هَذَرَ (JK, A, K) and هَذَرَ (K) and هَذَرَ (JK, S, A, Mṣb, K,) [signifying, *very loquacious, &c.:*] and, [but in a doubly intensive sense,] هَذَرَ (JK, K) and هَذَرَ (JK, A, K,) [signifying *very very loquacious, &c.:*] fem. هَذَرَةٌ (K) and هَذَرَةٌ (TA) and هَذَرَ [without ة]: (K:) or هَذَرَ signifying one who talks badly, or corruptly, and much: (TA:) or *light in speech and in service:* (S, TA:) the pl. of هَذَرَ is مَهَابِبٌ, not مَهَابِرُونَ (ISd, TA.)

هَذَرَةٌ:
هَذَرَةٌ:
هَذَرِيَانُ:
هَذَارُ:
هَذَرَةٌ:
هَذَرَةٌ:
هَذَرَةٌ:
هَذَرَةٌ:
هَذَرَةٌ:
هَذَرَةٌ:
هَذَرَةٌ:

see هَذَرَ; the third, in two places.

هذرب

Q. 1. هَذَرَبٌ, inf. n. هَذَرَبَةٌ, *He talked much and quickly:* (K:) a dial. form of هَذَرَ, or mispronounced for the latter word. (TA.) See also هَذَرَبٌ.

هَذَرَبِي (accord. to the TA, هَذَرَبِي, and so in Golius's Lex.) *Custom; habit.* Ex. هَذَرَبِي هَذَرَبِي *This is his custom; or habit.* (K.)

هَذَرَبَانُ Light, or active, (and quick, TA,) in his speech and in his service. (K.) See also هَذَرَبَانُ, in art. هذر.

[هذب, &c.]

See Supplement.]

هذرلم

Q. 1. هَذَرَلَمٌ, inf. n. هَذَرَلَمَةٌ, *He was light, or active, and quick.* (K.) But IDrd and others assert it to be a word mispronounced for هَذَرَمٌ. (MF.)

هر

1. هَرَّ (S, A, Mṣb, K,) aor. يَهَرُّ (S, Mṣb, K,) inf. n. هَرِيرٌ (S, A, &c.) said of a dog, [*He snarled, or howled, or whined;*] he uttered a cry less vehement than barking (S, A, Mṣb, K,) by reason of his little patience of cold; (S, K;) إِلَيْهِ at him: (K:) or barked and grinned, displaying his fangs. (L, TA.) It is said in a trad., إِنَّ الْكَلْبَ يَهَرُّ مِنْ وَرَاءَ أَهْلِهِ *Verily the dog [snarls, or] barks and grins, displaying his fangs, behind his master: meaning, that courage is a quality implanted by nature in a man, so that he engages in wars naturally, and from care to defend what should be inviolable, not reckoning upon a reward, like as the dog naturally barks and grins, displaying his fangs, to defend his masters.* (L, TA.) — هَرِيرٌ is also applied to other sounds than the cry of the dog; as in the instance of هَرِيرُ الرَّحَى *The sound of the turning of the mill-stone.*

(TA.) You say also هَرَّتِ الْقَوُوسُ † *The bow made a sound.* (AHn, K.) And the looking of courageous men, one at another, is likened to هَرِيرٌ. (ISd, Mṣb.) — هَرَّرَ فِي وَجْهِ السَّائِلِ † *He grinned in the face of the beggar, showing his teeth, and looking sternly, austere, or morosely.* (A, TA.) — [Hence, perhaps,] هَرَّةٌ (S, K,) aor. يَهَرُّ and يَهَرُّ (K,) [the latter irreg., like يَهَرُّ as aor. of the trans. v. رَمَرَمَ,] inf. n. هَرٌّ (S, K) and هَرِيرٌ (K,) † *He disliked, disapproved of, or hated, him or it.* (S, K.) You say, هَرَّةُ النَّاسِ † *The people disliked, &c., his vicinity.* (A.) And هَرَّ الْكَاسِ, and هَرَّ الْحَرْبِ (S, A,) inf. n. هَرِيرٌ (S,) † *He disliked, &c., the cup of mine, and war.* (S, A.) = هَرَّةُ الْبَرْدِ (K,) aor. يَهَرُّ, inf. n. هَرٌّ, (TA,) *The cold made him (a dog) [to snarl, or howl, or whine; or] to cry [in the manner described above]; as also هَرَّةٌ (K,) inf. n. هَرَارٌ. (TA.) It is said in a proverb, (TA,) شَرُّ أَهَرٍّ ذَا نَابٍ [It is, or was, an evil thing that made the fanged animal to snarl, &c.]: alluding to the appearance of the signs and symptoms of evil: the sayer thereof, hearing the cry (هَرِيرٌ) of a dog, feared the assault of evil, and therefore said this to denote the magnitude of the case in his mind; meaning, nought but an evil thing made the fanged animal to cry: and for this reason, the use of an indeterminate word as an inchoative is well. (K.)*

3. هَرَّ فِي وَجْهِهِ i.q. هَارَةً (S, K,) i.e., † *He grinned in his face, showing his teeth, and looking sternly, austere, or morosely, (A,) like a dog.* (TA.)

4: see 1, last signification, in two places.

هَرٌّ A male cat: syn. سَوْرٌ (S, A, K,) which latter is uncommon in the language of the Arabs; (IAmb, in Mṣb, art. سمر) fem. هَرَّةٌ (S, A, Mṣb, K:) or هَرٌّ is applied to the male and the female; and the latter is sometimes called هَرَّةٌ: (IAmb, Mṣb:) the pl. of هَرٌّ is هَرَرَةٌ; and that of هَرَّةٌ is هَرَرٌ; and the dim. of هَرَّةٌ is هَرِيرَةٌ. (Mṣb.) = Also, a subst. from هَرَّةٌ meaning “he disliked, disapproved of, or hated, him or it.” (S) It is said in a proverb, (S,) لَا يَعْرِفُ هَرًّا مِنْ بَرٍّ (S, A, K,) meaning *He knows not him who dislikes or hates him from him who behaves towards him with goodness and affection and gentleness, and regard for his circumstances:* (S, TA:) this is the best explanation of it: (TA:) or *the action of him who grins in his face, showing his teeth, and looking sternly, austere, or morosely, from the action of him who holds loving communion with him:* (A:) or *the calling of sheep or goats, (S,) or the calling of them to water, (K,) from the driving of them:* (S:) or *the calling of sheep or goats to provender from the calling of them to water:* (IAar:) or

the driving of sheep or goats (Yoo, K) from the calling of them. (Yoo, TA.) It has been explained [more fully] in art. هر. (K.)

هَرَّارٌ: see هَارٌ.

هَارٌ A dog [that snarls, or howls, or whines, by reason of his little patience of cold: or] that barks and grins, displaying his fangs: and هَرَّارٌ signifies the same [but in an intensive manner; that snarls, &c., much:] or the latter signifies a dog that grins [much], displaying his fangs: or that barks much: or that barks [much] and grins, displaying his fangs. It is said in a trad., لَا أَغْلُ الْكَلْبَ [properly signifying, I will not pay a fine for killing the dog that barks much, is expl. as] meaning, I will not impose anything [as a fine] for the killing of a dog that barks much; because such a dog annoys by his barking. (TA, [see art. عقل.]) — عَادَ لَهَا الْبَطِيُّ هَارًا The riding-camels returned to her, or it, one grinning (هَرَّارٌ) in the face of another, showing its teeth, in consequence of fatigue. (TA.)

هرا

1. هَرَّاهُ الْبَرْدُ The cold destroyed him, or, perhaps, debilitated him; i.e., a beast; lit., broke him: syn. كَسَرَهُ. (TA.) [See also هَزَأَ — هَرَّى, like هَرَّى, [i.e., pass. in form, but neut. in signification,] (incorrectly written in the S هَرَّى, K,) It (a camel or sheep &c., or a man,) perished of cold, or heat. (Ks, K.) — هَرَّاهُ الْبَرْدُ, inf. n. هَرَّاهُ (Aq, S, K,) and هَرَّاهُ (K); and هَرَّاهُ (Fr, S, K); The cold affected him so severely as nearly to kill him: (Aq, S, K); or so severely as to kill him. (K.) — هَرَّاتِ الرِّيحُ The wind was, or became, intensely cold. (K.) — هَرَّاهُ (K), inf. n. هَرَّاهُ (TA); and هَرَّاهُ (K); and هَرَّاهُ (Fr, K), inf. n. هَرَّاهُ; (TA); He cooked flesh-meat thoroughly: (K); or so that it fell off from the bone. (S, K.) — هَرَّاهُ, aor. -, inf. n. هَرَّاهُ and هَرَّاهُ; and هَرَّاهُ (K); and هَرَّاهُ (S, K); It (flesh-meat) was thoroughly cooked: (K); or was cooked so as to fall off from the bone. (S, TA.) — هَرَّاهُ فِي (S, TA.) He was loquacious: or he was loquacious, with incorrectness; (TA); as also هَرَّاهُ الْكَلَامَ (ISk, S); or he was very foul in his speech: or was very incorrect, or faulty, therein: (K); or, simply, he was foul, (S); or incorrect, or faulty, (TA), in his speech: (S, TA); also هَرَّاهُ الْكَلَامَ he multiplied his words but spake not to the point, or correctly. (K.) — إِنَّ مِنْطَقَهُ يَهْرَأُ, inf. n. هَرَّاهُ, [Verily his speech is prolix: or is vitious, and disorderly]. (TA.)

2: see 1.

4: see 1. — اهْرَأَ فِي الرِّوَاغِ He entered upon

the cool time of the evening: (S, K:*) or properly said only of the evening of the hot season. (K.) [See also اهْرَأَ — أَهْرَى عَنْكَ مِنَ الظَّهِيرَةِ Stay thou until the mid-day heat shall have become assuaged, and the air be cool. (TA, in this art.; and IAqr, in TA, art. فَيَح. = اهْرَأَ He slew a person. (K.) = See 1, last sentence but one.

5. هَرَّى He (a beast) was destroyed, or, perhaps, debilitated, by the cold; lit., was broken: syn. تَكَسَّرَ. (TA.) = See 1.

هَرَّى (so in the TA: in one copy of the S, هَرَّى: in another, هَرَّى) and مَهْرَأَ (TA) Meat thoroughly cooked: (TA); or cooked so as to fall off from the bone. (S, TA.)

هَرَّاهُ: see هَرَّاهُ.

هَرَّاهُ, or مَنْطِقُ هَرَّاهُ (S, K), Loquacity: or vitious, disorderly, speech: (K); or loquacity with incorrectness. (S.) — هَرَّاهُ (K), fem. with ة, pl. with ون; (TA); and هَرَّاهُ (K); A great talker of nonsense. (K.)

هَرَّاهُ A young shoot of a palm-tree, (AHn, K,) when first plucked from the mother-tree. (Aq.) — هَرَّاهُ A certain devil whose office it is to suggest foul dreams. (K.)

هَرَّاهُ قَرَّةٌ لَهَا هَرَّاهُ Cold that occasions injury and death to men and to cattle &c. (El-Fezáree, ISk, S.) — Also, هَرَّاهُ The time in which cold thus affects them. (TA.)

هَرَّاهُ, from هَرَّى, pl. with ون, [in the CK, for مَهْرَوْن is put مَهْرَوْن,] Perishing of cold, or heat. (Ks, K.) — Explained by AHn [in his book on plants] by the words هَرَّاهُ الْبَرْدُ [meaning, What is nipped, shrunk, shrivelled, or blasted, by the cold: see art. نَضَجَ]. (TA.)

هَرَّاهُ: see هَرَّى.

هرب

1. هَرَّبَ (S, K), aor. -; not -, as some have imagined on account of the measure of the first of the following inf. ns., imagining thence also that the pret. is هَرَّبَ; nor - with the pret. هَرَّبَ, as some have supposed because of the guttural letter; for a guttural letter, when it is the first, is not reckoned as having any influence on the form of the aor.; nor -, as some have thought; (TA); inf. n. هَرَّبَ (S, K) and مَهْرَبٌ and هَرَّبَانٌ (K); He (a man, or any animal, TA) fled; ran away. (S, K.) — إِنَّكَ مِنْكَ الْمَهْرَبُ [To Thee I flee for refuge from Thee; i.e., from thy punishment: addressed to God]. (TA.) — هَرَّبَ مِنَ الْوَتْدِ Half of the wooden pin, peg, or stake, disappeared [in the ground]. (K.) — هَرَّبَ, aor. -, He became extremely aged, old and weak, or de-

crepit; i.q. هَرَّرَ; (K); of which it is a dial. form. (TA.)

2. هَرَّبَهُ, inf. n. تَهْرِبٌ, He made, or caused, him to flee, or run away. (S, K.) See also 4.

4. هَرَّبَهُ He forced, or compelled, him to flee, or run away. (K.) See also 2. — أَهْرَبَ الرِّيحُ The wind raised and carried away the dust, (K,) causing dust and dry herbage &c. to accumulate on the ground. (TA.) — أَهْرَبَ He (a horse, or other animal that runs, Lh) strove, or exerted himself, in going away, or in flight, being frightened, (ISk, S, K,) or not being frightened. (TA.) See جَاءَ مَهْرَبًا — أَهْرَبَ He went, or travelled, far into, or through, the land. (TA.) [هَرَّبَ فِي] هَرَّبَ فِي الْأَرْضِ, mentioned also in the TA, seems to signify the same. — أَهْرَبَ فِي الْأَمْرِ He immersed himself in the affair; took extraordinary pains in it. (K.) See جَاءَ مَهْرَبًا.

6. تَهْرَبُوا (S, O, K, art. فر,) They fled, one from another. (TK.)

هَرَّبَ The thin integument of fat that covers the stomach and intestines: or the fat [or caul] that is spread over the intestines: i.q. ثَرَبَ الْبَطْنِ: (K); a word of the dial. of El-Yemen. (TA.)

مَا لَهُ هَارِبٌ وَلَا قَارِبٌ He has not [of camels &c.] any that returns from water, nor any that comes to it; i.e., he has not anything; (Kh, S, K); or, he has not anything, nor has he any people; an expression similar to مَا لَهُ سَعْنَةٌ وَلَا مَعْنَةٌ: (Lh); accord. to IAqr, هَارِبٌ signifies one who returns from water; and قَارِبٌ, one who seeks, or journeys to, water: (TA); or the meaning is no one flees from him, nor does any one approach him; i.e., he is a person of no account. (Aq, K.) [In the TA a trad. is quoted which confirms the former signification.] See also art. قَرَبَ.

مَهْرَبٌ A place to which one flees; a place of refuge. (Msb.) — فَلَانٌ لَنَا مَهْرَبٌ + Such a one is a refuge to us. (TA.)

جَاءَ مَهْرَبًا He came striving, or exerting himself, in the affair: (Lh); or, as some say, he came fleeing and in flight. (TA.)

مَهْرَبٌ A piece of wood, or wooden implement, which the sower, or ploughman, draws forward and backward [over the ground]. (K.) [A piece of the trunk of a tree, or of a thick branch, is thus drawn over the soil after sowing.]

هرند

هَرْنَدٌ sing. of هَرَابْدَةٌ, which signifies The servants, or ministers of the fire (S, K) of the Magians; (K); the servants, or ministers, (قَوَمَةٌ,

L, K, by which is meant خَدَمَر, TA,) of the fire-temple of the Indians: (L, K:) or the judges of the Magians: (L:) or the great men of the Indians: or their learned men: (L, K:) a Persian word, [originally هَرِيذ,] arabicized. (S, L.)

هَرِيذَة A pace less quick than that termed خَبَب. (S, L, K.)

هَرِيذِي A proud and self-conceited manner of walking, or going; (L, K;) which is (L) a manner of making or going like that of the هَرِيذَة [pl. of هَرِيذ]. (A'Obeyd, L.) A'Obeyd mentions it in speaking of the paces of camels; and says that it is without a parallel in form. (L.) — عَدَا الْجَمَلُ الْهَرِيذِي The camel ran inclining towards one side. (S, L, K.)

هَرْت

1. هَرْتٌ شَيْءٌ, [aor. : and هَرْتُ,] inf. n. هَرْتُ; He rent, or slit, a thing, to widen it. (TA.) — هَرْتٌ شِدْقُهُ, [aor. : and هَرْتُ,] inf. n. هَرْتُ, He drew the side of his mouth towards the ear. (TA.) — هَرْتُ, aor. : , (inf. n. هَرْتُ, S,) He was wide, or ample, in the sides of the mouth: he had a wide mouth. (S, K, TA.) — هَرْتُ الثَّوْبَ, (S,) aor. : and هَرْتُ, inf. n. هَرْتُ, (ISd, K,) He rent the garment. (Az, S, ISd, K.) — هَرْتُ عَرَضَهُ (S) aor. : and هَرْتُ, inf. n. هَرْتُ, (K,) He wounded his reputation; syn. طَعَنَ فِيهِ; (S;) as also هَرَدَ and هَرَطَ. (TA.) [Accord. to the K, هَرْتُ seems to signify the same as طَعَنَ absolutely; but in the TA, the signification is restricted as above.] — هَرْتُ اللَّحْمَ, (S, K,) aor. : and هَرْتُ, inf. n. هَرْتُ; (K;) [and هَرْتُهُ; see مَهَرْتُ;] He cooked the flesh-meat thoroughly: (K:) cooked it so that it fell off from the bones. (S.)

2: see 1, last sentence.

هَرْتُ and الْهَرْتُ: see الْهَرِيْتُ.

هَرِيْتُ Wide, or ample. (K.) — Wide, or ample, in the sides of the mouth: (S:) as also هَرْتُ أَهَرْتُ, and هَرِيْتُ الشَّدَقِ, and مَهَرُوتُهُ, and مَهَرُوتُهُ. (TA.) A wide-mouthed horse; as also هَرْتُ, and camel. (TA.) [See an ex. in a verse cited voce رَسَنَ.] — حَيَّةٌ هَرِيْتُ الشَّدَقِ, and مَهَرُوتُهُ, A serpent having a wide mouth. (TA.) — هَرْتُ رَجُلٌ أَهَرْتُ A man having a wide mouth. (TA.) — هَرْتُ الْفَمِ Having a mouth wide in the sides. (S.) — كِلَابٌ مَهَرُوتَةٌ Dogs wide in the sides of the mouth. (S.) [See an ex., voce عَذَبَ.] — الْهَرِيْتُ and هَرْتُ and الْهَرُوتُ and الْهَرَاتُ (K) and

هَرِيْتُ (L) The lion. (K.) — Also هَرِيْتُ A woman in whom the division between the vagina and the rectum has been broken through. (S, K.) Sometimes employed in this sense. (S.) — هَرِيْتُ A rent garment. (ISd.) — هَرِيْتُ A wounded reputation. (ISd.) — رَجُلٌ هَرِيْتُ A man who does not keep a secret, and who talks foully. (K.)

الْهَرَاتُ: see الْهَرِيْتُ.

هَارُوتُ [A certain fallen angel, the companion of مَارُوتُ]; the name of an angel, or of a king; but the former accord. to the more common opinion: generally and most correctly held to be a foreign name. (TA.)

أَهَرْتُ الشَّقِيقَةَ: see هَرِيْتُ throughout. — هَرْتُ خَطِيبٌ; † an epithetic appellation given to a هَرْتُ; pl. هَرْتُ; (TA;) [like دُو شَقِيقَةٍ, q. v.]

مَهَرُوتُ: see هَرِيْتُ.

مَهَرْتُ: see هَرِيْتُ. = Flesh-meat thoroughly cooked, so that it has fallen in pieces; as also مَهَرْتُ; or this latter [only] is the correct word. (TA, from a trad.)

مَهَارَتُ Twisting about the sides of the mouth, and drawing them often, or much, towards the ears. (TA, from a trad.)

مَهَرْتُ: see هَرِيْتُ.

هَرْتُ

هَرْتُ An old, worn-out, garment. (K.) [See also هَرِيْتُ.]

هَرَج

1. هَرَجَ, aor. : , inf. n. هَرَجٌ, He did, acted, or occupied himself, much in a thing; (S, L;) expatiated, or took a wide range, in it. (L.) This is the original signification. (S.) — هَرَجَ فِي الْحَدِيثِ, (aor. : , inf. n. هَرَجٌ, Mshb.) He launched into, and expatiated in, or was diffuse in, discourse, talk, or narration: (K:) this is the signification in most frequent use: (TA:) or he made a confusion, or confounded, therein. (K, Mshb.) — هَرَجَ, aor. : and هَرَجَ, inf. n. هَرَجٌ, Multum inivit: (S, L:) or [simply] inivit ancillam suam. (K.) — هَرَجَ, aor. : , (inf. n. هَرَجٌ, TA,) He (a horse) ran much: (S, L:) or ran quickly, or swiftly: (Mshb:) or [simply] ran. (K.) — هَرَجَ النَّاسُ, aor. : , (inf. n. هَرَجٌ, S,) The people fell into a state of trial, or civil war or conflict and faction, or discord, or discussion, and confusion, or disorder, (S, K,) and slaughter. (K.) — هَرَجَ, aor. : , (inf. n. هَرَجٌ, S,) He (a camel) became perplexed in his sight, by

reason of the vehemence of heat, and his being much smeared with pitch, (S, K,) and being heavily laden. (TA.)

2. هَرَجَ الْبَعِيرُ, inf. n. تَهْرِيجٌ, and أَهْرَجَهُ, inf. n. إِهْرَاجٌ; He incited, or urged, the camel to journey on (during the hottest time of the day, S) until he [the camel] became perplexed in his sight by reason of the vehemence of the heat. (S, K.) — هَرَجَ بِالسَّبْعِ, inf. n. تَهْرِيجٌ, He cried out to the lion or other beast of prey, and chid him. (S, K.) — هَرَجَ, inf. n. تَهْرِيجٌ, It (beverage of the kind called نَبِيذ) affected, or took effect upon, a person. (S, K.)

4: see 2. — أَهْرَجَ The heat reached his (a camel's) inside. (L.)

6. تَهَارَجُوا Iniverunt, alii alias. (TA.)

7. أَهْرَجَ He was, or became, affected by beverage of the kind called نَبِيذ. (S, CK.)

هَرَجٌ Trial, or civil war, or conflict and faction, or discord, or dissension, (فِتْنَةٌ) and confusion, or disorder: (S:) vehement and much slaughter: (TA:) in a trad. respecting the signs of the last day, conflict, and confusion, or disorder: (TA:) or slaughter; as explained by Mohammad himself: (S:) and so, accord. to Abou-Moosà, it signifies in the language of Abyssinia. (TA.) Ibn Keys Er-Rukeiyat said, in the days of the faction of Ibn-Ez-Zubeyr,

• لَيْتَ شِعْرِي أَوَّلَ الْهَرَجِ هَذَا •
• أَمْرَ زَمَانٍ مِنْ فِتْنَةٍ غَيْرِ هَرَجٍ •

Would that I knew whether this be the first of the slaughter predicted as a sign of the last day, or whether it be a time of trial, or civil war, &c., other than the slaughter so predicted. (S.)

مَهْرَجٌ: see هَرَجٌ.

هَرَاجَةٌ An assembly, or a company, of men who launch into, and expatiate in, or are diffuse in, discourse, talk, or narration. (K.)

مَهْرَجٌ A man whose camels are affected with the scab, and have therefore been smeared with pitch, and to whose insides the heat has penetrated. (TA.)

مَهْرَجٌ and هَرَاجٌ A horse that runs much: (S, K:) and مَهْرَاجٌ a horse that runs vehemently. (TA.)

مَهْرَاجٌ: see مَهْرَجٌ.

هَرْجَب

Q. 1. هَرْجَبٌ, inf. n. هَرْجَبَةٌ, He was quick, or swift. (IKtt.)

هَرْجَبٌ and هَرْجَبٌ Tall, or long, as an epithet of a man &c. (K.) — هَرْجَبٌ A tall, or long-bodied, (طَوِيلَةً) and bulky, she-camel: (S:) as also هَرْجَالٌ: pl. هَرْجَابٌ. — هَرْجَبٌ Anything great, large, or bulky: so in the Moajam: or extending long, horizontally. (TA.) — نَخْلَةٌ هَرْجَبٌ A tall palm-tree. (TA.)

هرد

1. هَرَدَ, (S, L, K,) aor. َ, (K,) inf. n. هَرْدٌ, (L,) He rent, or tore, (S, L, K,) a garment, or piece of cloth; (S, L;) as also هَرَّتْ: (Az, L:) he rent, or tore, to injure, or spoil, (L, K,) not to amend: (L:) he (a puller) rent, or tore, and beat, a garment, or piece of cloth: (L:) and هَرَدَ he rent, or tore, much. (L.) — هَرَدَ عَرَضَهُ, aor. َ, (L,) inf. n. هَرْدٌ, (S, L, K,) He wounded his reputation. (S, L, K.) — هَرَدَ, aor. َ, (S, L, K,) inf. n. هَرْدٌ, (L,) He cooked flesh-meat so that it fell off from the bones: (S, L, K:) or cooked it much: (As, L:) or cooked it thoroughly and well: (ISd, L, K:) and هَرَدَ, (K,) inf. n. هَرْدٌ, (S, L,) signifies the same, (S, L, K,) but with an intensiveness: (S, L:) or he put flesh-meat into the fire, and cooked it thoroughly. (AZ, L.) — هَرَدَ, (L, K, TA,) or هَرَدَ, (AZ, L, CK,) and هَرَدَ, (TA,) It (flesh-meat) became cooked so that it fell off from the bones: or, cooked much: or, cooked thoroughly and well: (L, K:*) or it, being put into the fire, became thoroughly cooked. (AZ, L.)

Irreg. verb. هَرَدْتُ الشَّيْءَ, aor. أَهَرِدُهُ, [in the CK, أَهَرِدُهُ,] (Lh, M, art. رود; and K,) inf. n. أَهَرَادَةٌ, (Lh, M in art. رود,) i.q. أَرَدْتُ [q.v., in art. رود, I willed, wished, or desired, the thing]. (Lh, M, art. رود; and K.)

2: see 1. — هَرَدَ, inf. n. هَرْدٌ, He wore a مَهْرُودٌ, (K,) i.e., a yellow garment, dyed with هَرْدٌ. (TA.)

5: see 1.

هَرْدٌ Certain roots with which one dyes, (L, K,) of a yellow colour: (TA:) or (so accord. to the L; but in the K, and) i.q. كَرْكُمٌ: (L, K:) or the yellow كَرْكُمٌ: correctly, the roots of the كَرْكُمٌ, or وَرْسٌ: (TA:) and a certain red earth (K) with which one dyes. (TA.)

هَرْدِي, (As, S, L, K, [but in the last it is not shown whether it be with or without tenween]) of the measure فَعْلَى, (S, L,) of the fem. gen., (IAmb,) but AlIn says, I know not whether it be masc. [and therefore with tenween] or fem. [and therefore without tenween], (L.) [in one instance in the L, and in a copy of the K, written هَرْدَا, which is evidently wrong,] and هَرْدَا, [i.e.

هَرْدَا or هَرْدَا,] (L, K,) and هَرْدَانٌ, (L,) A certain plant; (As, S, L, K;) a certain herb, of which AlIn says, that he had not met with a description of it: (L:) and هَرْدَانٌ is also the name of a certain plant, (K,) like هَرْدِي, (L,) or i.q. هَرْدَانٌ. (TA.)

هَرْدِي: see مَهْرُودٌ.

هَرْدَانٌ: see هَرْدِي.

هَرْدَانٌ: see هَرْدِي.

هَرْدِي and مَهْرُودٌ A garment, or piece of cloth, rent, or torn; (L;) as also هَرِيْتُ. (AZ.)

هَرْدِي: see هَرْدِي. — Also, (S, L, K,) A garment, or piece of cloth, dyed yellow (S, L) with هَرْدٌ; (L;) and so مَهْرْدٌ (L) and هَرْدِي (K, TA,) or, as Sh says, accord. to information given to Aboo-Adnán by an intelligent Arab of the desert, of the people called Báhileh, dyed with وَرْسٌ, and then with saffron, so as to become of a colour like that of the flower of the حَوْدَانَةِ: (Az, L:) or of a light yellow colour. (IAmb, L.)

هَرْدِي: see مَهْرُودٌ.

هردب

Q. 1. هَرْدَبٌ, inf. n. هَرْدَبَةٌ, (and هَرْدَب, TA, [a strange form: perhaps a mistake for هَرْدَابٌ or هَرْدَابٌ:]) He ran heavily. (IKtt &c., and K.)

هَرْدَبَةٌ (and هَرْدَب, TA) An old woman. (S, K.) — Also, (as some say, TA,) Having a swollen belly, and cowardly: (S, K:) or cowardly, bulky, of little sense, swollen in the belly, and having no heart. (TA.) — Accord. to Az, in the T, A large, long-bodied man is called هَرْدَبَةٌ. (TA.)

هرس

1. هَرَسَ, aor. َ, (IF, A, Mgh,) inf. n. هَرْسٌ, (IF, S, A, Mgh, K,) He bruised, brayed, or pounded, it; crushed it so as to break it; broke it, or broke it in pieces, by beating; (S, IF, Mgh, TA;) namely, grain, (Mgh,) or some other thing: (IF, Mgh:) or he did so vehemently, or violently: (A, K:) or with something broad: or with some preservative between it and the ground. (TA.)

هَرِسَ Grain, (Mgh,) or wheat, (A,) bruised, brayed, or pounded, (A, Mgh,) vehemently, or violently, (A,) with the مِهْرَاسُ, before it is cooked; for when it is cooked, it is termed هَرِيْسَةٌ: (Mgh:) [of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ:] from the verb above-mentioned. (K.) You say, عِنْدِي هَرِسٌ لِلْهَرِيْسَةِ I have wheat bruised, &c., for the هَرِيْسَةِ. (A.)

هَرِيْسَةٌ Grain, (Mgh,) or wheat, (TA,) bruised, brayed, or pounded, [vehemently, or violently, (see هَرِيْسٌ)] and then cooked: (Mgh, TA:) [or a kind of thick pottage, prepared of cooked wheat and cooked flesh-meats much pounded together: (Golius; app. on the authority of Ibn-Maaroof:) but this is probably one of the kinds of هَرِيْسَةٍ peculiar to post-classical times; which kinds are many: see De Sacy's Relation de l'Égypte par Abd-Allatif, pp. 307 and 312:] of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ: (Mgh:) from the verb above-mentioned: (S, K:) pl. هَرَاثِسٌ. (A.)

هَرَاثِسٌ A maker, or preparer, of هَرِيْسَةٍ: (Mgh, Mgh, K:) and a seller thereof. (Mgh.)

مِهْرَاسٌ [in the M, voce جَرْنٌ, q.v., accord. to the TA, مِهْرَسٌ, i.e., app. مِهْرَسٌ,] A stone hollowed out, (S, Mgh, Mgh,) oblong, (Mgh, Mgh,) and heavy, resembling a [vessel of the kind called] تَوْرٌ, q.v., (Mgh,) in which one bruises, brays, or pounds, and from which one performs the ablution termed وَضُوءٌ: (S, Mgh, Mgh;) and it is also made of brass; and grain and other things are bruised in it: (Mgh:) and sometimes, by a tropical application, one of wood, (Mgh, Mgh,) used for the same purpose: (Mgh:) or a mortar; syn. هَاوُونٌ: (K:) or thing in which grain is bruised: (A, TA,) and also, (A, K,) tropically, (A,) a hollowed stone, (A, K,) of oblong shape, (A,) from which one performs the ablution above mentioned; (A, K:) consisting of a bulky stone, which several men cannot lift nor move because of its weight, capable of holding much water. (TA.)

هرش

1. هَرَشَ, aor. َ, (Sgh, K,) inf. n. هَرَشٌ, (TK,) + He (a man, TA) was, or became, evil, or bad, in disposition. (Sgh, K.) = هَرَشَ الدَّهْرُ, (Ibn-'Abbád, A, K,) and الزَّمَانُ, (A,) aor. َ and َ, (A, K,) inf. n. هَرَشٌ, (TK,) Time, or fortune, was, or became, distressful, or calamitous. (I'Abbád, A, K.) [In the A, app. by inadvertence, هَرَشَ is mentioned as proper; and هَرَشَ الزَّمَانُ, as tropical.]

2. هَرَشَ بَيْنَ الْكِلَابِ, (A, K, TK,) inf. n. هَرَشٌ, (S, A, K,) He excited strife, or quarrelling, between, or among, the dogs; syn. حَرَشَ: (S, A, K, TK:) and هَرَشَ بَيْنَ الْكِلَابِ, (A, Mgh, TA,) or بِالْكِلَابِ, (S,) or بَعْضُ الْكِلَابِ عَلَى بَعْضٍ, (K, TK,) inf. n. مَهَارَشَةٌ, (S, A, Mgh, K,) and هَرَاثِسٌ, (S, Mgh,) he incited the dogs to attack one another. (S, Mgh, K.) — [Hence,] هَرَشَ بَيْنَ الْقَوْمِ, (A,) or بَيْنَ النَّاسِ, (K,) inf. n. as above, (S, K,) He excited discord, dissension,

disorder, strife, quarrelling, or animosity, between, or among, the people. (S, * A, K.)

3. هَارَا [They fought and assailed each other]: said of two dogs. (A.) See also 6. — [Hence,] كَلْبٌ هَرَاشٍ [An irritable, or a quarrelsome, dog]; like كَلْبٌ جَرَاشٍ. (TA.) — See also 2. — هَرَاشٌ is also used to signify The fighting against each other of men. (Mgh.)

6. اهترشت and تهاشت الكلاب (A, K, TA,) and هَارَشٌ بَعْضًا بَعْضًا (A,) The dogs fought and assailed one another. (TA.)

8: see 6.

هرشب

هرشبة An old woman far advanced in years: (K:) a worn-out old woman; as also هَرَشْفَةٌ (T.)

هرمت

هراميت Wells: (K:) a pl. that has no sing.; or its sing. is هَرُمُوتٌ or هَرُمُيتٌ; or perhaps the ت is an augmentative letter: (MF:) or, accord. to the L, it is a name of a certain group of wells in the tract of Ed-Dahma, said to have been dug by Lukmán the son of 'Ad: or, accord. to As, certain wells on the left of Dareeyeh: if so, F has erred in prefixing to it the art. ال. (TA.)

هز

1. هَزَهُ (S, A, Mgh, K,) and هَزَّ بِهِ [respecting which see what is said on an ex. below,] (A, K,) aor. ٤, (A, Mgh,) inf. n. هَزَّ (S, A, Mgh,) [He shook it;] he put it in motion, or into a state of commotion; (S, A, Mgh, K;) as also هَزَّه (S, K,) and هَزَّ بِهِ (TA,) inf. n. هَزَّ (K;) and هَزَّه (S, K,) inf. n. هَزَّه (TA;) meaning, he made it move by pulling and pushing; or he made it move to the right and left: or, accord. to Er-Rághib, he did so with violence, or vehemence. (TA.) It is said that هَزَّ is trans. by itself, and by means of ب, like أَخَذَ and تَعَلَّقَ: it is trans. in the latter manner in the Kur., [xix. 25,] where it is said, وَهَزَى إِلَيْكَ بَجْدَعِ النَّخْلَةِ [And shake thou towards thee the trunk of the palm-tree], i. e. حَرَكِي: but ISd says, that the verb is here made trans. by means of ب because it is used in the sense of جَرَى: and MF says, that, properly, it is not trans. by means of ب. (TA.) You say, هَزَّ السِّيفَ وَغَيْرَهُ [He shook the sword, &c.] (A.) And هَزَّتِ الرِّيحُ الْأَغْصَانَ (A,) and الشَّجَرَ (A,) and هَزَّتْهَا (S,) [The wind shook the branches, and the trees,] and هَزَّتِ النَّبَاتُ it shook (حَرَكَتْ) the plants: but this has also a tropical signification, which see below. (TA.) — You say also, اهز

هَزَّيْ، and مَنَكَبِي، [lit., I shake my shoulder-blade, and my shoulder-joint;] meaning, I walk with an elegant and a proud and self-conceited gait; I behave with pride and self-conceitedness. (Mgh.) And هَزَّ عَطْفِيْ كَذَا [lit., He shook his sides at such a thing; app. meaning, he was active, or prompt, and brisk, or was moved with alacrity, to do such a thing, or he was rejoiced at such a thing: like اهتَزَّ لَهُ، q. v.]: and in like manner, هَزَّ مَنَكَبِيْهِ. (A.) [In like manner also you say,] هَزَّ مَا رَأَيْتُ مِنْ عَطْفِيْ [app. meaning, accord. to a gloss cited by De Sacy in his Anthol. Gr. Ar., p. 309, † What I saw rejoiced me: or, as rendered by him, p. 286, ce dont j'étois témoin, réveilla en moi le courage.] (Z, in his preface to the Keshsháf.) And هَزَّ الْإِبِلَ (S, A, K,) aor. ٤, inf. n. هَزَّ (TA) and هَزَّيْ (S, K, TA,) † He (a man urging his beasts by singing) made the camels to be brisk, or sprightly, by his singing to urge them. (S, * A, K.) And هَزَّ السَّيْرَ [The journeying made them to be brisk, or sprightly]. (TA.) And هَزَّ بِهِ السَّيْرَ † The pace brought him on quickly. (TA.) And هَزَّزْتُ فَلَانًا لِّخَيْرٍ † I made such a one to rejoice [or to be prompt and brisk (see the quasi-pass., 8,) to do good]: said of a generous man: (En-Nadr, TA:) and هَزَّزْتُ and هَزَّزْتُهُ (TA) and هَزَّزْتُهُ (TA) [app. signify the same]. (A.) And هَزَّزْتُ فَلَانًا [app. signify the same]. (A.) And هَزَّزْتُ فَلَانًا لِّخَيْرٍ † Such a one came walking impulsively: (JK in art. هَضَّ:) or with a graceful gait, impulsively. (Ibn-El-Faraj, TA, in art. هَضَّ.) — You also say, of a plant, or herbage, هَزَّزْتُ هَزَّزْتُه † The winds and the rains made it to become tall. (A, TA.) — هَزَّزْتُ الْكَوْكُوبَ see 8. — [هَزَّزْتُ seems to be an inf. n. of هَزَّه.] You say هَزَّزْتُ لَدُنَّ الْمَهْرَةِ (S, TA, art. عَرَسَ,) [app. for هَزَّزْتُ،] A spear that vibrates, or quivers, when shaken. (TA, ibid.)

2: see 1, in two places.

5: see 8.

8. هَزَّه (inf. n. اهتَزَّاهُ) quasi-pass. of هَزَّه (TA,) [It shook; or quivered;] it became in motion, or in a state of commotion; (S, Mgh, K;) as also هَزَّه (S, K,) quasi-pass. of هَزَّه (TA;) and هَزَّه (S, A, K,) [quasi-pass. of هَزَّه; meaning, accord. to explanations of هَزَّه in the TA, it became moved by being pulled and pushed; or it became moved to the right and left: or it became so moved with violence, or vehemence.] — اهتَزَّ الْيَا فِي جَرِيْهِ [app. the water quivered in its running]: and اهتَزَّ الْكَوْكُوبُ فِي أَنْقِضَايِهِ [the star in its shooting, or darting, down]: (S, A, TA:) and اهتَزَّ الْكَوْكُوبُ † the star shot, or darted, down [app. with a quivering motion]; (O, L, TA;) as also هَزَّه (A, K.) — اهتَزَّ الْمَوْكِبُ † The procession, or cavalcade,

went quickly: (En-Nadr, TA:) or made a noise and clamour. (S.) — اهتَزَّتْ الْإِبِلُ † The camels, being urged on by the singing of their driver, became brisk, or sprightly. (S, * A, TA.) You say also, اهتَزَّ لِأَمْرٍ † He was, or became, active, or prompt, and brisk, or cheerfully excited, at a thing, or to do a thing. (TA.) [Ex.] اهتَزَّ لِّخَيْرٍ † He rejoiced [or was active or prompt, &c., to do good]: said of a generous man. (En-Nadr, TA.) And اهتَزَّ لِّمَعْرُوفٍ † [He rejoices, or is active, or prompt, &c., to do what is beneficent, or kind]. (A.) [Hence the saying,] فَلَانٌ لَا يَهْتَزُّ وَلَكِنَّهُ يَكْتَرُ [Such a one does not rejoice, &c., to give, but he shrinks from giving]. (A, TA, art. كَزَّ.) [Hence also,] اهتَزَّ عَرْشُ الرَّحْمَنِ لِمَوْتِ سَعْدٍ † The empyrean of the Compassionate rejoiced at the death of Saad; (En-Nadr, IATH, K, TA;) meaning Saad Ibn-Mo'adh; (TA;) i. e., when he [meaning his soul] was taken up; (IATH, TA;) because of the honour in which he was held by his Lord; (K;) or the inhabitants of the empyrean rejoiced at his death: these words occur in a trad., of which there is another relation, اهتَزَّ الْعَرْشُ: and some say, that by الْعَرْشُ is meant the bier upon which Saad was removed to his grave. (TA.) You also say, تَهَزَّزْتُ إِلَيْهِ قَلْبِي † My heart became moved by a cheerful, or joyful, affection towards him. (K, TA.) — اهتَزَّ النَّبَاتُ † The plant, or herbage, became tall. (A, TA.) — اهتَزَّتْ الْأَرْضُ † The land produced plants, or herbage: (A:) or became put in motion, and produced plants, or herbage. (TA.)

R. Q. 1. هَزَّزْتُ مِنْهُ، هَزَّزْتُه، and هَزَّزْتُ: see 1. — Also, the first, (inf. n. هَزَّزْتُ، TA,) † He subdued him, or rendered him submissive; syn. ذَلَّلَهُ. (K, * TA.)

R. Q. 2. تَهَزَّزْتُ: see 8, in two places. — Also, † He became subdued, or submissive; quasi-pass. of هَزَّزْتُ. (TA.)

هَزَّه † Brisk and rejoicing to do evil or mischief; applied to a woman: pl. هَزَّاتٌ. (A, TA.)

هَزَّة † Briskness, or sprightliness: (S, K:) and † briskness, sprightliness, alacrity, or cheerfulness, disposing one to promptness in acts of liberality, kindness, and beneficence; or liberality of disposition; syn. أَرْبَعِيَّةٌ; (K;) and [in like manner] هَزَّيْ † briskness, or sprightliness, of camels when urged on by the singing of their driver. (A, TA.) — † A kind of pace, or manner of going, of camels; (As, K;) when the train goes quickly: (As, * En-Nadr, TA:) or a state of commotion of a train or procession or cavalcade: (ISd, TA:) or the confused sound thereof. (IDrd, TA.) — † The sound of the boiling of a cooking-pot: (S, K:) † the reiterating sound of thunder; as also هَزَّيْ:

[Neither its owner nor the people imputed a fault to any of its properties, except its warning the (wild) asses of his presence by the twangings of its harsh singings, and its causing a groaning sound to follow the loud, or prolonged, wailing]. (S.) — **هَزَجٌ** *One of the modes of singing (الأغاني), in which is a trilling, or quavering: (S, K:) pl. أَهْزَاجٌ.* (L.) [But see 1.] — *A voice that excites lively emotions of joy or grief. (K.) — A fine, or delicate, and elevated, voice. (TA.) — A voice in which is hoarseness, or harshness. (K.) — Any speech of which the component parts are closely consecutive, or near together, (K,) uttered in a light, or quick, manner: pl. as above. (L.) —*

الهِزَجُ *The name of a certain kind of metre of verse; (S, K;) consisting of four feet, each of the measure مَقَاعِلُنَّ: originally of six feet, like the رَجَز and the رَمَل, in each of which, [as in the هَزَج,] each foot consists of one element of the kind termed وَلَدٌ مَجْمُوعٌ, and of two elements of the kind termed سَبَبٌ خَفِيفٌ: so called because of the mutual nearness of its component parts. (TA.) — هَزَجٌ Lightness, or agility. (TA.) — Quickness in the falling, and putting down, of the legs [upon the ground]. (TA.) — † The sound of thunder. (S.) — † The buzzing of flies. (L.)*

هَزَجٌ A singer [or reader or reciter] who prolongs his voice, with trilling, or quavering, making the sounds to follow close, one upon another. (A.) — هَزَجُ الْعَبِيّ, occurring in a verse of 'Antarah, cited voce دُق, The cat that cries for food at supper-time: (EM, p. 233:) or the dog that barks much in the evening; meaning, in the night: or buzzing flies in the evening. (L.) — هَزَجٌ A child, and a horse, whose legs fall, or are put down, quickly [upon the ground]. (TA.) — † Sounding thunder, as also مُتَبَزِّجٌ. (L.) — † A twanging lute [and bow]. (A.) — † A cloud sounding with thunder. (A.) — هَزَجُ الصَّوْتِ, and هَزَامَةُ, One who makes the sounds of his voice to follow close, one upon another. (L.)

هَزْمَةٌ Uninterrupted speech or language. (K.) — Confusion of voice or sound beyond measure; (K;) as also هَزْجَةٌ. (K, TA, art. هَزَج.) — [The م is an augmentative letter: see هَزَامِج.]

هَزَامِجٌ A voice, or the like, of which the sounds are closely consecutive. The م is an augmentative letter. (S, K.) — صَوْتٌ هَزَامِجٌ A confused voice or sound. The sound so called is less than what is termed رُغَاً. (L.) — [See also هَزَج.]

هَزَجٌ: see أَهْزُوجَةٌ.

هَزَجٌ: see مُتَبَزِّجٌ.

هَزَر [See Supplement.]

هَزَارٌ [The nightingale;] a certain bird, (K, TA,) the same that is called عَنْدَلِيبٌ, (S, K, art. عَدْلِب,) of sweet voice; improperly said in the K to be what is called in Persian دَسْتَانٌ; for هَزَار itself is Persian, and signifies "a thousand," and دَسْتَانٌ means [as also دَسْتَانٌ in that language] "a tale;" as though this bird, in the sweetness of its warbling and the pleasantness of its melody, told a thousand tales; being thus called by way of hyperbole and excessive praise: then they

contented themselves by employing the word هَزَار alone; and the Arabs used it, and prefixed to it the article ال: (TA:) the pl. is هَزَارَاتٌ. (Msb.)

هَزَبٌ

Q. 1. هَزَبٌ, inf. n. هَزَبَةٌ, He was light, or active, and quick, or swift. (IKtt, K.) A dial. form. of هَذَرَبٌ. (TA.)

[& هَزَع]

See Supplement.]

هَزَلَجٌ

Q. 1. هَزَلَجٌ, inf. n. هَزَلَجَةٌ, He (an ostrich, or anything,) was quick, or swift. (TA.)

هَزَلَجَةٌ: see 1; and art. هَزَج.

هَزَلَجٌ A quick, or swift, he-ostrich. (K.)

هَزَلَجٌ Quick, or swift: (TA:) a light, or an agile, (and swift, or quick, TA,) wolf: (S, K:) pl. هَزَالِجٌ and هَزَالِجٌ. (TA.) Accord. to Kr, it is derived from الهَزَج. (TA.) [See هَزْمَجَةٌ in art. هَزَج.]

هَزَمٌ

See Supplement.]

هَزَمَجٌ

هَزَمَجٌ and هَزَامِجٌ: see art. هَزَج.

هَسٌ

See Supplement.]

هَسَبٌ

هَسَبٌ Sufficiency; like حَسَبٌ. (K.)

[& هَسَد]

See Supplement.]

هَشٌ

1. هَشٌ, aor. يَهَشُ; (JK, TA;) or هَشٌّ, sec. pers. هَشِشَتْ, aor. يَهَشُ; (Msb;) inf. n. هَشَاةٌ (JK, A, Msb, TA) [and هَشُوشٌ and هَشُوشَةٌ and هَشٌّ, as appears from what follows]; It, (a thing) was, or became, soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken; (JK, A, Msb, TA;) syn. كَانَ فِيهِ رَخَاوَةٌ, (JK,) or لَانَ وَاسْتَرْخَى, (A, TA,) or كَانَ رِخْوًا لَبَنًا. (Msb.) You say, هَشَّ الخُبْزُ, aor. هَشَّ, (S, K,) inf. n. هَشُوشَةٌ (K) and هَشٌّ, (TA,) meaning, صار هَشًا; (S, K;) i. e., The bread became [soft, &c., or] easy to break. (TA.) And هَشَّ العُودُ, (IAgr, Msb,) aor. هَشَّ, (Msb,) inf. n. هَشُوشٌ, (IAgr, Msb,) The wood, or stick, broke in pieces: (IAgr:) or became easily or quickly broken. (Msb.) And هَشَّتِ الشَّجَرَةُ, inf. n. هَشٌّ, The tree dropped its

leaves, one after another. (Msb [in which it seems to be indicated that the aor. of the verb in this sense is هَشَّ; but this is contr. to rule in an intrans. verb of this class; and I think it improbable.]) — هَشٌّ, inf. n. هَشُوشَةٌ, † He (a man) became weak; unable to endure difficulty or distress. (TA.) And هَشَّ, aor. هَشَّ, † He affected languor, or languidness; syn. تَكَثَّرَ: and he became old, or aged. (TA.) — هَشٌّ, (Msb, K,) first pers. هَشِشْتُ, (S, Msb, K,) aor. يَهَشُ; (Msb, K,) and هَشَّ, first pers. هَشِشْتُ, aor. يَهَشُ; (Msb, K;) inf. n. هَشَاةٌ (S, Msb, K) and هَشَاةٌ; (A, K;) † He was, or became, cheerful, brisk, lively, or sprightly: (S, K:) or he smiled, and was, or became cheerful, brisk, lively, or sprightly. (Msb.) You say, هَشِشْتُ بَغْلَانِ, (S, TA,) and هَشِشْتُ بِهِ, (TA,) † I was, or became, cheerful, &c., in behaviour towards such a one: (S:) or I was, or became cheerful in countenance, or joyful, or pleased, at meeting with such a one. (TA.) And هَشَّ إِلَى إِخْوَانِهِ, † He is cheerful, &c., towards his brethren. (A.) And هَشَّ عَلَى يَدَيْهِ, † I went in to him, and he was cheerful, &c., in his behaviour towards me; like إِهْتَرَى لِي. (A, TA.) And هَشِشْتُ لِلْمَعْرُوفِ, (JK, TA,) and هَشَاةٌ, (TA,) inf. n. هَشَاةٌ (S) and هَشَاةٌ, (A.) † I was, or became, cheerful, brisk, &c., to do what was kind, or beneficent: (S, TA:) or I desired to do it: (JK:) and هَشِشْتُ, † I was, or became, cheerful, &c., and desirous, to do what was kind, or beneficent. (TA.) And هَشَّ إِلَى الْخَيْرِ, † He possesses cheerfulness, briskness, liveliness, or sprightliness, of disposition to do good. (A.) Accord. to Sh, هَشِشْتُ signifies † He rejoiced, and desired; or was, or became, joyful, and desirous. (TA.) And the phrase هَشِشْتُ إِلَى أَمْرَاتِي, if correct, means either † I inclined towards my wife, or I was, or became, brisk, or sprightly, in disposition towards her. (Mgh.) And accord. to ISd, هَشَاةُ الْقَوْمِ [so in the TA, but accord. to the JK هَشَاهُشٌ] † The people's being in a state of commotion, or agitation. (TA.) — هَشَّ الْوَرَقَ, aor. هَشَّ, (S, A, K,) and هَشَّ, (Sgh, K,) inf. n. هَشَّ, (S,) He beat the leaves with a staff, or stick, in order that they might fall; (S, A, K;) as also هَشَّهْهْ. (Z, TA.) It is said in the Kur, [xx. 19,] (S,) وَأَهَشَّ بِهَا عَلَى غَمَمِي [And I beat the leaves with it in order that they may fall upon my sheep, or goats]: (S, A:) or, accord. to Fr, and I beat the dry trees with it in order that their leaves may fall so that my sheep, or goats, may feed upon them; and so says As: (TA:) Lth says, that هَشَّ signifies thy drawing towards thee a branch of a tree: and also, thy scattering its leaves towards thee with a staff, or stick: (JK, TA:) but Az says, that the correct ex-

planation is that given by Fr and Ag; not the former of the two explanations given by Lth. (TA.) [The verb also seems to have a similar application in a more extended sense; for it is said that] هَشَّ, aor. ٢, inf. n. هَشٌّ, signifies He (a man) assaulted (صَالَ) with his staff, or stick. (Mgh.) You say also, هَشَّ البَشِيرَ He broke in pieces the dry herbage or the like. (TA.)

2. هَشَّهَ, (JK, K,) inf. n. تَهَشِّشُ, (TA,) + He deemed him, or reckoned him, weak, or feeble, (JK, K,*) and soft, or gentle. (TA.) = † He, or it, rendered him brisk, lively, or sprightly; and joyful, glad, or happy: (K:) and † استَهَشَّهَ † it (a thing, JK, TA) incited him, or excited him, to briskness, liveliness or sprightliness; syn. اِسْتَحَفَّهُ. (JK, K, TA.) You say, † مَا يَسْتَهَشَّهُ † [Such a one, weal, or welfare, does not excite him to briskness, &c.] (A, TA.)

8. اهْتَشَّ He was, or became, cheerful, &c.: see 1, in two places.

10: see 2, in two places.

R. Q. 1. هَشَّهَ: see 1, latter part. — He moved, or put in motion, or into a state of commotion, him, or it. (IDrd, K.)

هَشَّ A thing, (S, Mgh,) or anything, (JK,) soft, yielding, flaccid, flabby, lax, slach, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken; (JK, * S, * A, * Mgh, K, * TA;) syn. رَخُو لَيْنٌ (S, A, K;) as also † هَشِّشُ. (JK, S, K.) You say, † هَشَّ هَشًّا, (S, K,) and † هَشَّاشٌ, (K,) Bread that is [soft, &c., or] easy to break. (TA.) And † خُبْزَةٌ هَشَّةٌ A lump of dough, baked in a fire in the ground, that is dry, or hard: asserted by IKtt to have two contr. significations. (TA.) [But to this assertion it may be replied, that dry bread is easy to break.] And in like manner, † اُتْرَجَةٌ هَشَّةٌ A citron easy to break: or dry, or hard. (TA.) And † عَوْذٌ هَشٌّ Wood, or a stick, that is easily, or quickly broken. (Mgh.) — [Hence,] † هُوَ هَشٌّ (JK, S, A, K,) or † الْيَكْسَرُ, (TA, [but this is contr. to all the other authorities that I know,]) and † الْيَكْسَرُ, (TA,) † He is easy, or compliant, when asked: (A:) or he is of easy nature, or disposition, (JK, S, K,) with respect to what is sought, or demanded, of him, of things needed: (S:) said in praise of a man (S, TA) when it means [lit.] that he is not one whose wood gives only a sound when one endeavours to produce fire from it; but said in dispraise of a man when it means [lit.] that he is one whose wood is weak. (TA.) [And in like manner] † هَشِّشُ (K) and † هَشَّاشٌ (TA) signify † One who rejoices, or is glad, when asked. (K, TA.) You say, † هُوَ هَشَّاشٌ

عِنْدَ السُّؤَالِ, and † هَشِّشٌ, † He is one who rejoices, or is glad, at being asked. (TA.) — [Hence also,] † رَجُلٌ هَشٌّ, (TA,) or † رَجُلٌ هَشٌّ إِلَى إِخْوَانِهِ, (JK,) † A man who is cheerful, brisk, lively, or sprightly, in his behaviour towards his brethren. (JK, TA.) And † رَجُلٌ هَشٌّ † A man who is cheerful, brisk, lively, or sprightly: (S:) or cheerful in countenance; pleasant [therein]. (S, TA in art. بَش.) And † أَنَا بِهِ هَشٌّ † I am cheerful, brisk, lively, or sprightly, in behaviour towards him; (K;) joyful; happy. (TA.) And † رَجُلٌ هَشٌّ فَوَادُهُ † A man quick, or prompt, to do good. (As.) And † قَرَشٌ هَشٌّ † [A horse that is brisk, lively, or sprightly; lit.,] light of rein. (TA.) And † فَرَسٌ هَشٌّ † A horse that sweats much; (JK, IF, K;) contr. of صَلَوْدٌ; (S;) or not صَلَوْدٌ. (A.)

هَشَّاشٌ: see هَشَّ, second sentence.

هَشَّوشٌ + A ewe, or she-goat, abounding with milk. (S, K.)

هَشِّشٌ Dry herbage, syn. هَشِيمٌ, (K, TA,) for the horses of the people of الأَسْيَاف [app. meaning the shores of 'Omán] in particular. (TA.) = See also هَشَّ, in three places. — Also, † A man who is niggardly towards his family, or others, with respect to food; syn. مُخْتَرٌ. (TA.) [Thus it bears two contr. significations.]

هَشِيشَةٌ is thought by ISd to signify Leaves [app. beaten from a tree]. (TA.)

قِرْبَةٌ هَشَّاشَةٌ A water-skin from which the water flows by reason of its thinness. (K.)

هَشَّهَةٌ + Motion; or commotion. (JK.) هَشَّ is app. its pl.: see 1, next before هَشَّ [الْوَرَقُ].

هَشَّاشٌ † Good in disposition; liberal, or bountiful. (IAar, K.)

هَشَّاشٌ: see هَشَّ, in three places.

مَهَشَّهَةٌ, in the copies of the K erroneously written مَهَشَّهَةٌ, (TA,) + A woman who manifests love to her husband, and rejoices in him. (K, * TA.)

&c. هَشَّرَ

See Supplement.]

هَصَبَ

1. هَصَبَ, aor. ٢, inf. n. هَصَبٌ, He fled; ran away. (K.)

هَصَرَ

1. هَصَرَ, (S, A, K,) and هَصَرِيهِ, (S, K,) aor. ٢, (K,) inf. n. هَصْرٌ, (A, K,) He pulled it: and he

inclined it: or he pulled and inclined it: (A, K, TA [but in the last of these, only هَصْرٌ is given in this sense, agreeably with the A:]) he brought it near; (K;) which is near in meaning to "he inclined it:" (TA:) he took hold of its (a branch's) head and inclined it towards him: (S:) or he inclined it (a branch) towards him: (A:) or he bent it (a branch) and drew it towards him: (Mgh:) he bent it; namely, a pliant thing, such as a branch and the like: (A, K:) and he broke it without separating: (K:) or he bent it, namely, anything: (A, * K:) as also † هَصْرٌ. (K.) Imra-el-Kays says, (S, TA,) using the verb tropically, (TA,)

• فَلَمَّا تَنَازَعْنَا الْحَدِيثَ وَاتَّصَحَّتْ •

• هَصَرْتُ بِفَضْلِ ذِي شَمَارِيخٍ مَيَّالٍ •

And when we discoursed together, and she became compliant, I pulled, (TA,) or, laying hold of its head, inclined towards me, (S,) a branch with fruit-stalks, waving from side to side: the poet meaning, by the branch, her body, because bending, and soft or supple, like a branch, and likening her hair to the fruit-stalks of the raceme of a palm-tree, in respect of its abundance and luxuriance. (TA.) And it is said in a trad., respecting the building of the mosque of Kubbà, رَفَعَ حَجَرًا ثَقِيلًا فَهَصَرَهُ إِلَى بَطْنِهِ He raised a heavy stone, and inclined it towards his belly. (TA.) And in another trad., إِذَا رَكَعَ هَصَرَ, He used, when he bowed himself [in prayer], to bend down his back towards the ground: (TA:) or هَصَرَ ظَهْرَهُ signifies he bent his back much, making it even with his neck. (Mgh.) — † He pushed him or it; so accord. to all the copies of the K; but accord. to other authorities, † he pressed or squeezed, him or it: and he pressed, or squeezed, him or it vehemently. (TA.) You say, هَصَرَ قَرْنَهُ, aor. and inf. n. as above, † He pressed, or squeezed, his adversary. (TA.) — Also, (K,) or هَصْرٌ [alone], (S,) + He broke it; (S, K;) as also † هَصْرٌ. (S.) You say of a lion, هَصَرَ الْفَرِيصَةَ, (A, TA,) aor. and inf. n. as above, † He broke [the neck of] the prey, and inclined it towards him. (TA.) And هَصَرَ رَأْسَ الْفَرِيصَةِ, (A, TA,) † He [broke the head of, or] slew the prey. (TA.) = هَصَرَ جَدُّهُ, aor. ٢, [inf. n. هَصْرٌ,] † His good fortune declined. (TA.)

5: see 7.

7. اهْتَصَرَ and اهْتَصَرَ It became pulled: and it became inclined: or it became pulled and inclined: it was brought near: it (a pliant thing, such as a branch and the like,) bent: it broke, without separating: or it (anything) bent: (K:) or it (a branch) inclined and bent: (TA:) or fell upon the ground: (AHn, TA:) and † تَهَصَّرَ it (a branch)

(or the shower of rain, or of copious rain, or of lasting rain consisting of large drops, or hard rain,) fell upon them]; mentioned in the *K*: it is also said in the *L*, that *هَضَبٌ* forms in the pl. *أَهْضَابٌ*, and then *أَهْضِيبٌ*; like as *قَوْلٌ* forms *أَقْوَالٌ*, and then *أَقْوِيلٌ*. (TA.) *هَضَبٌ* is also said to be a pl. of *هَضْبَةٌ*; but it is rather a coll. gen. n., [of which *هَضْبَةٌ* is the n. un.]: and *هَضَبٌ* is also added to the list of the pls. of the same word; but this, accord. to the *S*, on the authority of AA, is pl. [or rather a quasi-pl. n.] of *هَاضِبٌ*, [act. part. n. of *ل*,] like as *تَبِعٌ* is of *تَابِعٌ*, and *بَعْدٌ* of *بَاعِدٌ*. (TA.) *هَضْبَةٌ* A hill; (IAth:) or a mountain spreading over the surface of the ground: (*S*, *Msb*, *K*:) or a mountain composed of one mass of rock: (*K*:) or any firm, hard, large mass of rock: (TA:) or a long inaccessible mountain, separate from others; but only of red mountains: (*K*:) or a hill, such as is termed *أَكْمَةٌ*, with few plants, or little herbage: (*Msb*:) pl. *هَضَبٌ* and *هَاضِبٌ*; (*S*, *K*:) and pl. pl. *أَهْضِيبٌ*. (*K*, TA.) *أَهْضِيبٌ* is used, by poetical licence, for *أَهْضِيبٌ*, in a poem of one of the Hudhalees: (TA:) [or it is pl. of *أَهْضِبٌ*, which is pl. of pauc. of *هَضْبٌ*.] *هَضْبٌ* is also said, in the *S*, and *L*, to be a pl. of *هَضْبَةٌ*; but it is rather a coll. gen. n. (TA.) — An elevated, or overlooking, tract of sand. (TA, art. طود.) = † A run; a single run. (AHeyth.)

هَضْبٌ A horse sweating much; or that sweats much. (*S*, *K*.) — Hard, or firm, and strong, or robust. (*K*.) — Large, or bulky; as an epithet applied to the kind of lizard called *ضَبٌ*, and to other things. (TA.)

عَنَمٌ هَضِيبٌ Sheep or goats having little milk: (*K*:) app. from *الْهَضْبُ*, signifying *حَلَبَةُ الْقَطْرِ*. (TA.)

هَضْبَةٌ: see *هَضْبَةٌ*.

هَاضِبٌ, used after the manner of a rel. n., signifying *دُو هَضْبٌ*: so in the following expression in a verse of Abou-Sakhr El-Hudhalee; *فِي يَوْمٍ مِنَ اللَّيْلِ هَاضِبٌ*; which means *In a day when the people had played much, and quickly*: explained by the words *كَانُوا قَدْ هَضَبُوا فِي اللَّيْلِ*. (TA.)

أَهْضُوبَةٌ: see *هَضْبَةٌ*.

رَوْضَةٌ مَهْضُوبَةٌ [A meadow, or the like, rained upon: or much netted by rain]. (TA.)

[&c. هَضَل]

See Supplement.]

هفت

1. *هَفَّتْ*, aor. *هَفَّ*, inf. n. *هَفْتُ*; (TA:) and *هَفَّتْ*; (*S*, *K*:) *It fell continuously, or succes-*

sively, (*S*, *K*.) *part by part, (S,) or part after part, like as snow, or fine rain, falls. (TA.)* *هَفَّتْ* is mostly used with reference to something evil; (TA:) [as] *يَتَهَفَّتُونَ فِي النَّارِ* [They shall fall successively into the fire of hell]; (TA, from a trad.); [and] *تَهَفَّتِ الْفَرَاشُ فِي النَّارِ* [The moths fell successively into the fire]; (*S*;) [and] *تَهَفَّتِ الْقَوْمُ* [The people fell down successively dead]; (TA:) [and] *تَهَفَّتُوا عَلَيْهِ* [They fell upon him successively. (TA.)] — *هَفَّتْ* and *هَفَّتْ* *It (snow, and fine rain,) fell quickly. (TA.)* — *هَفَّتْ*, [aor. *هَفَّ*,] inf. n. *هَفْتُ*, *He, or it, fell; fell down. (TA.)* — *هَفَّتْ*, aor. *هَفَّ*, (*S*, *K*.) inf. n. *هَفْتُ* and *هَفَّتْ*; (TA:) and *هَفَّتْ*; (*S*;) *It was, or became, depressed, or lowered*; syn. *إِنْخَفَضَ* and *انْصَغَ*. (*S*, *K*.) — *هَفَّتْ* and *هَفَّتْ* *It was, or became, lessened, or diminished. (IEṭṭ.)* — *هَفَّتْ*, (aor. *هَفَّ*, inf. n. *هَفْتُ*, TA.) *It became minute, fine, or slender*; syn. *دَقَّ*. (*K*.) — *هَفَّتْ*, (aor. *هَفَّ*, *K*.) inf. n. *هَفْتُ* and *هَفَّتْ*, *It flew about, or became dispersed, by reason of its lightness. (S, K.)* — *هَفَّتْ*, aor. *هَفَّ*, *He talked much, without consideration. (K, TA.)*

6. *تَهَفَّتْ* *It (a garment) fell in pieces, piece after piece falling off, and became worn out. (TA.)* — *تَهَفَّتْ* *It was continuous, or successive*; syn. *تَتَابَعَ*. (*K*.) — See also 1. — *تَهَفَّتِ النَّاسُ عَلَى الْمَاءِ* [The people pressed, or crowded, to the water, [one after another, or party after party]. (*Msb*.)

7: see 1.

هَفَّتْ Rain falling quickly. (*K*.) — A depressed, or low, piece of ground: (*K*:) like *هَجَلٌ*. (Az.) — *كَلَامٌ هَفَّتْ* Inconsiderate loquacity. (TA.) — *هَفَّتْ* Abundant stupidity: (*K*:) surpassing stupidity. (IAṣr.)

هَفَاتٌ Stupid; foolish; of little sense. (*S*, *K*.) [But see its syn. *لَفَاتٌ*, voce *أَلْفَتْ*.] Authorities differ respecting this word and *لَفَاتٌ*, whether they should be written with *ت* or with *ة* or with both. (TA.)

حَبٌّ هَفُوتٌ Grain that falls to the bottom of the cooking-pot, and swells out quickly. (Lth.)

وَرَدَتْ هَفِيَّةٌ مِنَ النَّاسِ There came a party of men whom a year of drought had compelled to emigrate. (*S*.)

مَهْفُوتٌ Confounded; perplexed; amazed: (*K*:) like *مَهْبُوتٌ*. (TA.)

[&c. هَفُو]

See Supplement.]

هقب

هَقَبٌ Width; amplitude; largeness. (*K*.)

هَقَبٌ A word by which a horse is checked, or urged. (*K*.)

هَقَبٌ Having a large, or ample, throat, (*K*.) swallowing everything. (TA.) — Large, big, or bulky, and tall, or long; an epithet applied to an ostrich, (Lth, *K*.) and to other things: (*K*:) or long, or tall, as an epithet applied to other things than the ostrich. (TA.)

هَقَبٌ Hard, or firm, and strong, or robust. (*K*.)

[&c. هَقَعَ]

See Supplement.]

هلب

1. *هَلَبٌ*, aor. *هَلَبَ*, inf. n. *هَلَبْتُ*, *He had much hair [of the kind termed هَلَبٌ]; was very hairy. (K.)* — *هَلَبَ الْفَرَسُ*, and *هَلَبَ الْفَرَسُ*, aor. *هَلَبَ*, inf. n. *هَلَبْتُ*, *He shorn the tail of the horse*: (*Msb*.) *shore it, or cut it off, utterly. (TA.)* *هَلَبَهُ*; (*S*, *K*;) and *هَلَبَهُ*, (*K*.) inf. n. *هَلَبْتُ*; (TA:) *He plucked from him (i. e. a horse, S,) his هَلَبٌ [or coarse hair, of the tail &c.]. (S, K.)* — *هَلَبَ* *It (a tail) was entirely cut off. (TA.)* — *هَلَبَهُ*, aor. *هَلَبَ*; and *هَلَبَهُ*, (inf. n. *هَلَبْتُ*, TA:) *He satirized and reviled them*: (*K*:) *he carped at them severely with his tongue. (TA.)* — *هَلَبَ*, aor. *هَلَبَ*; and *هَلَبَ*, (inf. n. *هَلَبْتُ*, TA:) *He (a horse) prosecuted, or continued, his course, or run, uninterruptedly*; syn. *تَابَعَ الْجَرَى*. (*K*:) and, the latter verb, *he (a horse,) was ardent, or impetuous, in his course, or running*; as also *هَلَبَ*. (Ag, in TA, art. لَب.) [See also *هَلَبَ* *هَلَبَتِ السَّمَاءُ الْقَوْمَ* [The sky wetted the people with dew (ندى): or, with continual rain. (*K*.)] *هَلَبَتْنَا السَّمَاءُ* [The sky netted us with dew (ندى) or the like; (TA:) as also *هَلَبَتْنَا* (T:) the sky rained upon us a copious, or an excellent, rain. (TA.)

2: } see 1.
4: }

5. *هَلَبَ* and *هَلَبَ* [He, a horse, had his tail shorn: see 1:] *he had his هَلَبٌ [or coarse hair, of the tail &c.,] plucked out. (K.)*

7: see 5.

8. *هَلَبَ* He drew a sword from its scabbard. (TA.)

هَلَبٌ, [a coll. gen. n.,] Hair, absolutely: or coarse hair; (*K*;) as the hair of the tail of a she-camel: (Az:) or hair of the tail: or pigs' bristles, with which skins and the like are sewed: (*K*:) J gives this last signification to *هَلَبَةٌ*: and also, coarse hair of the tail &c.: (so in the *S*;) but *هَلَبَةٌ* is the n. un. (TA.) — *هَلَبٌ*, The eyelashes. (TA.) — *هَلَبٌ*, call. gen. n., Hair

that one plucks from the tail: n. un. with ة. (TA.) — هَلْبٌ [pl. of هَلْبَةٌ] Tails and manes plucked out. (TA.) — هَلْبٌ Continuance, or constant succession, of rain. (TA.)

رَجُلٌ هَلْبٌ [A man having much hair; of the kind called هَلْبٌ; very hairy: see هَلْبٌ:] a man whose هَلْبٌ is growing forth. (TA.)

هَلْبَةٌ The hair that is above the pubes, extending near to the navel. (TA.) See هَلْبٌ. — كَلْبَةٌ Severity, or pressure, of fortune: like هَلْبَةٌ and جَلْبَةٌ. (S.) — Also, and هَلْبَةٌ, Severity, or intensesness, of winter. (K.) أَتَيْتُهُ فِي هَلْبَةٍ I came to him during the severe, or intense, cold of winter. (El-Umawee.)

هَلْبَةٌ: see هَلْبَةٌ.

هَلُوبٌ A woman who draws near to her husband, or ingratiates herself with him; syn. مُتَقَرِّبَةٌ مِنْ زَوْجِهَا; (K, TA;) and is loving, or affectionate, to him; and distant with respect to others. (TA.) — Also, contr., A woman who is distant, or shy, with respect to her husband, or who alienates herself from him, or avoids or shuns him, (K.) and draws near to, or ingratiates herself with, her special friend. (TA.) — From هَلْبَةٌ he carped at him severely with his tongue; because a wife carps either at her husband or at her friend: or, accord. to IAqr, in the former sense, from هَلْبٌ “a day of gentle, constant, innocuous rain;” and in the latter sense from the same phrase as signifying “a day of rain attended by thunder and lightning and terrors, and destructive to dwellings.” (TA.)

هَلْبٌ and هَلْبٌ: see هَلْبٌ.

هَلَابَةٌ The filth that is washed away from the membrane which encloses the fœtus: (K:) i. q. حَوْلَةٌ: [a word which has two applications, which see:] also called هَلَابَةُ السَّامِ: (TA:) [but السَّامِ is written by mistake for السَّامِ]. [See also هَلَابَةٌ.]

هَلَابٌ (K) and هَلَابَةٌ (S, K) A cold wind, with rain. (S, ISd, K.) — يَوْمٌ هَلَابٌ A day in which is wind and rain: (S:) a day of rain attended by thunder and lightning and terrors, and destructive to dwellings. (IAqr.) — Also, A day of gentle, constant, innocuous rain. (IAqr.) — Also, A day of dry cold; or dry by reason of cold. (Az, in the T, art. هَلْب.) — عَامٌ هَلَابٌ and هَلَابٌ, A year of much rain. (K.) — هَلَابٌ A plentiful, or fruitful, year; a year of abundant herbage, or vegetation: like هَلْبٌ. (S.) — هَلَابٌ and هَلْبٌ and هَلْبٌ, (K,) or as in one copy of the K, that of Et-Ta-bláwee, the last is هَلْبٌ, (TA,) and this is the more correct reading, (MF,) [Three] very cold

days, in Kánoon el-'Orwal [or January O.S.]: or in the severe, or intense, cold of winter: (K:) or in the severe, or intense, cold of the month [above mentioned], in the latter part of it. (L.) — هَلَابٌ † One who satirizes [and reviles] much: (ISH:) [who carps much and severely at others with his tongue: see 1].

مُدْخَرُجُ الْبَعْرِ and هَلْبُ الشَّعْرِ [Two] days of winter. (K.) — See art. دَحْرَج. — لَيْلَةٌ هَالِبَةٌ A rainy night. (K.)

أَهْلَبٌ Having much hair [of the kind called هَلْبٌ]; very hairy: (K:) fem. هَلْبَاءٌ. (CK.) A horse having much hair of the kind called هَلْبٌ: (S:) a coarse-haired man: (TA:) a man having coarse hair upon the part where are the two veins called الْأَخْدَعَانِ, and upon his body: (TA:) having much hair upon the head and body. (TA.) — أَهْلَبٌ A tail cut off. (K.) — Also, [accord. to the CK, or,] Having no hair upon it: and, contr., Having much hair: (K:) [in each sense, as seems to be implied in the K, an epithet applied to a tail: but, app., accord. to the TA, applied to a horse]. — هَلْبَاءٌ, fem., A beast of carriage (TA) having much hair. (K, TA.) — هَلْبَاءٌ The podex; syn. إِبْتِ: (K:) used as a subst.; originally an epithet. (TA.) — إِيَّاكَ وَأَهْلَبُ الْعَصْرِطِ Beware of him who has a hairy podex. Originally said by a woman to her son, who was boasting that he found no one whom he did not overcome, and who was afterwards thrown down by a man answering to this description. A proverb used in cautioning the self-conceited. (Meyd, TA.) — أَرْضٌ هَلْبَاءٌ † Land abounding with plants, or herbage. (TA.) — Also, [contr.,] † Land of which the herbage has been eaten. (TA.) — هَلْبَةٌ هَلْبَاءٌ (in the CK, هَلْبَاءٌ) A severe calamity. (K.) — See هَلَابٌ.

لَهُ أَهْلُوبٌ He [a horse] has ardour, or impetuosity, in his running &c.: formed by transposition from, or a dial. form of, الْهُوبُ. (M.) هَلْبٌ (a horse's) running is of ardent, or impetuous, modes, or manners. (TA.) — أَهْلُوبٌ A kind, or way [of speech]: syn. فَنٌّ. (K) and أَهْلُوبٌ: (AO:) pl. أَهْلَابٌ. (AO, K.) — أَهْلُوبٌ مِنْ الشَّيْءِ A kind, or way, of praising, or eulogizing. (TA.)

مَهْلُوبٌ (S, A, L, Msh) and مَهْلَبٌ (TA) A horse having his tail shorn: (Msh:) having the hair of his tail utterly removed: (L:) having his هَلْبٌ [or coarse hair, of the tail &c.,] shorn: (A:) having his هَلْبٌ plucked out. (S, TA.)

مَهْلَبٌ: see مَهْلُوبٌ.

هَلَابٌ: see مَهْلَبٌ.

هلبت

هَلْبَاتٌ A kind of dates. Said to be the only

kind brought from El-Basrah to the Sultán. (AHn.)

هَلْبُوتٌ Stupid; foolish; of little sense: or dull of speech and understanding; doltish; heavy; syn. قَدَمٌ. (S, and some copies of the K.)

هلبج

هَلْبَجَةٌ Stupid; foolish; of little sense: (S:) or one unsurpassed in stupidity, foolishness, or paucity of sense: or heavy, dull, stupid, and of little use: (TA:) or a heavy, or dull, man: (T:) as also هَلْبَجٌ (L:) Khalaf El-Ahmar says, I asked an Arab of the desert respecting the meaning of هَلْبَجَةٌ, and he said, It means a stupid, or foolish, man, or one of little sense, bulky, or corpulent, impotent in speech or actions, and heavy, or dull, or doltish, a great eater, who — who — who —, and he continued to add to his interpretation something each time; after which he said to me, desiring to depart, he is one who comprises every evil quality. (S, K.°)

هلبت

1. هَلَّتْ, [aor. ʾ and ʾ?] inf. n. هَلَّتْ, He peeled a thing; or deprived it of its outer covering, or crust; syn. قَشَرَ. (K.) — هَلَّتِ الدَّمَ, as also هَلَّتْ, He peeled off, or scraped off, (قَشَرَ,) the [dried] blood with a knife. (Lh, L.) — هَلَّتْ دَمَ الْبَدَنَةِ, [as also هَلَّتْ,] He scratched the skin of the بدنة [or beast brought to Mekkeh for sacrifice, or there sacrificed, or the right reading is السَّدَبَةِ, i. e. the scar. (see هَلَّتْ,)] with a knife, so that he made the blood to appear. (Lh, L, TA.)

7. انْهَلَتْ يَعْدُو i. q. انْسلت, (in the CK, انْهَلَتْ, He withdrew himself privately, or stole away, without being known to do so, running. (Ibn-El-Faraj, K.)

هَلْتَى A certain plant; (S, K;) when it dries, it becomes red; and when it is eaten, and grows, it is called جَمِيمٌ: or, accord. to Az, a certain tree, growing like the صَلْيَانِ, except that its colour inclines to red: or, accord. to Abou-Ziyád, as AIIn says, a plant of the kind called طَرِيفَةٌ, growing like the صَلْيَانِ and the نَصِي, red when fresh and moist, and more red when it has dried; it is watery; and the camels and sheep &c. scarcely ever eat it when they find any other herbage to serve them in its stead. (TA.)

هَلَابَةٌ The black filth that is washed away from the membrane which encloses a young lamb or kid in its mother's womb. (K, TA.) [For غَسَالَةٌ السَّخْلَةِ السَّوْدَاءِ, as in the copies of the K in my hands, I read السَّوْدَاءِ. — See also هَلَابَةٌ.]

هَلَّتَات [accord. to the TA and a MS. copy of the K: in the CĶ هَلَّتَات:] *A company of people staying, or abiding, in a place; and of people journeying.* (K.) So accord. to AZ; but accord. to ISk, with ث. (L.)

هلت

هَلَّتَى *An assembly, a company, or congregated body, of men.* (IAqr.) [Or perhaps it is هَلَّتَى.] — Also, and هَلَّتَا [or perhaps هَلَّتَا] and هَلَّتَا and هَلَّتَا and هَلَّتَا *An assembly, a company, or a congregated body, (composed of a great number of men, TA,) whose voices are raised high.* (K.) [That هَلَّتَا is with tenween is expressly shown by Fr.: but whether هَلَّتَا is so is doubtful.] — Also هَلَّتَا, with the second syll. short, *An assembly, or a company, more in number than what is called وَضْعَة.* (Th.) — هَلَّتَا جَاءَتْ هَلَّتَا مِنْ كُلِّ وَجْهٍ *There came parties from every direction.* (Th.)

هَلَّتَا: } see هَلَّتَى.
هَلَّتَا:

هَلَّتَا [app. هَلَّتَا], coll. gen. n., n. un. with ة, *A kind of palm-tree, slender below, and thick at the head; the unripe dates of which are of a reddening yellow, disagreeable in taste; and its fresh ripe dates of the best, or sweetest, kind.* (Aboo-Hatim, in Māb.) — See هَلَّتَى.

هَلَّتَا: see هَلَّتَى and هَلَّتَا.

هَلَّتَا and هَلَّتَا and هَلَّتَا *Flaccidness, or languor, (إِسْرَاحٌ,) that comes upon a man.* (K.)

هَلَّتَا *People of the lower, or lowest, class.* (TA.) — هَلَّتَا مِنْ هَلَّتَا, mentioned, but not explained, by IAqr: thought by ISd to signify *He is of the dregs of them: or, of their assembly, or company.* (TA.)

هلع

هَلَّتَا (IAqr, S, K) and هَلَّتَا (Fr, Sh, K,) but this is disapproved by IAqr, who observes that there are no words in Arabic of the measure هَلَّتَا, but there are of the measure هَلَّتَا, as هَلَّتَا and هَلَّتَا and هَلَّتَا and هَلَّتَا (S,) and هَلَّتَا (L,) but this is disallowed by ISk, (S,) [a coll. gen. n.,] n. un. with ة, (K,) an arabicized word, (S,) from هَلَّتَا, (TA,) [or rather هَلَّتَا, a Persian word,] *A well-known fruit, [the fruit of the myrobalan, as well as the myrobalan-tree,] one kind of which is yellow, (K,) and another kind black, the latter being in the highest state of ripeness, and another kind called هَلَّتَا: it is useful as a remedy for quinsys, and preserves the intellect, and removes the head-ache, (when used made into a conserve, TA,) and is, in the stomach, like*

an intelligent housewife, who is a good manager, in the house: (K, TA; but omitted in some copies of the K:) so is this medicine to the brain and stomach. (TA.) [See also هَلَّتَا, in art. هلع.]

هلعج

هَلَّتَا *A large cooking-pot.* (K.)

[هلعج &c.]

See Supplement.]

هلقب

هَلَّتَا *Vehement hunger.* (AA, T, L.) See also هَلَّتَا.

هلق

هَلَّتَا *Vehement hunger.* (K.) [See also هَلَّتَا.]

هنا

1. هَمَّا, aor. ٤, (K,) inf. n. هَمَّ; (TA;) and هَمَّا; (K;) *He rent, (K,) i. e., pulled so that it tore, (TA,) a garment: (K:) he wore out, or rendered threadbare, [and ragged].* (K.)

4: see 1.

5: see 7.

7. هَمَّا (K) and هَمَّا (S, K) *It (a garment) became rent: (TA:) became worn-out, or threadbare, (S, K,) and ragged.* (S.)

هَمَّا *A worn-out, threadbare, or ragged, garment: pl. أَهْمَاءُ.* (K.)

همت

1. هَمَّتْ, [aor. ٤,] *It (ثريد) became hidden in the grease; (K;) became overspread by the grease.* (TA.)

4. هَمَّتْ, and هَمَّتْ, *He made speech, and laughter, low; he spoke, and laughed, low.* (K.) It is said to be from هَمَّتْ; the س being changed into ت. (MF.)

همج

1. هَمَجَ, [app. هَمَجَ, aor. ٤,] inf. n. هَمَجَ, *He hungered; was hungry.* (L.) — هَمَجَ الإِبِلَ, *The camels drank of the water at one draught, (S, K,) until they satisfied their thirst.* (S.)

4. هَمَجَ, (inf. n. هَمَجَ, TA,) *He (a horse, S, K, or other animal that runs, Lh,) strove or exerted himself, in his running, (S, K,) and then ran impetuously, so as to raise the dust.* (TA.)

هَمَجَ *Hunger: or (in the K, and) bad management of the means of subsistence.* (S, K.) هَمَجَ هَمَجَ [Severe hunger: or very bad management of the means of subsistence:]

(S, K:) the latter word is added to give intensiveness to the signification; (TA;) or to corroborate; (S, K;) as in the case of هَمَجَ. (S.) — هَمَجَ *Small flies, like gnats, that fall upon the faces of sheep or goats, and asses, (S, K,) and into their eyes: (S:) or gnats; so called from هَمَجَ signifying "hunger;" because when they are hungry they live, but when they become satiated they die: or صَغَارُ الدَّوَابِّ: (L:) [but this is evidently a mistake for صَغَارُ الدَّوَابِّ the young ones, or little ones, of flies:] or any grubs that burst forth from flies or from gnats: (Lth, A:) pl. of هَمَجَة, (S,) [or rather this is the n. un. of هَمَجَ, which is a coll. gen. n.] — هَمَجَ *Lean sheep or goats: (K:) [a coll. gen. n.,] n. un. with ة.* (S, K.) — هَمَجَ: *Stupid, or foolish, men; or men of little sense: (K:) or stupid, or foolish, young men of the meaner sort: (S:) or simply young men of the meaner sort: or a mixed and low set of men: or disorderly vagabonds: (TA:) you say also هَمَجَ and هَمَجَة a stupid, or foolish, man; and هَمَجَ and هَمَجَة: (TA:) or هَمَجَة signifies a stupid, or foolish, man, who has not firm command of himself. (Aboo-Sa'ced.) — هَمَجَ *Old and weak ewes: (K:) [a coll. gen. n.,] n. un. with ة: which also signifies simply a ewe. (TA.) — هَمَجَ قَوْمَ هَمَجَ *A people in whom is no good.* (TA.) — هَمَجَ هَمَجَ *Young men of the meaner sort; like هَمَجَ alone: and a mixed set of men who have no intelligence nor manliness.* (TA.)***

هَمَجَ *A doe-antelope scared, or frightened, by [the small flies called] هَمَجَ: (S:) a young doe-antelope, (K,) of beautiful body: (L:) one lank in the belly: or one that has two streaks of a colour different from that of the rest of the body in [the two parts called] the طَرْتَانِ: (K:) or one that has two such streaks on her back; which is only the case in such as are white; and also applied to the male: (TA:) or one that has been attacked by a pain in consequence of which her face has become flabby.* (K.)

هَمَجَ: see هَمَجَ. — † [A people] left to mix tumultuously, one part with another. (K.) [The explanation seems to be borrowed from the Kur, xviii. 99.]

همد

1. هَمَدَتْ, aor. ٤, (S, A, L,) inf. n. هَمُودَ, (S, A, L, K,) *The fire became extinguished (Aq, S, A, L, K) entirely; went out entirely, (Aq, S, A, L,) none of it remaining: (L:) or lost its heat: (L, K:) when [only] its flame has ceased, you say of it هَمَدَتْ. (Aq, L.) — هَمَدَ, (M, A, L,) aor. ٤, (M, L,) inf. n. هَمُودَ, (M, L, K,) † *He died;**

[became extinct:] (M, A, L, K;) *perished*; (TA;) like as did Thamood; (Lth, A, L;) as also **خَمِدَ**. (A.) — **كَادَ يَهْمِدُ مِنَ الْجُوعِ** † *He nearly perished of hunger*. (L.) — **هَمِدَ**, aor. ٤, (S, A, L,) inf. n. **هَمُودٌ** (S, L, K) and **هَمْدٌ** (L, K,) † *It (a garment, or piece of cloth,) became dissundered (L, K) and worn-out, (S, A, L, Mṣb,) by being long folded, (A, L, Mṣb, K,) so that a person looking at it would imagine it sound, but, when he touched it, would find it fall to pieces.* (A, I, Mṣb.) — **هَمِدَتِ الرِّيحُ** † *The wind became still*. (Mṣb.) — **هَمِدَتِ الْأَرْضُ**, inf. n. **هَمُودٌ**, † *The land became lifeless, without herbage, without wood, and without rain*. (L, K.) — **هَمِدَ شَجَرُ الْأَرْضِ** † *The trees of the land became worn-out, or wasted; and perished*. (L.) — **هَمِدَتِ أَصْوَاتُهُمْ** † *Their voices became silent*. (L.)

4. **اهمِدَ**, inf. n. **إِهْمَادٌ**, † *He stilled, or quieted*. (K.) — **اهمِدَ (God, and a man,) killed, or destroyed**, a man, or men. (A.) — **اهمِدَ الْأَمْرَ** † *He put an end to the affair*. (A.) — **اهمِدَ الْقَحْطُ الْأَرْضَ** † *Drought rendered the land sterile, so that it contained no herbage but such as was dried up and broken*. (L.) — **اهمِدَ**, (inf. n. **إِهْمَادٌ**, K.) † *He kept silence in an unpleasant case*. (L, K.) — **اهمِدَ** (S, L,) inf. n. **إِهْمَادٌ** (L, K,) *He remained, continued, stayed, abode, or dwelt*, (S, L, K,) in a place: (S, L:) *he was still*; (K:) i. e., *did not move*. (TA.) = **اهمِدَ** (S, L) inf. n. **إِهْمَادٌ** (L, K,) *He hastened, or was quick*, (S, L, K,) in going along: (S, L:) thus it bears two contr. significations: (S, L, K:) *he (a dog) ran*; syn. **أَحْضَرَ**. (L.) = **اهمِدُوا فِي الطَّعَامِ**, (inf. n. **إِهْمَادٌ**, K,) *They fell to eating of the food*. (Ibn-Buzurj, L, K.)*

هَامِدٌ: see **هَامِدٌ**.

هَمْدَةٌ † *Apoplexy*: *caros*: syn. **سَكْنَةٌ**. (S, L.) — [A trance. (See **رَقْدَةٌ**.)]

هَمِيدٌ † *Sheep or goats that have died*: (L:) or the beasts or the like (مال) that are registered in the government-accounts as due from a man. (ISh, L, K.) You say, **أَخَذْنَا بِالْهَمِيدِ** *He (the collector) exacted from us taking for the sheep or goats that had died*: (L:) or, *taking what was registered as due from us in the government-accounts*. (ISh, L.) — See **هَامِدٌ**.

هَامِدٌ and **هَمِيدٌ** and **هَمِيدٌ** † *In a state of death, or extinction*. (M, L.) — **هَامِدٌ** † *A garment, or piece of cloth, [dissundered and] worn-out by being long folded, so as, when touched, to fall to pieces*: (A:) or anything old and worn-out: (L, Mṣb:) pl. **هَمْدٌ**. (A.) See 1. — **أَرْضٌ هَامِدَةٌ** † *Land in which is no herbage*: (S:) and in the same sense **هَامِدٌ** is applied to a place:

(K:) or sterile land, (A, L,) the herbage of which is dried up and broken, (A,) or containing no herbage except what is dried up and broken: (L:) dry and dusty: pl. **هَوَامِدٌ**. (L.) — **هَامِدٌ** † *Old and worn-out or wasted, blackened, and changed, [for the worse]*. (K.) — † *A tree black and wasted*: (L:) or dried up; (A;) as also herbage. (S, L, K.) — † *Fruit black and stinking*. (A, L.) — † *A date just ripe, thick-skinned and yellow*. (TA.) **رَمَادٌ هَامِدٌ** *Ashes [in a state of extinction or] wasted, (L,) and compacted together, and changed in appearance*. (A, L.)

همد

هَمْدَانِيٌّ (S, L,) or **هَمْدَانِيٌّ** (L, in all its senses,) *Quickness* (L, K) in running: (L:) or exertion, or haste, in pace, or in going. (Sh, L.) — *Violence, of rain*: (A'Obeyd, S, L, K:) and [so in the L: in the TA, as some say,] *violent occasions of rain, and of mutual reviling, and of running; which are sometimes violent, and at other times remit*: (L:) and *violence of heat*; (IAar, L, K;) as also **حَمْدَانِيٌّ**. (IAar, L.) You say, **يَوْمٌ ذُو هَمْدَانِيٍّ**, and **حَمْدَانِيٌّ**, *A day of violent heat*. (IAar, L.) — *Quick, or swift*; (A'Obeyd, S, L, K:) applied to a she-camel, (A'Obeyd, S, L, K,) and to a he-camel. (A'Obeyd, S, L.)

همر

1. **هَمَرَهُ** (S, A, K,) aor. ٤ (S, K) and ٤, (K,) inf. n. **هَمَرٌ** (S,) *He, or it, poured it; poured it out or forth*; (S, A, K;) namely, water, (S, TA,) and tears, and rain, and the like. (TA.) — **هَمَرَ مَا فِي الضَّرْعِ** *He drew forth all the milk that was in the udder*. (S, K.) — **هَمَرَ لَهُ مِنْ مَالِهِ** (S, K.) — **هَمَرَ** † *He gave to him of his property*. (S, K.) — **هَمَرَ الْكَلَامَ** (K,) or **هَمَرَ كَلَامَهُ** (A,) aor. ٤, inf. n. **هَمَرٌ**; (TA;) and **إِنْهَمَرَ بِالْكَلَامِ** (S;) † *He talked much*. (K.) = **هَمَرَ**, intrans.: see 7, in two places.

7. **انْهَمَرَ** *It poured; poured out or forth*; (K;) said of rain, and of tears; (TA;) as also **هَمَرَ**, (K,) aor. ٤, inf. n. **هَمُورٌ**; (TA;) [and so, app., **اهْتَمَرَ**, q. v.;] *it flowed*; said of water, (S, K,) of rain, and of tears; like **انْهَمَلَ**: (TA;) and in like manner, **هَمَرَتْ عَيْنُهُ بِالدَّمْعِ** *His eye flowed with tears*; as also **هَمَلَتْ**. (A.) — **انْهَمَرَ بِالْكَلَامِ**: see 1.

8. **اهْتَمَرَ**: see 7. — † *He (a horse) ran* (S, K, TA) like a torrent. (TA.)

هَمِيرٌ *Much sand*; as also **يَهْمُورٌ**. (K.) **هَمِيرَةٌ** *A fall of rain*. (K.) — † *Angry speech*. (Sgh, L, K.)

هَمَارِيٌّ: see **هَمَارِيٌّ**.

هَمَارٌ *A cloud pouring forth much rain*; as also **هَامِرٌ**. (K.) — Applied to a man, (S,) † *Loquacious, garrulous; babbling; a great talker; a babbler; or nonsensical, irrational, foolish, or delirious, in his talk*; as also **مِهْمَرٌ** and **مِهْمَارٌ** (S, K) and **يَهْمُورٌ**. (Sgh, K.) And **هَمَارٌ** † *An orator copious in speech*. (A, TA.) And **هَمَرِيٌّ**, applied to a woman, † *Clamorous*; (K, TA;) *abounding in talk or speech, like a pouring torrent*. (TA.)

هَمِيرٌ *Pouring rain, and tears*; as also **مُهْمِرٌ**. (TA.) See also **هَمَارٌ**.

مِهْمَرٌ: } see **هَمَارٌ**; the former, in two places.
مِهْمَارٌ: }

هَامِرٌ: see **مُهْمِرٌ**.

يَهْمُورٌ: see **هَمِيرٌ** = and see also **هَمَارٌ**.

همرج

Q. 1. **هَمَرَجَ عَلَيْهِ الْخَبَرَ**, (inf. n. **هَمَرَجَةٌ**, L, K,) *He rendered the news, tidings, or information, confused to him*. (S, L, K.)*

هَمَرَجَةٌ *Confusion*; (K, L;) as also **هَمَرَجٌ**, and **هَمَرَجٌ**, and **هَمَرَجَةٌ**: ex. of the last **وَقَعَ هَمَرَجَةٌ فِي الْقَوْمِ** *The people fell into a state of confusion*: (L:) and the third (L) and fourth (TA) signify also *civil war, or conflict and faction, or discord, or dissension*; syn. **فِتْنَةٌ**. (L, TA.) — *A confused manner, or state, in walking*. (S.) — *A confused noise, or mixture of voices, or unintelligible sounds, of men*; as also **هَمَرَجَانٌ**. (K.) — *Lightness, or agility, and quickness*. (K.) — *What is vain, or false*; syn. **بَاطِلٌ**. (K.) — **الْغُولُ هَمَرَجَةٌ مِنَ الْحَيِّ** *The Ghool are a mixture of the Jinn*. (L.)

هَمَرَجٌ: see **هَمَرَجَةٌ**. — *Penetrating (مَاضٍ) in affairs*. (K.)

هَمَرَجَانٌ: see **هَمَرَجَةٌ**.

همز

1. **هَمَزَهُ** (S, A, Mṣb, K,) aor. ٤ (S, Mṣb, K) and ٤, (K,) inf. n. **هَمَزٌ** (S, Mṣb, K,) *He pressed it; squeezed it; pinched it*; (S, A, Mṣb, K,) as, for instance, a walnut, (A, TA,) or other thing, (S, TA,) in the hand; (S, A, TA,) and a man's head; (S, A, TA;) and a spear-shaft, with the **هَمَامِزُ**, to straighten it. (TA.) — *He pushed, impelled, or repelled, him or it*, (S, K, TA,) meaning anything; as also **نَمَزَهُ** &c.

(TA.) You say, *هَمَزَتُهُ إِلَيْهِ الْحَاجَةُ* Want impelled, or drove, him to him or it. (TA.) — *He struck, or beat, him*; (S, K, TA;) as also *نَمَزَهُ* &c. (TA.) — *He goaded, or spurred, him*; (K, TA;) *he urged him on* (namely a horse) *with the مِهْمَز, to make him run.* (Msb.) — *He bit him.* (IAqr, K.) — *He broke it.* (K.) = † *He (the devil) suggested evil to his mind.* (JK, A, TA.) You say, *أَعُوذُ بِاللَّهِ مِنْ هَمَزِهِ*; and *مِنْ هَمَزَاتِ الشَّيَاطِينِ*; † *I seek refuge in God from his [the devil's] evil suggestion*; and *from the evil suggestions of the devils.* (A.) = † *He blamed, upbraided, or reproached, him*; *he found fault with him*; syn. of the inf. n. *غَيَّبَ*, (Fr, in TA, art. *لَمَز*; and IAqr, in TA, in the present art.) as also *لَمَزَ*: (Fr, in TA, art. *لَمَز*; and S,) or *he spoke evil of him, or spoke of him in a manner that he disliked, mentioning vices or faults as chargeable to him, behind his back, though it might be with truth*; syn. *إِغْتَابَهُ فِي*; *غَيَّبَهُ*: (Msb.) and [so] *هَمَزَهُ فِي قَفَاهُ* he backbit him. (JK, A.) = *هَمَزَ الْحَرْفَ*, (S, O,) or *الكَلِمَةَ*, aor. -, inf. n. *هَمَزَ*, (Msb.) [*He pronounced the word with the sound termed هَمَز, or هَمَزَة, of which the sign is ء,*] is from *هَمَزَة* in the first of the senses explained above; (S, Msb,) because what is termed *هَمَز* in speech, (S,) or *هَمَزَة*, (Kh, TA,) [i. e. the sound so called,] is [as it were] pressed, or squeezed, (Kh, S, TA,) from its place of utterance [by a sudden emission of the voice forced out after a compression of the passage whereby it has been stopped]. (Kh, TA.) It was said to an Arab of the desert, *أَتَهْمَزُ الْغَارَةَ*, [meaning *Dost thou pronounce the غَارَة with hemz, or hemzeh?*] and he said, [understanding the words to mean *dost thou squeeze the rat, or mouse?*] *السَّيْتَرُ يَهْمَزُهَا* [*The cat squeezes it*]. (S.) See *هَمَزَ*, below. [And see also *نَبَرَ*.]

7. *انهمز* [quasi-pass. of *هَمَزَة*; *It was pressed, squeezed, or pinched: he was pushed, &c.* The first of these significations is indicated, or implied, in the JK and the TA.] — *انهمز الحرف* [*The word was pronounced with the sound termed هَمَز, or هَمَزَة*]. (S.)

هَمَزُ الشَّيْطَانِ was explained by Moḥammad as meaning † *Madness, or insanity*; syn. *مَوْتَة*, i. e. *جُنُون*; because it arises from the goading and pressing or pinching of the devil. (A'Heyth, K.) See 1; and see also *هَمَزَات*, voce *هَمَزَة*. = *هَمَزَة*, (S,) and *هَمَزَة*, (Kh, TA,) [the former a gen. n., and the latter the n. un.] The sister of *alif*; one of the letters of the alphabet; [written thus ء:] a genuine word, old, heard [from the Arabs of classical times], and well known; so called for a reason mentioned above: see 1, last signification: so says Kh; therefore no regard is due to what is

said in certain of the expositions of the Keshsháf, that the term *هَمَزَة* thus used has not been heard [from any of the Arabs of classical times], and that its name is *أَلِف*: (TA:) several persons say, that the term *هَمَزَة* is mostly applied to the movent [alif], and *الف* to the quiescent letter. (MF, TA.) See the letter *ل*.

هَمَزَاتُ الشَّيَاطِينِ n. un. of *هَمَزَ*, q. v. — *هَمَزَاتُ* † *The vain suggestions of the devils, which they inspire into the mind of a man.* (S, TA.) See also 1; and see *هَمَزَ*.

هَمَزَة i. q. *غَمَزَ*; (K;) i. e., (TA,) One who blames, upbraids, reproaches, or finds fault with, others, much, or habitually; (S, TA;) as also *هَمَزَ* (S, TA) and *هَامَزَ*; (S, K;) and so *لَمَزَ*: (S, K, art. *لَمَز*;) [or rather] the first and second are intensive epithets (TA) [but the third is not intensive]: or one who backbites his brother; as also *هَمَزَ*: (Lth, A, TA:) or one who defames men (*وَرَأَيْتُ مَنْ وَرَأَيْتُهُ وَبَاكُلَ*) (*لُحُومِهِمْ*); and the action thus signified is like *غَيْبَة*, and may be [by making signs] with the side of the mouth, and with the eye, and with the head; as also *هَمَزَ*: (TA:) or, conjointly with *لَمَزَ*, one who speaks evil of men, or backbites them, and defames them: (Abu-Is-hák, TA:) or both together, one who goes about much, or habitually, with calumny, or slander, separating companions and exciting enmity between friends: (Abu-l-'Abbás, TA:) *هَمَزَة* is applied to a man and to a woman; (S, TA;) [like *لَمَزَة*]; for its *ء* is to denote intensiveness, and not the fem. gender: (TA:) *هَمَزَ* [which is the pl. of *هَامَزَ*] signifies persons who blame, upbraid, reproach, or find fault with, others behind their backs, much, or habitually: (IAqr, TA:) [or, more correctly, it has not an intensive signification.] See also *لَمَزَة*.

هَمَزَ: } see *هَمَزَة*, throughout.
هَامَزَ: }

مِهْمَزَ: see *مِهْمَزَ*.

مِهْمَزَة An instrument for beating, (*مِقْرَعَة*, AHeyth, K, TA,) of copper or brass, [app. meaning a kind of spur, or a goad,] with which beasts of carriage are urged on: pl. *مِهْمَازُ*: (AHeyth, TA:) or a staff or stick: (K:) or a staff, or stick, with an iron in its head, with which the ass is goaded, or urged on. (Sh, K.) See also *مِهْمَازَ*. — [The pl., *مِهْمَازُ*, of this word or of *مِهْمَزَ*, is also applied to An instrument, or instruments, with which spear-shafts are pinched and straightened: see 1, first signification.]

مِهْمَازَ and *مِهْمَزَ* (S, Msb, K) A well-known thing; (Msb;) [namely, a spur;] an iron which

is [attached or fixed] in the hinder part of the boot of him who breaks, or trains, beasts of carriage: (S, K:) pl. [of the former] *مِهْمَازِ* (K) and [of the latter] *مِهْمَازُ*. (S, K.) See also *مِهْمَزَة*.

همس

1. *هَمَسَ*, aor. -, (A, TA,) inf. n. *هَمْسٌ* (AHeyth, L, TA) and *هَمِيسٌ* and *هَمِيسٌ*, (L, TA,) *He spoke inaudibly*: (AHeyth, TA:) or in a low, faint, gentle, or soft, manner, (AHeyth, TA,) so as to be hardly intelligible. (TA.) It is said in a trad. *فَجَعَلَ بَعْضُنَا يَهْمِسُ إِلَى بَعْضٍ* And some of us began to speak to others in a low, faint, gentle, or soft, manner, so as to be hardly intelligible. (TA.) And in another trad., *كَانَ إِذَا أَصَلَى الْعَصْرَ هَمَسَ بِشَيْءٍ لَا نَفْهَهُ* He used, when he performed the afternoon-prayer, to utter something in a low, faint, gentle, or soft manner, we not understanding it. (TA.) You say also, *هَمَسَ إِلَيَّ بِحَدِيثِهِ* [He uttered his discourse to me inaudibly: or in a low, faint, gentle, or soft, manner.] (A.) And *هَمَسَ الشَّيْطَانُ بِوَسْوَسَاتِهِ صَدْرَ الْإِنْسَانِ* [The devil speaks inaudibly in his suggesting vain or unprofitable things into the bosom of man]. (A.) And *هَمَسَ الشَّيْطَانُ فِي الصَّدْرِ* The devil suggested vain, or unprofitable things in the bosom; syn. *وَسْوَسَ*. (TA.) See also *هَمَسَ* below. — Also, aor. and inf. n. as above, *هَمَسَا وَهَمَسَا وَهَمَسَ وَهَمَسَ* and *هَمَسَا وَهَمَسَا* Make thou the faintest, or slightest, sound in treading, and be thou silent: addressed by a thief to his companion. (TA.) And hence the saying of the Rájiz,

فَهَنَ يَمْشِينَ بِهِ هَمِيسًا

And they walk with him making the faintest, or slightest, sound in treading. (S.) *هَمِيسٌ* also signifies The walking softly; with a soft-sounding tread: (TA:) [and so *هَمَسَ*; as in the saying,] *سَمِعْتُ هَمَسَ الْأَخْفَافِ وَالْأَقْدَامِ* [I heard the soft-sounding treading of the feet of camels and of the feet of men]. (A.) See also *هَمِيسٌ* below. = *هَمَسَ الصَّوْتُ*, aor. -, inf. n. *هَمَسَ*, *He made the sound, or voice to be low, faint, gentle, or soft.* (Msb.) And *هَمَسَ الْكَلَامَ*, [aor. and] inf. n. as above, [*He spoke in a low, faint, gentle, or soft manner*; like *هَمَسَ* alone; lit.,] *he made speech, or the speech to be low, faint, gentle, or soft.* (A, TA.) = *هَمَسَ الطَّعَامَ*, (TK,) [aor. and] inf. n. as above, (AZ, K,) *He chewed the food with the mouth closed*: (AZ, K, TA:) or without opening the mouth. (TA.) You say, *هُوَ يَأْكُلُ هَمَسًا* He eats without opening his mouth. (A.) Hence, a toothless old woman's eating is termed *هَمَسٌ*. (AHeyth.) *هَمَسَ* also signifies [simply] *He chewed it.* (TA.)

3. *هَامَسَ*, inf. n. *هَامَسَةٌ*, *He spoke, or discoursed secretly to him, or with him.* (A.) You say also, *هَامَسُوا*, (TK,) inf. n. as above, (K,) *They spoke, or discoursed, secretly together; as also تَهَامَسُوا.* (K,* TK.)

6: see 3.

هَمَسَ *A low, faint, gentle, or soft, sound.* (S, A, Mṣb, K.) So it has been explained as occurring in the words of the Kṣur, [xx. 107.] *فَلَا تَسْمَعُ إِلَّا هَمَسًا* [So that thou shalt not hear aught save] a low, faint, gentle, or soft, sound, arising from the shifting of the feet from place to place towards the scene of congregation [for the general judgment]: or, as Az thinks, the meaning here is, the sound of the patting, or pattering, of the feet (*خَفَقُ الْأَقْدَامِ*) upon the ground. (TA.) — The faint, or gentle, sound of the voice in the mouth, of such kind as has no mixture of the voice of the chest, nor loudness of utterance. (Lth, K.) See also *هَمْسٌ*. — And *Anything low, faint, gentle, or soft, (كُلُّ خَفِيفٍ, K, TA,) of speech and the like:* (TA:) [see again, *هَمْسٌ*]: or the faintest, or slightest, sound of the feet; (S, K;) i. e., of their tread upon the ground: (TA:) so [accord. to J] in the instance in the Kṣur, [xx. 107.] mentioned above: (S:) and [in like manner] *هَمْسٌ* signifies the sound of the shifting from place to place of the feet of camels. (K.) See also 1.

هَمْسٌ: see 1: and see *هَمْسٌ*.

كَلَامٌ هَمْسٌ [Speech spoken inaudibly: or in a low, faint, gentle, or soft manner, so as to be hardly intelligible: see 1: or] speech not spoken out or openly. (A,* Mṣb.) — *حَرْفٌ هَمْسٌ*, (Mṣb,) or *حَرْفُ الْهَمْسِ*, (IJ,) [A letter which is pronounced with the breath only, without the voice; a non-vocal letter; a sound with which the breath passes forth, not from the voice of the chest, but passing forth gently; (IJ;) contr. of *مَجْبُورٌ*: (Mṣb:) *الْحُرُوفُ الْهَمْسِيَّةُ* are the letters (ten in number, S,) which are comprised in the saying *حَتَّى شَخْصٌ فَتَنْتَ*: (S, K:*) so called [accord. to some] because the stress is made weak in the place where any one of them occurs until the breath has passed forth with it. (Sb, S.)

&c. *هَمْسٌ*.

See Supplement.]

هَمَلَج

Q. 1. *هَمَلَجٌ*, (I, Mṣb,) inf. n. *هَمَلَجَةٌ*, (S, I, K, &c.,) *He (a hackney, or pacing horse, بَرْدُونٌ, S, I, &c., i. e. رَهْوَانٌ, TA,) went an easy and quick pace; (Mṣb;) he (a hackney, or pacing horse, or a beast,) went a good and quick pace;*

he went at a good and quick and graceful pace; (L:;) he (a beast of carriage) went a good pace. (Abridgment of the 'Eyn.) See *نَصَبَ السَّيْرَ*.

هَمَلَجَةٌ, as a simple subst., (*An easy and quick, or good and quick, or good and quick and graceful, or good, pace of a hackney, or pacing horse, or beast of carriage:*) pl. *هَمَلَجٌ*. (L.)

هَمَلَجٌ, (S, K, &c.,) used as the act. part. n. of *هَمَلَجَ*, (Abridgment of the 'Eyn,) whence it would seem that the regular form of the act. part. n., *هَمَلَجٌ*, has not been used, (Mṣb,) an epithet applied to a hackney, or pacing horse, *بَرْدُونٌ*, (S, K, &c.,) or a beast of carriage, (L,) both to the male and female, (L, Mṣb,) *Going, or that goes, an easy and quick pace; (Mṣb;) a good and quick pace; a good and quick and graceful pace; (L:;) a good pace:* (Abridgment of the 'Eyn:) syn. *مُهَمَلَجٌ*: (K: in the CK *مُهَمَلَجٌ*: a man's beast for riding: (L:) pl. *هَمَلِجٌ*: (S:) a Persian word, arabicized: (S, I, K:) [but I have not found its original in a Persian lexicon]. — *شَاةٌ هَمَلَجٌ* *A sheep in which is no marrow, by reason of its leanness.* (K.)

أَمْرٌ هَمَلَجٌ *An affair rendered manageable, or easy.* (L, K.) — *An affair proved by experience.* (L.)

&c. *هَمَلَجٌ*.

See Supplement.]

هَنَا

1. *هَنَا*, aor. ٢, inf. n. *هَنَاءَةٌ*; and *هَنَيْ*, aor. ٢; *It came, or happened, without inconvenience, or trouble: (K:;) [it was pleasant, or productive of enjoyment: see what immediately follows]. — هَنَا الطَّعَامُ* (S, K*) aor. ٢, inf. n. *هَنَاءَةٌ* (S, K) and *هَنَاءٌ* and *هَنْ*: (K,) or *هَنْ*: (as in some copies of the K, and in the L;) epithet *هَنِي*; *هَنْ*: (S;) and *هَنِي*, (Akh, S, K,) aor. ٢, inf. n. *هَنْ*: (TA:;) and *هَنَا*, aor. ٢, (Lth,) *The food was, or became, pleasant, or productive of enjoyment, to the eater: or easy to swallow; not attended by trouble: [agreeable:] or not succeeded by harm, even after digestion.* (Z, cited voce *مَرُو*). — *هَنَا بِي*, (Akh, S, K,) and *هَنَا بِي*, aor. ٢ and ٢ (S, K) and ٢, (K,) unexampled, says Akh, in the class termed mahmooz, (S,) [though *بَرَأَ* and *قَرَأَ* are similar with respect to their having damm to the aor.,] inf. n. *هَنْ*: and *هَنْ*: (S, K,) [The food was pleasant, or productive of enjoyment, to me: or easy to swallow; &c.: see *هَنُو*]. — *هَنَا*: *هَنَا الطَّعَامُ وَمَرَانِي*: see art. *مَرَأَ*. — *هَنَا* *هَذَا* *That (thing) was pleasant, or productive of enjoyment, to him; &c.* (TA.)

[See *هَنُو*]. — *هَنَا بِي خَبَرُ فُلَانٍ* *The news of such a one was pleasant to me to hear.* (TA.) — *هَنَا الطَّعَامُ*, aor. ٢; and *بِالطَّعَامِ*, (S, K,) and *هَنَا الطَّعَامُ*, and *هَنَا*, (TA,) [He enjoyed the food; found it pleasant, or productive of enjoyment; &c.: see *هَنُو*]: *he found the food to be productive of no evil result, and not attended by inconvenience.* (TA.) — *هَنِي*, (AZ, S, K,) aor. ٢, inf. n. *هَنَا* and *هَنْ*: (K,) *He (a beast) lighted upon a good piece of herbage, but did not satiate himself therewith.* (AZ, S, K.) — *أَكَلْنَا هَذَا الطَّعَامَ حَتَّى هَنَيْنَا مِنْهُ* *We ate this food until we were satiated with it.* (TA.) — *هَنَيْتُ الْإِبِلَ* *The camels were satiated with herbage.* (TA.) — *هَنِي بِي* *He rejoiced in him, or it.* (K.) — *هَنَا اللَّهُ الطَّعَامَ* [God made the food pleasant, or productive of enjoyment, to us: &c.: made us to enjoy it: see *هَنُو*]. (TA.) — *هَنَا بِي* *Health made it pleasant, or productive of enjoyment, to me: &c.* (K.) — *لِيَهْنِكَ الْفَارِسُ* [May the horseman give thee joy: a form of congratulation on the exploits of a horseman; i. e., I congratulate thee on the exploits of the horseman]: also written and pronounced *لِيَهْنِكَ*, though it occurs in a trad., pronounced *لِيَهْنِكَ* or *لِيَهْنِكَ*, (but which pronunciation is to be preferred is disputed,) is said to be a vulgarism, and not allowable. (TA.) — *هَنَا*, aor. ٢ (K) [and app., - (see *هَنَا بِي*)], inf. n. *هَنْ*: (TA,) *He fed him; or gave him to eat.* (K.) — *هَنَا*, aor. ٢ and ٢, (S, K,) inf. n. *هَنْ*: (S;) and *هَنَا*; (IAḡr, K;) *He gave him, or bestowed upon him: (S, K:;) gave him plentifully.* (TA.) — *هَنَا الطَّعَامَ*, inf. n. *هَنْ*: and *هَنْ*: (K,) and *هَنَا* (as in some copies of the K) or *هَنَا* (as in others) or *هَنَا* (as in others) or *هَنَا* (as in the CK), *He made the food good; qualified it properly; seasoned it: syn. أَصْلَحَهُ.* (K.) — *هَنَا مَالَهُ*, (TA,) and *هَنَا مَالَهُ*, (K,) *He put his property in a right, or good, state.* (K.) — *هَنَا الْقَوْمَ*, aor. ٢, *He nourished, or maintained, the people; (S:;) satisfied their wants; bestowed upon them.* (TA.) Ex. *هَنَا شَهْرَيْنِ* [He maintained them two months]. Hence the proverb quoted in illustration of the word *هَنَا بِي*, accord. to the second reading. (TA.) — *هَنَا* *He aided, succoured, or defended, him.* (K.) — *هَنَا الْإِبِلَ*, aor. ٢ (S, K,) and ٢ and ٢ (K: dev. from constant rule as shown above: TA), inf. n. *هَنَا* and *هَنْ*: (TA,) *He smeared the camels with قَطْرَان*, which is tar, or liquid pitch, syn. *هَنَا*, (AZ, S, K,) or a kind thereof, (TA,) [as a

remedy for, or preservative against, the mange, or scab]. — *تَسْمَرُ الْهَنْءُ بِالْهَنْءِ* The smearing of a camel [all over] with هَنْءُ is not [merely] smearing the cavities under the shoulders, and the like, which the mange, or scab, more quickly attacks. A proverb, applied to him who does not a thing thoroughly. (TA.) — See 2.

2. هَنْءٌ وَمَنْءٌ (in a trad. respecting the prostration for inattention) *He (the devil) made him to think of pleasant things, or things productive of enjoyment, and of things wished for, or objects of desire, in his prayer.* The former verb is pronounced thus to assimilate it to the latter. (TA.) — *تَهْنِئَةٌ* and *هَنْءٌ بِالْأَمْرِ* (S, K;) and *هَنْءٌ* (K,) inf. n. *هَنْءٌ*; (TA;) *He congratulated him on the thing*, (S, K,) such as the possession of a government, &c.: (S:) *he said to him لِيَهْنِئَكَ* [May it give thee joy]. (K.) — [When the agent of the verb is God, the meaning necessarily is, *He granted him enjoyment in the thing; made him to have enjoyment in it.*] — *هَنْئَتْ وَلَا تَنْكُ*: see art. نَكَأ.

4: see 1.

5. تَهْنَأَ *He gave many gifts.* (IAar.) — *تَهْنَأَ* [unless it be a mistake for تَهْنَأَ, as IbrD suggests, which I think not improbable, though mentioned in this art. in the TA] *He prided himself in such a thing*: syn. *تَغَيَّبَ* and *تَمَرَّأَ*. (TA.) — See 1.

8: see 1.

10. اسْتَهْنَأَ *He asked him for aid, succour, or defence.* (K.) — *He asked him for a gift.* (K, TA.) — *He conceded to him, or gave him, a part of his dues, or rights.* (TA.) — See 1.

هَنْءٌ *A gift.* (S, K.) = *A part of the night.* (K.) = subst. from *هَنْءٌ*; (K;) i. e., *The smearing with هَنْءُ.* (MF.)

إِبِلٌ هَنْءٌ *Camels which have lighted upon a good piece of herbage, but are not satiated therewith.* (K.)

هَنْءٌ *Tar, or liquid pitch*; syn. *قَطْرَانٌ*. (S, K:) or a kind thereof. (TA.) See also *نُورَةٌ*; and *قَابٌ*. = *هَنْءٌ* dial. var. of *إِهَانٌ*, (K,) or formed from the latter by transposition, (TA.) *A raceme of a palm-tree.* (AHn, K.) [See *إِهَانٌ*.]

هَنْئٌ *What comes or happens to one without inconvenience, or trouble*: (S, K:) [what is pleasant, or productive of enjoyment; an unalloyed gratification, i. e., a thing that gives unalloyed enjoyment; see what follows:] as also *هَنْئٌ* (K,) a subst., sometimes written and pronounced *هَنْئٌ*; pl. *هَنْئَاتٍ*, sometimes written

and pronounced *هَنْئَانٍ*. (TA.) [See *هَنْئٌ* also below.] — *Pleasant, or productive of enjoyment, to the eater: or easy to swallow; not attended by trouble: or not succeeded by harm, even after its digestion.* (Z, cited voce *مَرُوءٌ*). — *هَنْئًا مَرُوءًا* [May it be, or Eat it, or Drink it, with enjoyment, and with wholesome result: or with ease in the swallowing, and with quickness in digesting: &c.: see *مَرُوءٌ*]. (S.) — *هَنْئًا لَهُ ذَلِكَ* [May that be productive of enjoyment to him!]. (TA.) — *هَنْئًا* and *مَرُوءًا* are of the number of epithets which are employed after the manner of inf. ns. significant of a prayer or good wish, governed in the acc. case by a verb understood. (Sb.)

هَنْئَةٌ (K) and هَنْئَةٌ and هَنْئَةٌ (the second is the most usual; and the third is said to be formed by substituting ه for ه; but accord. to some, the word is incorrectly written with ه, [so says F.] and is a dim. formed from هَنْئَةٌ, which becomes first هَنْئَةٌ, and then هَنْئَةٌ: see art. هَنْئَةٌ) (TA:) *A little; a little while.* (K.)

هَنْئٌ *A servant.* (K.) — هَنْئٌ occurs in this sense in a trad.; but the reading commonly known is *هَنْئٌ*. If right, it is an act. part. n. from هَنْئَ “he gave.” (TA.) — *إِنَّمَا سَمِيتُ هَنْئًا* (TA.) — *هَنْئًا* or *لَهْنًا*; the former is the reading of El-Umawee; the latter, of Ks; *Thou art only named Hani.* (Giver, or Nourisher,) *that thou mayest give*, accord. to both readings; or *that thou mayest nourish, or maintain, and supply people's wants*; *تَعُولُ وَتَكْفِي*: (TA:) [such is said to be the meaning of *لَهْنًا* here:] and accord. to El-Umawee, *لَهْنٌ* signifies *لَهْنٌ*, (S,) [which is app. the same as *تَعُولُ*]. A proverb: said to him who is known for his beneficence, in order that he may continue to do as he has been wont. (TA.)

الْمَهْنَاءُ (S,) and *لَكَ الْمَهْنَاءُ* — *هَنْئٌ*: see *هَنْئٌ*; (TA.) [Unalloyed gratification to thee!] — *لَكَ الْمَهْنَاءُ وَعَلَيْهِ الْوِزْرُ* [To thee be unalloyed gratification, and on him be the burden, or sin]: said, accord. to a trad., to one who asked whether he should accept an invitation to eat the food of one who received unlawful interest or profit; and also said with respect to eating the food of a tyrannical intendant. (TA.)

هَنْئٌ *A camel smeared with هَنْءُ.* (S.)

هَنْبٌ

هَنْبٌ [probably an inf. n., of which the verb is *هَنْبٌ*, aor. هَنْبَ,] *Weakness of understanding; want of discrimination; stupidity; foolishness; littleness of sense.* (S.)

هَنْبٌ &c.: see *هَنْبٌ*.

هَنْبٌ (incorrectly written by J, in a verse which he quotes, هَنْبٌ, K, TA; but in an old and excellent copy of the S, I find the word written هَنْبٌ;) and هَنْبٌ (K) and هَنْبٌ and هَنْبٌ (IDrd, K) *A woman of weak understanding; without discrimination; stupid; foolish; of little sense*: (S, K:) accord. to some, as mentioned in a note by Abou-Zekereeya, in the S, in this art., هَنْبٌ signifies an insane woman; or one possessed by a jinn. (TA.) هَنْبٌ is the only word of the measure فَعْلَةٌ known to Az. (TA.) Accord. to the K, IDrd writes هَنْبٌ امْرَأَةً هَنْبَةً and هَنْبٌ: but this is [thought to be] a mistake: he gives the two forms هَنْبٌ and هَنْبٌ, as stated by IM and others; and, app., هَنْبٌ. (TA.) — The first and second of these three words also signify *A man who is stupid, foolish, or of little sense.* (K.)

مِهْنَبٌ *Exceedingly stupid, or foolish.* (IAar, Az, K.)

هَنْبٌ

Q. 1. هَنْبَةٌ, inf. n. هَنْبَةٌ, *He was languid and sluggish.* (IKtt, K.) It may be said that the ن is augmentative, and that the word is derived from هَنْبَةٌ, signifying “weakness.” (TA.)

هَنْبٌ

Q. 1. هَنْبٌ فِي أَمْرِهِ *He was remiss in his affair.* (K.) See also هَنْبٌ.

هَنْدٌ

2. تَهْنِئِدٌ, inf. n. هَنْدَةٌ, *She (a woman) behaved towards him in a blandishing manner*: (IDrd, L:) *she enamoured him by blandishment*, (L, K,) and by amatory conversation or conduct: (L:) *she enslaved him by amatory conversation, or conduct.* (S, L.) [Thought by Golius to be derived from هَنْدٌ, a proper name of a woman.] — *هَنْدَتْ بِقَلْبِهِ* *She deprived him of his heart.* (Ibn-El-Mustaneer, L.) = *هَنْدٌ*, inf. n. تَهْنِئِدٌ, *He made a sword of Indian iron.* This is the original signification. (T, L.) — *He sharpened a sword.* (L, K.)

هَنْدٌ a name for *A hundred camels*; (M, L, K;) as also *هَنْدَةٌ*; (T, S, M, A, L, K;) which latter is a determinate noun, imperfectly decl., not admitting the art. ال, [though it is written with it in the S, and in a verse cited in the S and L,] nor having a pl., nor a proper sing.: (T, L:) [see an ex. in a verse cited voce *سَرْفٌ*:] or the former is a name for *more than a hundred camels and less*: (K:) or *a little more and a little less*: (M, L:) or *two hundred camels*: (M,

A, L, K:) so accord. to Ez-Ziyāde, as mentioned by ISd, who adds that he had not heard it from any other than IJ: (L:) and the latter, *a hundred of other things*: (S, L:) or *any hundred*: (AO, S, L:) also the former, *two hundred years*: and the latter, [written with the art. ال,] *a hundred years*. (Th, ISd, L.) = *الهند* *The name of a well-known nation*; (M, L, K;) or *of a country*: (S, L:) [*the Indians*: and *India*:] rel. n. *هندي*: pl. *هندو*: (S, L, K:) and *الهند* signifies *the men of the الهند* [or *India*]; as also *الهندك*, (L, K,) pl. of *هندكي* [q. v. in art. هندك]. (L.) — See also *أحمس*.

هندي: see *هند*. — Also, *Indian aloes-wood*. (L.) — *سيف هندي*, (L,) and *هندواني*, [in the CK *هندواني*] and *هندواني*, (S, A, L, K,) *A sword made in the country of the الهند*, [or *India*,] and well fabricated: (L:) or, *made of the iron of that country*: (A:) as also *مهند*, in the latter sense, (S, A, L,) and in the former: (L:) so termed in relation to the people called *الهند*: (K:) and *سيف مهند* *a sharpened, or sharp, sword*. (L.)

هندي: see *هندواني*.

هندي: see *هند*.

هندي: see *مهند*.

هندب

هندب &c.: see art. *هدب*.

هندز

هنداز, (S, K,) with kesr, (K,) found in the work of Az, in several places, written with fet-h, [*هنداز*] (TA,) *A limit*; syn. *حد*: (K:) [or rather *a measure*:] an arabicized word, from *أنداز*, (S, K,) with fet-h, (K,) which is Persian: (S:) the arabicized word is with kesr to the first letter because of the rareness of the measure *فَعْلَال* in the cases of words not reduplicative. (K.) You say, *أعطاه بلا حساب ولا هنداز* [*He gave to him without calculation and without measure*]. (S.)

هندازة *The cubit with which [certain] cloths and the like are measured*; [about twenty-five inches in length:] also a Persian word arabicized. (TA.)

مهندز *One who determines the measures and proportions of subterranean channels for water, and of buildings*: [an architect: and also a geometer:] from *هنداز*: but they change the *z* into *s*. (S, K,) and say *مهندس*, (S,) because there

is not in the [genuine] language of the Arabs a *z* with a *د* before it. (S, K.)

هندس

هندسة [The art of determining the measures and proportions of subterranean channels for water: and hence, the art of architecture: and the practice, and science, of geometry:] a subst. from *مهندس*, q. v. (S, K.)

مهندس *One who determines the measures and proportions of subterranean channels for water*: [and hence, an architect: and a geometer:] derived from *هنداز*, (S, K,) which is Persian [in origin], (S,) arabicized from *آب* *أنداز*; (K:) *أنداز* signifying “the act of measuring,” and *آب* signifying “water;” (TA;) the *z* being changed into *s* because there is not in the [genuine] language of the Arabs a *z* after *د*. (S, K.)

هنر

4. *هنارة*, aor. *يُهنِرُهُ*, inf. n. *أهنارة*, or *نير*. *هنارة*; for *أناره*: see art. *نير*.

[&c. هنع]

See Supplement.]

هنقب

هنقب, (K) by some written *هنقب*, (TA,) *Short*: (K:) but it is not a word of established authority. (IDrd.)

[&c. هنمر]

See Supplement.]

هوا

1. *هوا*, (S, K,) aor. *يُهو*, (S,) inf. n. *هو*, (TA,) *He raised his mind to high things, or objects; purposed, or aspired to, high things*. (S, K, TA.) The vulgar say, *يُهو*, (S,) — *هو* *I did not know it, nor desire, or mean, [to do it; i. e., I did it not knowingly, nor intentionally]*. (TA.) — *هو* *هو* *I thought him to be possessed of good, (Az, S, K,) and, of evil. (K, TA.)* — *هو* *هو* *I thought him to be possessed of much wealth. (TA.)* — *هو* *هو* *Verily I exalt thee above this thing; I hold thee above it*. (Lh.) — *هو* *هو* *I rejoiced in him, or it*. (AA, K.) — *هو*, aor. *يُهو*, *He purposed, or intended, it*. (K.) — *هو* and *هوا* and *ها*, in imperative senses, and the forms into which they are inflected, see below.

3. *هوا* *He contended with him for superior glory: like هوا*. (IAqr.) [See also art. *هوى*.]

هوا, with kesr, is syn. with *هات*, *Give*; [or changed from this verb:] and is thus inflected: sing. masc. *هوا*, fem. *هائي*; dual. masc. and fem. *هاتيا*; pl. masc. *هواوا*, fem. *هاتوا*; *هاتيا*; *هاتيا*; *هاتيا*; (S, K: like *هات*, *هاتيا*; *هاتيا*; *هاتيا*; holding the place of *ت*: S:) — But *هوا*, with fet-h, is syn. with *هاك*, *Take*; [or changed from this word:] and is thus inflected: sing. masc. *هوا*, fem. *هوا*, without *ي*; dual masc. and fem. *هواوا*; pl. masc. *هواوا*, [so in the K, and so I find it in one copy of the S: in another copy of the latter, *هواوا*, as it is pronounced before a conjunctive *ل*; for instance, in the Kur, lxix, 19:] fem. *هواوا*, (S, K:) or *هواوا*: (L:) [which last does not exactly correspond with the model *هاكن*: but I think it most probable that *هاكن* is changed by idghām from *هاكن*; and in like manner, that *هواوا* is changed from *هاكن*, *هاكن*, *هاكن*; (like *هاك*, *هاك*, *هاكن*: holding the place of *ك*: S:) also, sing. masc. *هوا* (originally *هوا*, S), fem. *هائي*; dual masc. (S) and fem. (S, K) *هوا*; (S, K:) pl. masc. *هواوا*, (S,) fem. *هواوا*; (S, K:) also, sing. masc. and fem. *هواوا*; dual. masc. *هواوا*, fem. *هواوا*; pl. masc. *هواوا*, fem. *هواوا*. (TA.) — [See a saying of 'Omar cited voce *رَمَا*, in art. *رمى*.] — When it is said to thee *هوا* *Take, thou sayest ما أهوا* *What shall I take?* syn. *ما آخذ*; and *ما أهوا*, in the pass. form, *What shall I receive, or be given?* syn. *ما أعطى*. (S.) [Also, in the TA, it seems to be said that *هوا* signifies *أعطى* *He gave, or made to take*: but this is uncertain; as the former verb is there written *اهوا*, and the latter is without the syll. points]. — *هوا* is also syn. with *لبيك* *At thy service!* &c.. (K, TA.) = *لَا هَا إِلَهَ إِلَّا هُوَ*, or, more chastely, *لَا هَا إِلَهَ إِلَّا هُوَ*, or the former is a barbarism; originally *هَذَا* *and* *لَا* are separated, and the name of God is introduced between them; (K;) and the meaning is *No, by God, (I did not) this!* (S, art. *ها*, q. v.) or *No, by God, this (is what I swear by)!* (K.)

هو *Mind; purpose; aspiration; desire; ambition*. (S, K, TA.) Ex. *بِعِزِّ الْهَوِ* *A person of far-reaching aspiration, or ambition*. (S, TA.) — *هو* *Penetrating judgment*. (K.) — *هو* *وقَعَ فِى هَوِىَّ*, and *هو* *وقَعَ فِى هَوِىَّ*, *It occurred to my mind, or imagination*. (K.)

هو: See preceding sentence.

مُهَوَّانٌ (S, K) and مُهَوَّنٌ (K) *A wide desert, or wide tract of the kind called صَحْرَاءُ.* (S, K.) — *Custom*: syn. عَادَةٌ. (K.) — *A part of the night.* (K.) — The mention of مُهَوَّنٌ in this art., by J, says IB, and F after him, is wrong; for its measure is مَفْعُولٌ; the و being an augmentative letter. [But if so, F has himself done wrong, in mentioning it, not only here, but also in art. هَوْنٌ, (where, if the و be augmentative, it is equally inappropriate,) as though it were a quasi-quadriliteral-radical word, of the measure مَفْعَالٌ.] ISd gives it as formed by transposition from the root هَآءُ, and explains it as signifying *a wide place.* (TA.)

مُهَوَّنٌ: see مُهَوَّنٌ.

هوب

1. هُوبٌ: see art. هيب.

تَرْكُتُهُ Distance; remoteness. (S, K.) — تَرْكُتُهُ هُوبٌ Distance; remoteness. (S, K.) or, accord. to some, as stated in a marginal note in a copy of the S, in the handwriting of Aboo-Zekereeya, فِى هُوبٍ دَابِرٍ, with هوب as a prefixed n., (TA.) *I left him in such a place that it was not known where he was:* (S, K:) هوب دَابِرٍ being the name of a land over which the Jinn, or genii, have obtained ascendancy: (TA:) or the correct reading is [هوت] with ت. (K.) = هُوبٌ *A stupid, or foolish, and loquacious, man:* (A'Obeyd, S, K:) pl. أَهْوَابٌ. (TA.) = هُوبٌ The heat, or burning, of fire; (S, K:) and its flaming, or blazing; of the dial. of El-Yemen: also, the heat, or burning of the sun: also of the dial. of El-Yemen. (TA.)

هُوبٌ: see هُوبٌ.

مُهَوَّبٌ: see art. هيب.

هوت

2. هَوَّتْ بِهِ, inf. n. تَهْوِيْتُ, *He called out to him;* (K:) saying حَوَّتْ حَوَّتْ: (TA, art. حيت:) *he cried out to him, and called him.* (S.) A dial. form of هَيْت. (TA.) [See هَيْت.]

هُوتَةٌ: see what follows.

هُوتَةٌ (S, K) and هُوتَةٌ (K) *A low, or depressed, tract, or piece, of land:* (S, K:) or *a deep place:* (IAth:) or *the space between two mountains:* (IAqr:) pl. هُوتٌ (as in the CK) or هُوتٌ (as in the TA.) It may be said that هُوتٌ and هُوتٌ are coll. gen. ns. [of each of which the n. un. is with ة]. (TA.) — Also هُوتَةٌ *A road, or way, descending to water.* (IAqr.) — صَبَّ اللَّهُ عَلَيْهِ هُوتَةٌ an imprecation, respecting which ISd says, I know not what is هُوتَةٌ here. [It probably signifies *A cry*, such as destroyed the tribe of Thamood: see هَوَّتْ.] (TA.)

مَضَى هَيْتًا مِنْ اللَّيْلِ *A certain time, or portion, of the night passed.* Accord. to Aboo-'Alee, هَيْتًا is of the measure فَعْلَاتٌ, and quasi-coordinate to سِرْدَاخٌ, and belonging to this art. (TA.)

هَيْتًا هَيْتًا *A cry by which the Arabs urge on a dog against the game which they are pursuing.* (TA.) [In the L written هَيْتًا, and mentioned in art. هَيْت.]

هوت

تَرَكَّهُمْ هَوْنًا بَوْنًا *He made a great slaughter among them.* (TA.) [See art. بوث.]

هُوتَةٌ *A thirst.* (K.)

هوج

1. هَوَجٌ, aor. َ, inf. n. هَوَجٌ; (L:) and تَهْوَجٌ; (A, TA:) *He (a man) was characterized by what is termed هَوَجٌ, (L, A,) which is similar to هَوْنٌ; (L:) i.e., stupidity, foolishness, or paucity of sense:* (JK, L:) *tallness, combined with hastiness, and stupidity or foolishness or paucity of sense:* (S:) or *tallness, with stupidity or foolishness or paucity of sense and levity or fickleness or unsteadiness, and hastiness:* (K:) or *tallness, with levity or fickleness or unsteadiness, and hastiness:* (TA:) or *tallness, (A,) or excessive tallness, (L,) with stupidity or foolishness or paucity of sense.* (L.)

4. اهْوَجُهُ *He found him to be such a man as is termed اهْوَجٌ.* (L.)

5: see 1.

هَوَجٌ: see 1. — هَوَجٌ هَوَجٌ, and هَوَجٌ هَوَجٌ, are syn., [meaning *In such a one is a deviation from rectitude*]. (AA, L.)

هَاجَةٌ a dial. form of حَاجَةٌ; but of weak authority. (L, from a trad.)

اهْوَجٌ *A man characterized by what is termed هَوَجٌ; (S, L, &c.): stupid, foolish, or having little sense:* (JK, L:) or *tall, with hastiness, and stupidity or foolishness or paucity of sense, &c.:* (S, &c.): fem. هَوَجَاءٌ: (A:) [pl. هَوَجٌ.] — اهْوَجٌ الطَّوْلُ *A man exceedingly, or excessively, tall.* (A.) — Also اهْوَجٌ *A courageous man, who throws himself into a scene of war.* (A.) — اهْوَجٌ *A he-camel that goes quickly, as though characterized by what is termed هَوَجٌ: fem. هَوَجَاءٌ: [pl. هَوَجٌ:] or the fem. epithet only is used, applied to a camel; and you say نَاقَةٌ هَوَجَاءٌ; (TA;) i.e., a she-camel that goes quickly, &c., as explained above; (S, K:) and that does not*

always care where she puts her feet on the ground. (A.) — رِيحٌ هَوَجَاءٌ *Any wind that blows violently:* (IAqr:) or *a wind of which the blasts are closely consecutive, as though characterized by what is termed هَوَجٌ: or a wind that carries away the dust, and makes a trace upon the ground like that made by dragging the skirt:* (TA:) or *a wind that tears up the tents:* (S, K:) pl. هَوَجٌ. (S.)

هود

1. هَادٌ, aor. يَهْوُدُ, (S, L, &c.) inf. n. هَوْدٌ, (S, L, K, &c.) *He returned (IAqr, A, L, Mṣb) from evil to good or from good to evil:* (IAqr, L:) *he repented, (S, A, L, K,) and returned to the truth;* (S, L, K:) as also تَهْوُدٌ: (L:) and the latter, *he repented and did righteously.* (AO, S, A, L.) — هَدَّنَا إِلَيْكَ *We have turned unto Thee with repentance.* [Kur, vii, 155.] So accord. to Mujāhid and Sa'eed Ibn-Jubeyr and Ibrāheem. (L.) It is made trans. by means of الِ because implying the meaning of رَجَعْنَا. (ISd, L.) — هَادٌ, (S, A, L,) aor. يَهْوُدُ, inf. n. هَوْدٌ; (L:) and تَهْوُدٌ; (S, A, L, Mṣb, K:) *He became a Jew;* (S, A, L, K:) *he became of the Jewish religion.* (L, Mṣb.)

2. هَوْدَةٌ, (L, Mṣb, K,) inf. n. تَهْوِيْدٌ, (S,) *He made him (his son [for instance] Mṣb) a Jew;* (S, L, Mṣb:) *he turned him to the religion of the Jews;* (L, K:) *taught him that religion, and initiated him in it.* (L.) = تَهْوِيْدٌ The talking together of jinn, or genii: (L, K:) so termed because of the gentleness and weakness of their voices. (L.) — هَوْدٌ, inf. n. تَهْوِيْدٌ, *He reiterated his voice, or quavered, or trilled, gently.* (Ibn-Jebeleh, L, K.) — هَوْدٌ, (L,) inf. n. تَهْوِيْدٌ, (K,) *He sang;* syn. عَنَى: (Aboo-Malik, L:) *he sang, or gladdened, and diverted;* syn. طَرَّبَ وَالْهَبَى. (K.) See also مَهْوَدٌ = هَوْدٌ, inf. n. تَهْوِيْدٌ, *He went, or proceeded, gently, or in a leisurely manner,* (S, L, K,) like the manner termed ذَبِيبٌ: from الْهَوَادَةُ. (S, L, K.) It is said in a trad., اُسْرِعُوا الْمَشَى فِي الْجَنَازَةِ وَلَا تَهْوَدُوا كَمَا أَتَرَعُوا الْمَشَى فِي الْيَهُودِ وَالنَّصَارَى [Make ye your pace to be quick at a funeral, and go ye not in a gentle or leisurely manner like as go the Jews and the Christians]. (S.) See also 5. — هَوْدٌ, (L,) inf. n. تَهْوِيْدٌ, (S, L, K,) *It beverage, or wine, intoxicated (S, L, K) a person: and rendered him languid, and caused him to sleep.* (L.) — تَهْوُدٌ, inf. n. تَهْوِيْدٌ and تَهْوَادٌ; (L, K:) and تَهْوُدٌ; (TA:) *He uttered a weak, gentle, (L, K,) and languid, (L,) voice.* (L, K.) — هَوْدٌ, inf. n. تَهْوِيْدٌ (S, L, K) and تَهْوَادٌ; and تَهْوُدٌ; (K:) *He was low, not loud, in speech, or utterance.* (S, L, K.) — هَوْدٌ, inf. n. تَهْوِيْدٌ (L, K) and تَهْوَادٌ; and

تَهَوَّدَ; (L;) *He was slow, or tardy, in his pace,* (L, K,) and *gentle.* (L.) — هَوَّدَ *He (a man) rested; or was still, quiet, or at rest.* (Abu-Malik, L.) — هَوَّدَ, inf. n. تَهَوِّدُ, *He slept.* (S, L.) — هَوَّدَ, inf. n. تَهَوِّدُ and تَهَوِّدُ; and تَهَوَّدَ; *He was gentle; he acted, or behaved, in a gentle manner.* (L.) — Also, *The murmuring and gentle sounding of the wind over sand.* (L.) = هَوَّدَ, inf. n. تَهَوِّدُ, *He ate of a camel's hump;* (K;) or *what is termed هَوْدَةٌ.* (TA.)

3. هَاوَدَ, (A,) inf. n. مَهاوِدَةٌ, (S, A, L, K,) *He made peace with him; reconciled himself with him;* (A;) syn. of the inf. n. مَوَادَعَةٌ, (A, L;) in the K, مَوَاعِدَةٌ, which is a mistake; (TA;) and مَصَالِحَةٌ, (S, L,) and مَبَادِنَةٌ: (TA;) and also مَرَاجَعَةٌ [app. signifying the restoring a person, or taking him back, into one's favour]. (TA.) — *He inclined towards him reciprocally;* syn. مَائِنَةٌ: and هَاوَدَا *They two inclined each towards the other;* syn. مَائِلًا: (TK;) syn. of the inf. n. مُمَائِنَةٌ. (S, L.) — *He returned to him, or it, time after time;* syn. عَاوَدَهُ: (TK;) syn. of the inf. n. مَعَاوَدَةٌ. (K.)

5: see 1 and 2. — تَهَوَّدَ فِي مَشْيِهِ *He walked gently, imitating the motions of the Jews in their reciting or reading.* (El-Baṣṣūr.) See also 2. — تَهَوَّدَ *He became allied, or allied himself, or sought to ally himself,* (تَوَصَّلَ, K, and تَقَرَّبَ, El-Baṣṣūr,) *by a bond of relationship; or by some other sacred or inviolable bond or tie, or a quality &c. to be regarded as sacred or inviolable or rendering him entitled to respect or reverence.* (K, El-Baṣṣūr.) See also مَتَهَوَّدَ.

يَهَوِّدُ: see يَهَوِّدُ.

هَوْدَةٌ: see هَوْدَةٌ.

هَوْدَةٌ *A camel's hump:* (S, K;) or the *base of the hump:* (Sh, L;) as also هَوْدَةٌ: (L;) pl. هَوْدٌ: (S, L, K;) [or rather, this is a coll. gen. n., and هَوْدَةٌ is the n. un.].

هَوَادَةٌ *Gentleness; lenity;* (A, L, K;) and *that kind of conduct whereby one hopes to effect the adjustment of an affair between a people:* (L, K;) *quietness:* (L;) *peace, or reconciliation:* inclination, or affection: (S, L;) *favour, or partiality:* (L;) *facilitation, whereby a person is indulged in an affair.* (L, K.) Ex. لَا تَأْخُذْهُ *Quietness with respect to a restrictive ordinance of God, with favour or partiality towards any one, will not affect him, or influence him. And هَوَادَةٌ فِيكَ هَوَادَةٌ Favour or partiality with respect to thee will not affect him, or influence him.* (L, each from a trad.) — هَوَادَةٌ also signifies *A sacred or inviolable bond*

or tie; or a quality &c. to be regarded as sacred or inviolable, or rendering one entitled to respect or reverence: and a bond of relationship. (L.)

هَائِدٌ *Returning* (Msb) [*from evil to good or from good to evil: see 1:*] *repenting and returning to the truth:* (S, L;) pl. هَوْدٌ, (S, A, L, Msb,) like as بَزَلٌ is pl. of بَزَلٌ. (S, L, Msb.)

يَهَوِّدُ and يَهَوِّدُ and يَهَوِّدُ [the second of which is the most common,] signify the same, (S, A, L, Msb, K,) *A certain tribe; [namely, the Jews:]* (L:) يَهَوِّدُ is said by some to be originally يَهَوِّدُ, and arabicized by the change of د into د; but ISd disapproves of this assertion: others say, that it is from هَادَ “he repented:” (L:) it is imperfectly decl., because it is a proper name and of the measure of a verb; and [of the fem. gen., as it is said to be in the S and L,] because it means a قَبِيلَةٌ: but it is allowable to prefix to it the art. ال, and to say يَهَوِّدُ: (Msb:) this, however, is allowable only on the ground of its being, with the art. prefixed, for يَهَوِّدِيُونُ; for it is of itself determinate: (S, L:) [thus] يَهَوِّدُ is [as it were] pl. of يَهَوِّدِيٌّ: (L:) which is the rel. n. of يَهَوِّدُ, or, accord. to Sgh, of يَهَوِّدَا [or Judah], thus written by him with the unpointed د in this instance, the son of يَعْقُوبُ [or Jacob]: (Msb:) يَهَوِّدُ (sometimes, TA) has يَهَوِّدَانُ as a pl.: (K:) this pl. occurs in a poem of Hassán: (TA:) Fr, says, of هَوْدَا, in the Kur, ii, 105, that it is for يَهَوِّدَا [app. a mistake for يَهَوِّدُ]; or that it may be pl. of هَائِدٌ. (L.)

يَهَوِّدِيٌّ: see يَهَوِّدُ.

الْيَهُودِيَّةُ *The Jewish religion.* (L.)

مَهَوِّدٌ [in some copies of the S, مَهَوِّدٌ,] *A low, not loud, singing.* (S, L.) — مَهَوِّدٌ also signifies *Gladddening, and diverting;* syn. مُطَرِّبٌ and مُلْهِ. (IAar, L.)

مَتَهَوِّدٌ *Allied, or allying himself, or seeking to ally himself,* (مَتَوَصَّلٌ, IAar, Sh,) *by what is termed هَوَادَةٌ.* (IAar, Sh, L.) See 5.

هود

الْهُودَةُ, (L, K,) or هَوْدَةٌ, [without the art. ال, as a proper name,] (S, L,) written by Ed-De-meere with damm, but fault has been found with him for this, (MF,) [The bird called] the قَطَاة: (S, L, K:) or, as some say, the female قَطَاة: (L:) or هَوْدَةٌ, (as a determinate noun) is the name of a certain bird, (L, K,) different from the above: (L:) pl. هَوْدٌ, (as in the CK and a MS copy of the K) or هَوْدٌ, formed by eliding the augmenta-

tive letter: (TA:) [and this seems to be the correct reading; for it occurs in a verse, cited in the TA, in which the measure required it to be of one syllable: it therefore appears that هَوْدٌ is a coll. gen. n., of which the n. un. is with ة.]

هور

1. هَارَهُ, (K,) [aor. يَهْوَرُ,] inf. n. هَوْرٌ, (TA,) *He threned it down; pulled it down; pulled it to pieces; or demolished it; namely, a building;* (K;) and in like manner, a جُرْفٌ [i. e. an abrupt, water-worn, bank, rising by the bed of a torrent or stream]; (TA [in which هَوْرٌ is given as an inf. n. of this verb; but it is more probably an inf. n. of the intrans. verb only, agreeably with analogy;]) as also هَوْرَهُ, (S, A,) the pronoun relating to a building, (A,) and to a جُرْفٌ; (S;) and هَيْرَهُ [in illustration of which see what is said of تَهَيَّرَ, below]; (S, art. هير;) and تَهْوَرَهُ, in which the pronoun relates to the upper part of a جُرْفٌ, or to the brink of a well. (TA.) — هَارَ الْقَوْمَ, (K,) aor. يَهْوَرُهُم, inf. n. هَوْرٌ, (TA,) † *He slew the people, and threw them down prostrate, one upon another,* (K,) like as when a جُرْفٌ falls down. (TA.) And [in like manner you say,] ضَرَبَ فَلَانًا قَهَارَةً + *He smote such a one and prostrated him;* as also هَوْرَهُ. (K, * TA.) — هَارَ, (S, A, Msb, K,) aor. يَهْوَرُ, inf. n. هَوْرٌ (S, Msb) and هَوْرٌ, (S,) *It became thrown down, pulled down, pulled to pieces, or demolished; or it fell in ruins, or to pieces;* (S, A, K;) said of a building, (K,) and of a جُرْفٌ [explained above]; (S, A;) as also تَهْوَرُ and تَهْوَرُ (S, A, K) and تَهَيَّرَ, (K,) which last has ي as being interchangeable with و, or it may be of the measure تَفَعَّلَ [originally تَهَيَّوَرُ]: (TA:) or *it fell; it fell, or tumbled, down; it collapsed; broke down;* said of a building; (TA;) as also تَهْوَرُ and تَهْوَرُ; (Msb, TA;) said of a building, (TA,) and of a جُرْفٌ, (Msb,) or of the upper part of the latter, and of the brink of a well; (TA;) [and تَهَوَّرَ, q. v., probably signifies the same:] or *it cracked, without falling;* said of a جُرْفٌ: (Msb:) or *it cracked in its hinder part, remaining yet in its place;* said of a building. (TA.)

2. هَوْرَهُ: see هَارَهُ, in two places.

5. تَهْوَرُ: see هَارَ, in two places; in the former of which, تَهَيَّرَ is also mentioned as syn. with تَهْوَرُ. — † *He plunged, or fell, into an affair with little care [for the consequence thereof]:* (S, K:) or تَهْوَرُ فِي الْأُمُورِ *he plunged, or fell, into affairs without thought, or reflection, or consideration:* (A:) or تَهْوَرُ is a state, or condition, adventitious to the irascible faculty, by reason of which one ventures upon affairs not fit, or meet, to be ventured upon; as the fighting with unbelievers

when they are more than double the number of the Muslims. (KT.) = تَهْوَرُ : see هَارَةٌ.

7 : see هَارَ, in two places.

8. اهْتَوَّرَ : see هَارَ, last signification. — It (a thing, S) perished. (S, K.)

هَارَ and هَارِ, (S, A, Mṣb, K,) the latter formed by transposition from the former, [first into هَارِي, and then into هَارَ,] (S, TA,) like as شَاكِيَ السِّلَاحِ is changed into شَاكِيَ السِّلَاحِ, (S,) applied to a building, (K,) and to a جُرْفَ, [explained above, (see هَارَةٌ,)] (S, A, Mṣb,) Becoming thrown down, pulled down, pulled to pieces, or demolished : (S, A, K:) or falling; falling, or tumbling, down : (IAar:) or cracking, without falling : (Mṣb:) or cracking in its hinder part, remaining yet in its place. (TA.) See an ex. of the latter voce جَفَرُ : and another in the Kur, ix. 110.]

مَهْوَرٌ A man plunging, or falling, or who plunges, or falls, into an affair with little care [for the consequences thereof]. (S.) See 5.

هوس

هَوَسٌ Somewhat of madness, or insanity, or diabolical possession, (S, A, K,) in the head : (A:) or a vertigo, or giddiness, and confused noise, in the head. (A, TA.) — Hence used by the vulgar to signify Hope. (TA.)

مَهْوَسٌ Affected with somewhat of madness, or insanity, or diabolical possession. (Ibn-'Abbād, K.) — A man who talks to himself. (A.) — Sometimes, One who is affected with melancholy, and with vain, or unprofitable, suggestions. (TA.) — And One who occupies himself with the science of alchemy. (TA.)

هوش

1. هَاشَ, aor. هَوُوشَ, inf. n. هَوُوشٌ, (S, A, Mṣb,) It (a company of men) was, or became, in a state of conflict and faction, sedition, discord, or dissension : (Mṣb:) he, or it, (a number of people,) fell into a bad state, or state of disorder or disturbance; as also هَوُوشَ, like سَمِعَ; [indicating that its aor. is َ, and its inf. n. as above;] and تَهْوُوشَ : (TA:) it (a company of men, S, A) was, or became, roused, or excited; (A, TA;) in a state of commotion, agitation, convulsion, tumult, or disturbance; (S, A, TA;) and in like manner, هَوُوشَ, said of the belly, it was, or became, in a state of commotion, agitation, &c., by reason of leanness : (S:) or هَوُوشَ, like سَمِعَ, [see above,] (K,) aor. َ, inf. n. هَوُوشٌ, (TK,) he (a man, TK) was, or became in a state of commotion, agitation, &c.; or his belly became small, syn. صَغُرَ, (K, TA, [or empty, صَغُرَ being perhaps a mistranscription for صَفُرَ, for it is said in

another part of this art. in the TA that هَوُوشٌ signifies “the belly’s being empty,”] by reason of leanness; from IF: (TA:) or it (the belly) became so. (IF, TA.) — هَاشَتِ الْإِبِلُ, (JK, TA,) or الْخَيْلُ, (A,) فِي الْعَقَارَةِ, (JK, A,) aor. تَهْوُوشَ, (JK, TA,) or the horses, (A,) took fright, and ran away at random, (JK, A, TA,) and became dispersed, (TA,) or separated themselves, (JK,) and went to and fro, (JK, A,) in the hostile sudden attack made by a party of armed horsemen. (JK, A, TA.) — هَشْتُ إِلَى فَلَانٍ became agile or brisk, and advanced towards such a one. (TA.) And هَاشَ أَهْلَ الْحَرْبِ بَعْضُهُمْ لِبَعْضٍ The warriors became agile or brisk, and hastened one to another; [in like manner] تَهَاشَوْا. (A.) = Also, [aor. and] inf. n. as above, He collected: and mixed, or confused, or confounded. (TA.) You say, هَشْتُ مَالًا حَرَامًا I collected unlawful wealth. (Sgh, TA.) And هَاشَهُمْ and هَوُوشَهُمْ He mixed, or confused, or confounded, them; and collected them hence and thence. (A.) See also 2.

2. هَوُوشٌ : see 1, first sentence: — and see 5. = Also, هَوُوشَهُمْ I occasioned variance between them, or among them. (Mṣb.) And هَوُوشَ بَيْنَهُمْ He created, or excited, disorder, disturbance, discord, or dissension, between them, or among them. (TA.) — And hence, (Mṣb,) هَوُوشَ, (S, Mṣb, K,) inf. n. تَهْوُوشَ, (K,) He mixed, confused, or confounded, (S, Mṣb, K, TA,) a company of men, (S, TA,) one with another; (TA;) and general rules; (Mṣb;) and anything. (S.) See also 1, last sentence: and see شَوُوشَ. [Hence also,] هَوُوشَتِ الرِّيحُ بِالتَّرَابِ The wind brought the dust of various sorts [mixed together]. (S,* IF, K.)

3. هَاوُشَهُمْ He mixed, mingled, or consorted, with them : (K:) or did so to create, or excite, disorder, disturbance, discord, or dissension; or to make mischief : (TA:) and مَهَاوُشَةٌ signifies conflicting; like مَنَاوُشَةٌ. (TA, art. نَوْش.)

5. تَهْوُوشَ : see 1, first sentence. — Also تَهْوُوشُوا They mixed, or mingled, together; or became mixed, confused, or confounded, together; as also تَهَاشَوْا; (K;) and هَوُوشُوا. (JK, TA.) — And تَهَوُوشُوا عَلَيْهِ They collected themselves together against him. (IF, Mṣb, K.)

6. تَهَاشَوْا : see 1, near the end: — and see 5.

هَوُوشٌ A large number : (S, K:) or, as the women of Temeem say, a multitude of men; and of beasts of carriage; as also بَوُوشٌ (Abou-'Admān:) and men collected together in war. (TA.) You say, جَاءَ بِالْبَوُوشِ الْهَاشِ He came

with multitude, or the multitude; (K;) like as you say, جَاءَ بِالْبَوُوشِ الْبَاشِ. (TA.)

هَوُوشَةٌ Conflict and faction, sedition, discord, or dissension : (A'Obeyd, S, A, Mṣb, K:) excitement : commotion, agitation, convulsion, tumult, or disturbance : (S, A, K:) and confusion : (A, Mṣb, K:) and هَوُوشَةٌ is like هَوُوشَةٌ; (TA;) or signifies war. (JK.) You say, وَقَعَتْ هَوُوشَةٌ فِي السُّوقِ [Conflict and faction, &c., happened in the market]. (A.) And it is said in a trad., إِيَّاكُمْ وَهَوُوشَاتِ اللَّيْلِ وَهَوُوشَاتِ الْأَسْوَاقِ (S, TA) Beware ye of the misfortunes, calamities, or evil accidents, of night; and of the wrong courses, and trickery and robbery, of the markets. (TA.) هَوُوشَاتِ السُّوقِ, thus related by Th, but not explained by him, is thought by ISd to mean The confusion of the market, and the defrauding there practised in buying and selling. (TA.) See also هَيْشَةٌ in two places.

هَوُوشَةٌ A mixed, or confused, assembly, company, or assemblage, of men; ('Arrām;) as also هَوُوشَةٌ (K,* TA:) and هَوُوشَاتُ, [the pl. of the former,] collections of men, and of camels, (S, K,) mixed, or confounded, together : (S:) and what is collected of unlawful wealth or property; (K,* TA;) and of lawful. (TA.) See also مَهَاوُشٌ. = See also هَوُوشَةٌ.

هَوُوشَةٌ : see هَوُوشَةٌ.

هَوُوشٌ and هَوُوشَةٌ Camels unlawfully collected : (JK:) or the latter, camels taken from this and that place : (TA:) and the latter also, camels taking fright and running away at random. (JK.) See also هَاشٌ.

هَاشَةٌ : see هَوُوشٌ. = إِبِلٌ هَوُوشٌ, [pl. of هَاشَةٌ,] Camels taking fright and running away at random, in a state of confusion, attacked by a party of armed horsemen : (Lth:) or taking fright and running away at random, (JK, A,) separating themselves, (JK,) and going to and fro. (JK, A.) See also هَوُوشٌ. = هَاشَةٌ A great viper. (TA.)

تَهْوُوشَ :

تَهَوُوشَ :

تَهَاشَوْا and تَهَوُوشَ :

مَهْوُوشَ :

see مَهَاوُشٌ.

مَهَاوُشٌ What is gotten by force or theft : (K:) or any wealth, or property, (S,) that is gotten by unlawful means, (JK, S,) such as force and theft and the like : (S:) pl. of مَهْوُوشٌ : (A:) or as though pl. of this latter word, as signifying collected; and mixed, confused, or confounded. (TA.) It is said in a trad., مَنْ أَصَابَ مَالًا مِنْ

مَبَاوَشْ أَذْهَبَهُ اللَّهُ فِي تَهَابَرٍ [Whoso getteth wealth, or property, of such as is unlawfully acquired, God will make it to pass away in places of destruction]: (S:) but this is variously related; some saying تَهَابَشْ; and some, تَهَاوَشْ; and some, تَهَاوَشْ, with ن, which is explained in the K as signifying مَظَالِم: the relation given in the S is that which is commonly known by the lexicologists; but all are correct, excepting that تَهَاوَشْ, with ت, and with a kesreh to the و, is disapproved by some of the lexicologists: (TA:) this last word is a contraction of تَهَاوِشْ, pl. of تَهَاوِشْ, of the measure تَفْعَال from تَهَوَّشَ (K, TA,) meaning “the collecting”; and “mixing,” “confusing,” or “confounding”: (TA:) or from هَشَّتْ مَا لَا حَرَامًا. (Sgh, TA.) A poet says,

تَأْكُلُ مَا جَمَعْتَ مِنْ تَهَاوِشْ

[Thou eatest what thou hast collected of things unlawfully acquired]. (Sgh, TA.)

هووع &c.

See Supplement.]

هيا

1. هَاء, aor. يَهَاء and يَهِي, (K; the latter not of respectable authority, Lh:) inf. n. هَيْتَ, *He was, or became, of good, or goodly, form or appearance, or other properties denoted by the term هَيْتَ*, q.v. (K.) — هِيُو, accord. to the K, signifies the same: but see below. — هِيُو, accord. to IHsh and others, the only verb of this form whose medial radical letter is ي: (MF:) accord. to the K, syn. with هَاء, in a sense indicated above: but IJ states that it has a superlative sense; that it is to be classed with قَصُو “excellent [or how excellent (see بَطُو voce بُطَان)] is he in his judging!” and رَمُو “excellent [or how excellent] is he in his throwing, or shooting!” [wherefore it signifies *Excellent, or how excellent, is he in his form or appearance!* &c.]; and that it is, like قَصُو [and رَمُو], invariable [as to person, tense, and mood]. He observes that, as a verb of the measure فَعْل is formed from one whose final radical letter is ي, [as قَصُو and رَمُو from قَضَى and رَمَى], so is this formed on the same measure from a verb whose medial radical letter is ي: and that it is invariable [as to person, tense, and mood,] because of its resemblance, in its superlative sense, to the class of verbs of wonder, and to نَعِم and نَعَس. He further remarks, that they [the Arabs] have abstained from forming a verb on the measure فَعْل [variable as to person, tense, and mood,] from one whose medial radical letter is ي, fearing to make what is difficult to pronounce still more so; for in that case they would be obliged to say بُعْتُ, أُبُوع, and بُوعَا; and, as

would also happen if a variable verb of the same measure were formed from one whose final radical letter is ي, the change of ي into و, which is more difficult to pronounce, would thus become frequent. (TA.) — هَاء إِلَيْهِ, aor. يَهَاء, inf. n. هَيْتَ, *He desired, longed for, longed to see, him or it.* (K.)

2. تَهِي, inf. n. تَهِيْتَه, [primarily signifies *He invested him with, or made him to have, هَيْتَ*, as meaning *garb, guise, &c.* See Bd xviii. 9. — And hence,] *He prepared, provided, disposed, arranged, or put into a right, or good state, &c.* (S, K.) [And hence, *He rendered an affair feasible, or practicable; he facilitated it.*]

5. تَهِي, [He, or it, was, or became, prepared, provided, disposed, arranged, or put into a right or good state, &c. And hence, *It (an affair) was, or became, feasible, or practicable: and it (a thing) was, or became, attainable, or within power or reach.* — تَهِي لِلْأَمْرِ; and هَاء لَهُ (S, K.) aor. يَهَاء (K) and يَهِي, (S, K.) inf. n. هَيْتَ (S:) *He prepared himself for the thing.* (K.) Ex. وَقَالَتْ هُنْتُ لَكَ And she said, *I have prepared myself for thee:* accord. to one reading [for هَيْتَ, in the Kur, xii. 23]. (Akh, S.) — [See also تَهِي, (Msh, K, art. اتى, &c.,) or تَهِي, (S, art. اتى, &c.,) *The thing, or affair, was, or became, feasible, or practicable, to him; and the thing was attainable.* — تَهِي لِلْبَيْتَاءِ, *He was ready, or about, to weep:* a phrase of frequent occurrence; like أَرَادَ الْبَيْتَاءِ, and هَمَّ بِالْبَيْتَاءِ. (S, art. جهش, &c.)

6. تَهَابُوا عَلَى ذَلِكَ They agreed together upon that, or to do that. (K, * TA.)

هِي and هِي The calling, or a call, to food and beverage. (K.) — The calling, or a call, to camels to drink: (K:) or, [rather,] a call to camels to food, or provender. (TA.) — [See arts. حِيَا and حِيَا]

[Oh! what has happened to me?] an expression of regret; هِي being a word signifying *regret* for a thing that passes away from one, or escapes him: (S, TA:) or, (as some say, TA,) an expression of wonder: (K:) see also يَهِي, which are syn. with يَهِي, and يَهِي, (TA:) or هِي, (accord. to certain of the lexicologists, as related by IB, TA,) is an imperative verbal noun, signifying *Attend!* (تَهِي); like صَه, which signifies “Be silent!” (K:) the interjection يَهِي being put before it in like manner as it is in the saying of Esh-Shemmakh,

أَلَا يَا أَسْقِيَانِي قَبْلَ غَارَةِ سِنْجَالٍ

[Come now! O, give me to drink, before the

expedition of Sinjáb!]; (TA:) and هِي being indeclinable, with a vowel for its termination to obviate the occurrence of two quiescent letters, and with fet-hah as the final vowel because it is more easy of pronunciation than the others in this case. (K, TA.) — [See also art. شِيَا.]

هَيْتَ and هَيْتَ Form, fashion, shape, aspect, or appearance; figure, person, mien, feature, or lineaments; (S, TA:) guise; or external state or condition; (Msh;) state with regard to apparel and the like; or garb; (Lth;) state, condition, or case; quality, mode or manner of being: (K:) pl. هَيْآت and هَيْآت. (TA.) — حَسَنُ الْهَيْتَةِ [of goodly form, aspect, or appearance, guise, state of apparel, garb, &c.]. (S.) — [Also, goodliness of form &c.: see 1. See also سَمَتْ, for an addition.] — هَيْتَ عَارِضَةً, in Logic, *An accidental mode.* — أَقْبِلُوا ذَوِي الْبَيَّاتِ غُرَاتِهِمْ — in a trad., signifies, *Forgive ye the people of good qualities &c., who keep to one state and way, their slips.* It alludes to those who make a slip unwittingly. (TA.)

هَيْتَ: see هَيْتَ.

هِي: see what next follows.

هِي and هِي A person of good, or goodly, form or appearance, or other properties denoted by the term هَيْتَ. (K.)

مَهِيَا [Prepared, &c.] — Also i.q. وَرَدَ, q.v. (MF, art. ورد.)

مَهِيَا A thing respecting which persons have agreed together. (K, TA.)

مَهِيَا A camel that seldom fails of becoming pregnant when she has been covered. (K.)

هيب

1. هَابَ, (S, K, &c.,) first pers. هَيْتَ, originally هَيْتَ, (S,) aor. يَهَابَ, (S, K,) [originally يَهِيْبَ, and يَهِيْبَ, (IKtt, cited by MF,) imp. هَبْ, originally هَابَ, (S,) inf. n. هَيْتَ (S, K, Msh) and هَيْتَ (K); and هَيْتَ and هَيْتَ and هَيْتَ; (K:) [He revered, venerated, respected, honoured, dreaded, or feared, him or it;] he regarded him or it, i.e., anything, (TA,) with reverence, veneration, respect, honour, dread, or awe; (S, K, * Msh, TA;) and fear; (S, K;) cautious fear, or caution. (K, Msh.) — هَبْ Reverence men, [and] they will reverence thee. (TA.) — هَوْبَ, in which the original ي is changed into و, [He (a man) was regarded with reverence, veneration, or awe; with fear; or with cautious fear, or caution]. (S, K.)

2. هَيْبَتُهُ إِلَيْهِ *I made it to be regarded by him with reverence, veneration, or awe; with fear; or with cautious fear, or caution.* (S, K.)

4. اِهَاب بِصَاحِبِهِ *He called his companion.* And in like manner, اَهْبَتْ بِهِ إِلَى الْخَيْرِ *I called him, or invited him, to what was good.* (MF.) — اِهَاب بِالْإِبِلِ *He called to the camels, in driving them or urging them, by the cry* هَابْ هَابْ. (K.) — اِهَاب بِغَنَمِهِ *He (a pastor) cried out to his sheep, or goats, in order that they might stop, or return: and اِهَاب بِالْبَعِيرِ [He cried out to the camel, for the same purpose].* (S.) اِهَابَةُ is *The crying out to camels, and calling them.* (As and others.) — اِهَاب بِالْخَيْلِ *He called the horses, or called out to them by the cry* هَابْ هَابْ, (so in the S and in a MS. copy of the K: in the CK, هَابْ, or by the cry of هَبْ and هَبِي, meaning *Come! Approach! or Advance boldly!* (K.) Az remarks his having heard هَاب used [as a cry] only to horses; not to camels. (TA.) See هَبْ, in art. هَب.

5: see 1. — تَهَيَّنِي *It filled me with awe, or fear: (El Jarmee:) it made me to fear: (S, ISd, Mjb:) I regarded it with awe, or fear; i.q. تَهَيَّنْتُ. (Th:) I feared it; i.q. خَفَّتُهُ. (S, ISd, K.) Ibn-Mukbil says,*

- وَمَا تَهَيَّنِي الْمَوْمَاءُ أَرْكَبَهَا
- إِذَا تَجَاوَبَتِ الْأَصْدَاءُ بِالشَّعْرِ

[And the waterless desert fills me not with awe, or fear; (or makes me not to fear, &c.) I ride over it when the male owls (?) answer one another at early dawn: تَهَيَّنِي being for تَهَيَّنِي. (S, &c.)]

8: see 1.

هَبْ (K) and هَابْ and هَبِي (S, K,) [but respecting the second of these words see 4.] *Cries to horses, meaning, Come! Approach! (S, K,) or Advance boldly! (K.)*

هَبْ and هَبِي: see هَبْ.

هَابْ + A serpent. (K.) — هَابْ A calling to camels, in driving, or urging, them, by the cry هَابْ هَابْ. (K.) — See 4.

هَيَّانٌ } see هَائِبٌ, and مَهَيْبٌ.
هَيُوبٌ }

هَيْبَةٌ and مَهَابَةٌ: see 1. — [As substs., *Reverence, veneration, respect, honour, dread, or awe; fear; cautious fear, or caution.*] — Also, *great, reverend, or venerable, dignity; a quality inspiring reverence or veneration or respect or honour; venerableness; awfulness; a quality inspiring dread or awe.* (MF.)

هَائِبٌ: see هَيْبٌ.

هَيَّانٌ (K) or [rather] هَيَّانٌ: see هَائِبٌ. — هَيَّانٌ (TA, [see هَائِبٌ]) *A he-goat: (K:) explained by the word تَيْسٌ; but this is a signification not found [by SM] elsewhere, and appears to be a mistake for مُتَنَفِّشٌ; for in the L and other lexicons we find the word explained by مُتَنَفِّشٌ خَفِيفٌ, Scattered, and light; with a citation of the following verse of Dhu-r-Rummeh:*

- تَمَجَّحَ اللَّغَامُ الْهَيَّانُ كَأَنَّهُ
- جَنَى عَشْرٍ تَنْفِيهِ أَشْدَّهَا الْهَدْلُ

[She ejects from her mouth the scattered and light froth, as though it were plucked fruit of the 'oshar which the flabby sides of her mouth cast forth:] and we also find, in the R, قُطْنٌ هَيَّانٌ explained as signifying *cotton that is plucked, or teased with the fingers, so as to become scattered; syn. مُتَنَفِّشٌ: or هَيَّانٌ signifies, in the above-cited verse, accord. to some, Light, [which signification is also given in the K, but in the CK displaced; following, instead of preceding, the word الرَّاعِي, and without و before it;] and separated into small particles: (TA:) [or] the froth of the mouth of camels; (Az, K;) i.q. لَغَامٌ. (Mj, Sifr es-Sa'adeh:) Az cites the above verse; and says, that the fruit of the عَشْر [or asclepias gigantea] comes forth like a small pomegranate, and, when burst open, discloses what resembles [white] raw silk; to which the poet likens the froth of the camel's mouth. (TA.) — هَيَّانٌ (or هَيَّانٌ, TA,) *A pastor. (K, from Es-Seeráfee.) [Accord. to the CK, a light, or an active pastor: but see above.] — هَيَّانٌ (or هَيَّانٌ, TA,) Dust, or earth: syn. تُرَابٌ. (K.) — See هَائِبٌ.**

هَيَّانٌ: see هَيَّانٌ.

هَيَّابٌ } see هَائِبٌ.
هَيَّابَةٌ }

هَائِبٌ [act. part. n. of هَابْ, *Regarding with reverence, veneration, dread, or awe; with fear; with cautious fear, or caution;] fearing men.* (K.) This is the original [simple] epithet. (TA.) — The following, which are explained in the K in the same manner as the above, are intensive epithets: (TA:) namely هَيُوبٌ (S, K) and هَيُوبَةٌ (S, L,) [in which the ة is added to strengthen the intensiveness,] and هَيَّابٌ and هَيَّابَةٌ (S, K,) in which ة is added for the purpose above mentioned, (TA,) and هَيَّيبٌ (K,) which may be contracted into هَيَّيبٌ (TA,) and هَيَّيبَانٌ (K) and هَيَّيبَانٌ (S, K) and هَيَّيبَانٌ (K;) of which last two forms, the latter only is admitted by some of the learned; but MF admits only the former

of them; asserting هَيَّابَانٌ to be unknown as the measure of an unsound word, like as هَيَّابَانٌ is unknown as that of a sound word except in extr. instances; (TA;) [Having much reverence, veneration, dread, or awe; much fear; much cautious fear, or caution:] *fearing men [much]: (K:) a coward, who regards men with awe, or fear, &c.: (S:) [The last of these epithets is also explained in the CK as signifying having much fear, or very fearful; (كثير الخوف); and a coward: but in the TA and in a MS copy of the K, الخوف is omitted; and in the TA is added by the author, after كثير, the words من كل شئ; as though the meaning of the word were "much, or many, of any things:" the correct reading seems to be the former, and the meaning intended by SM, having much fear, or very fearful, of everything: in like manner] هَيُوبٌ signifies a man who fears everything. (TA.) — هَيُوبٌ [Faith is fearful, or very fearful; i.e.,] he who possesses faith fears acts of disobedience: occurring in a trad.: (S:) in this case, هَيُوبٌ is used in the sense of an act. part. n.: or it signifies [faith is feared; or regarded with reverence, &c.; i.e.,] he who possesses faith is feared, or regarded with reverence, &c.: in which case هَيُوبٌ is used in the sense of a pass. part. n. (TA.)*

هَذَا الشَّيْءُ مَهْيَبَةٌ لَكَ [This thing is a cause of awe, or fear, to thee]. (S.)

مَهَيْبٌ: see مَهَابٌ.

مَهَابَةٌ: see مَهَابَةٌ.

مَهَيْبٌ: see مَهَيْبٌ.

مَهَيْبٌ and مَهَيْبٌ (S, K,) the former agreeable with rule, (TA,) and مَهَيْبٌ (K) [respecting which see also هَائِبٌ,] and مَهَيْبَانٌ (Th, IM, K,) [Regarded with reverence, veneration, respect, honour, dread, or awe; with fear; with cautious fear, or caution;] a man whom others regard with reverence, &c.; (S;) a man whom others fear. (K.) — مَكَانٌ مَهَيْبٌ, formed from the verb هَوَيْبٌ, the original مَهَيْبٌ being changed into مَهَيْبٌ, (S, K,) A place regarded with awe, or fear; (S;) a place in which one is impressed with awe, or fear: as also مَكَانٌ مَهَابٌ (S, K:) مَهَابٌ signifies a place of awe, or fear. (IB.) — مَهَيْبٌ and مَهَيْبٌ and مَهَيْبٌ + The lion: (K:) because regarded with awe, or fear, by men. (TA.)

المَهَيْبُ: see المَهَيْبُ.

هَيْت

2. تَهَيَّنْتُ بِهِ (S, K,) inf. n. تَهَيَّنْتُ (TA,) as also هَوَتْ (S,) He cried out to him, and called

among a people. (A.) — **هَيْجَتْ** **السَّاقَةَ فَانْبَعَثَتْ** *I roused the she-camel, and she became roused.* (A.) — **هَيْجَهُ فَهَاجَ** *I roused him, and he became roused.* (TA.) — **هَاجَتْ لَهُ الدَّارُ الشَّوْقُ** *The dwelling excited his longing desire.* (A.) — **هَاجَ** *He, or it, disquieted, and scared, a person.* (L.) — **هَاجَ الْإِبِلَ**, inf. n. **هَيْجَ**, *He put the camels in motion, by night, towards the watering-place and pasture.* (L.) — **هَاجَتِ الْإِبِلُ** *The camels thirsted.* (K.) — **هَاجَ**, (inf. n. **هَيْجَ**, S, and **هَيْجَ**, TA.) **↑ It** (a plant, or herbage,) **dried up**: (S, K:) **[it withered:] it** (a leguminous plant) **became yellow**: (Msb:) or **dried up and became yellow**: and **became tall**. (L.) — **هَاجَتِ الْأَرْضُ**, inf. n. **هَيْجَ** and **هَيْجَ** and **هَيْجَانُ**, **↑ The plants, or herbage, or leguminous plants, of the land dried up.** (L.)

2: see 1 and 4.

3. **هَاجَهُ**, (TK,) inf. n. **هَيْجَ**, (S, K,) *He fought with him; engaged in a conflict, or combat, with him.* (TK.) — **يَوْمَ الْهَيْجِ** *The day of fight, conflict or combat.* (S, K.) — See 1.

4. **أَهَاجَتِ الرِّيحُ التَّبَثَ** **↑ The wind dried up, or caused to dry up, the plants, or herbage**: (S, K:) and **[so] هَيْجَتْهُ**. (O, K in art. صوع.) — **أَفْهَجْنَا الْأَرْضَ** **↑ We found the land to have its plants or herbage, dried up.** (S, K.)

5: see 1.

6. **تَهَاجُوا** **↑ They leaped, or sprung up, together, to fight, one against another.** (S, K.)

8: see 1.

هَيْجَ: see **هَيْجَ**.

هَيْجَ Civil war; or conflict and faction; or discord, or dissension; syn. **فِتْنَةٌ**. (L.) See **هَيْجَا**. — **Excitement of the blood**: or, of coitus: or, of longing desire. (L.) — **يَوْمَ هَيْجَ** *A day of wind: or, of clouds, or mist, and rain.* (K, TA: [but accord. to some copies of the K, instead of "and rain," "or, of rain."]) — **هَاجَ** **لَهُ هَيْجَ حَسَنٌ**, said with respect to a cloud, or body of clouds, when first rising; (Aq;) [meaning, *It hath had a good rising, or hath risen well, so as to present, at its first rising, a good, or promising, appearance: an expression like* **نَشَأَ**, q. v., art. **نَشَأَ**.] — **هَيْجَ**, **↑ Yellowness**: [app. in a plant]: (L:) or **a state of drying up.** (IAar, L.) See **هَاجَ**.

هَيْجَ, indecl., with kesreh for its termination, and **هَيْجَ**, *Cries by which a she-camel is chidden.* (K.) [See also **هَيْجَ**, in art. **هَيْجَ**.]

هَاجَةٌ A ewe that does not desire the ram: as though deprived of excitement. (M.) — **هَاجَةٌ** A female frog. (L, K.) See an ex. in a verse cited voce **صَبَارَةٌ**. — An ostrich. (L.) Pl. of both, **هَاجَاتُ**. (L, K.) Dim. **هَوَيْجَةٌ** and **هَيْجَةٌ**. (L.)

هَيْجَا: see **هَيْجَا**.

هَيْجَا and **هَيْجَى** (S, L, K) and **هَيْجَ** and **هَيْجَ** (L) the third [as also the fourth] originally an inf. n., (Msb,) *War.* (S, L, K.)

هَيْجَ: see **هَاجَ**.

هَيْجَ: see 1 and 3; and **هَيْجَا**.

هَيْجَ, and **هَيْجَ**, **↑ A thing, or person, that raises, rouses, excites, stirs up, or provokes, much**: each of these epithets having a trans. signification. The former is also used as a fem. epithet. (L.)

هَاجَ **↑ Anger; an ebullition of anger, rage, or passion; syn. فَوْرَةٌ.** (S, K.) Ex. **هَاجَ هَاجُهُ** **↑ His anger became roused, or excited; (S:) became violent; (TA;) he became inflamed with anger.** (A.) And **هَاجَ هَاجُهُ** **↑ The ebullition of his anger, rage, or passion, became appeased.** (S.) — **هَاجَ** (S, K) and **هَاجَ** (TA) **↑ A stallion excited by lust; initum appetens.** (S, K.) — **هَاجَ** **↑ Land of which the leguminous plants have dried up, or become yellow**: (S, K:) or, as in some lexicons, [and as in one copy of the S in my hands,] **and become yellow**: (TA:) or, **of which the leguminous plants have dried up.** (TA.) **بَقُلْ هَاجَ**, and **هَاجَ**, **↑ Leguminous plants dried up, or drying up, [and yellow].** (L.)

هَيْجَا A she-camel that is excited by desire for its accustomed place, and hastens thither. (S, K.) — See **هَيْجَا**. — **هَيْجَا** A camel that thirsts before [other] camels. (K.)

هيد

1. **هَيْدَ**, aor. **يَهْدُ**, inf. n. **هَيْدَ**; (S, L, K:) and **هَيْدَ**, (L, K,) inf. n. **تَهْدُ**; (TA;) *He moved, or put in motion,* (S, L, K,) a thing, (S,) or anything: this is the original signification. (L.) — **هَازَ**, aor. **يَهْدُ**, inf. n. **هَيْدَ** and **هَازَ**; (L, K;) and **هَيْدَ**; (K;) *It frightened, or terrified, and afflicted, distressed, or oppressed, a person.* (L, K.) — **هَازَ**, aor. **يَهْدُ**, inf. n. **هَيْدَ**; (L, K;) and **هَيْدَ**; (K;) *He repaired; put into a right or proper state.* (L, K.) It is said in a trad., with reference to the Mosque (of Moḥammad, L), **هَازَ**, (S, L,) meaning *Repair it*: (L:) or

pull it down, and then repair it: (S, L:) or *pull it down, and recommence the building of it, and repair it, and put it into a right or proper state.* (L.) — **هَازَ**, (Yaakooob, S, L, K,) aor. **يَهْدُ**, inf. n. **هَيْدَ**, and **هَازَ**; (L;) and **هَيْدَ**; (Yaakooob, S, L:) *He chid a man; and turned him away, or back, from a thing*: (S, L, K:) or **يَهْدُ** is only used with a negative in this sense. (Yaakooob, K.) — **هَازَ** *He removed a person or thing from his or its place.* (L, K.) — **هَازَ** *He or it disquieted, disturbed, or unsettled, a person.* (K.) — **هَازَ** *Such a thing does not move me; (L;) it does not disquiet, disturb, or unsettle, me; I am not moved by it; do not care for it, or regard it.* (S, L.) Accord. to Yaakooob, **يَهْدُ** is only thus used with a negative. (S, L.) One says, **لَا يَهْدُكَ هَذَا عَنْ رَأْيِكَ** *Let not this move thee at all from thine opinion.* (TA.)

2: see 1.

هَازَ: see **هَيْدَ**.

هَيْدَ and **هَازَ** and **هَيْدَ** (S, L, K) and **هَيْدَ** and **هَازَ** (IB, L) and **هَيْدَ** (L) *Cries by which camels are chidden* (S, L, K) and *urged.* (L.) — Also **هَيْدَ** *A mode of singing to camels, to urge or excite them*: (L:) or *the commencement of such singing*: (TA:) when a man is about to sing to camels for this purpose, he says **هَيْدَ هَيْدَ**, and then sings, or prolongs and modulates his voice. (L, TA.) — **هَيْدَ مَا لَكَ**, (T, L, K,) and **هَيْدَ مَا لَكَ**, (Sh, L,) and **هَيْدَ مَا لَكَ**, (L,) [What is thy state, or condition, or thy affair, or business?] forms of speech used in inquiring of a man respecting his state, or condition, or his affair, or business; (T, L, K;) like as you say **يَا هَذَا مَا لَكَ**. (T, L.) One says, **لَقِيَهُ فَقَالَ لَهُ هَيْدَ مَا لَكَ** [He met him, and said to him, What is thy state, &c.?] and **لَقِيْتُهُ** [I met him, and he said not to me, What is thy state, &c.?] (Lh, L,) and **يَا هَيْدَ مَا أَصْحَابُكَ**, and **يَا هَيْدَ مَا أَصْحَابُكَ**, [What is the state, &c., of thy companions?] (Ks, L,) and one says, **لَوْ شِئْتَنِي مَا قُلْتَ هَيْدَ**, meaning, [Hadst thou reviled me, or shouldst thou revile me, I had not said, or would not say,] What is thine affair? (Aq, on the authority of 'Eesà Ibn-'Omar.) When a stray-camel passes by a man, and he does not turn him aside, nor does he regard it, you say, **مَرَّ بَعِيرٌ**, and, as related by an Arab of the desert, **هَيْدَ مَا لَكَ**, with kesr to the د, [A camel passed by, and he said not to him, What is thy state, &c.?] (AZ, L.) — **هَازَ** **مَا لَهُ هَيْدَ وَلَا هَازَ** *He has no motion*: (L, K:) or *neither هَيْدَ nor هَازَ is to be said to him; meaning, he is not to be moved, nor withheld*

from a thing, nor chidden away from it. (S, L.) — هَيْدٌ i. q. هَيْدَبٌ A flabby pubes. (Fr, in TA, voce كَعْتَبٌ.)

هَيْدٌ: see هَيْدٌ.

هَيْدَانٌ [whether with or without tenween is not shown] Cowardly; or a coward: (S, L;) a heavy, cowardly man; like هَذَانُ. (L.)

هبر

2. هَبْرَةٌ: see هَوْرَةٌ.

5. تَهَبَّرَ: see تَهَبَّرَ.

هيش

1. هَيْشٌ aor. يَهْشُ (S,) inf. n. يَهْشُ (S, K,) The people, or company of men, were, or became, in a state of commotion and excitement, (S, K,*) عَلَيْنَا against us. (S.) — هَاشَ الْقَوْمُ بَعْضُهُمْ إِلَى بَعْضٍ The people, or company of men, leaped, or sprang, one, or one portion, towards another, for fight, or conflict: (TA:) and هَاشَ النَّاسُ بَعْضُهُمْ إِلَى بَعْضٍ The men, or people, leaped, or sprang, one, or one portion, towards another, (JK,) in the slightest kind of conflict. (TA.) — هَاشَ فِي النَّاسِ (JK, TA,) inf. n. يَهْشُ (JK, K,) He created, or excited, disorder, disturbance, discord, or dissension, between, or among, the people; made mischief among them. (JK, K,*) — هَاشَ الرَّجُلُ (JK,) inf. n. يَهْشُ (JK, K,) The man used, or uttered much foul speech or language. (JK, Sgh, K,*) — هَاشَ, aor. as above, (TA,) and so the inf. n., (Fr, K,) He collected. (Fr, K, TA.) [In this sense, as well as the first, it is like هَاشَ having هَوَشَ for its inf. n.]

5: see 1.

هَيْشَةٌ i. q. هَوَشَةٌ (S, K,) Conflict and faction, sedition, discord, or dissension. (JK, K,) It is said in a trad., (TA,) لَيْسَ فِي الْهَيْشَاتِ قَوْدٌ, (K, TA,) or, accord. to one relation, فِي الْهَوَشَاتِ (TA,) There is no retaliation for one slain in cases of conflict and faction, &c., when the slayer is unknown. (K, TA.) And هَيْشَاتُ اللَّيْلِ and هَيْشَاتُ الْأَسْوَاقِ is like هَوَشَاتُ. (TA.) — A company of men: (JK, S:) or a mixed, or confused, company. (K.)

هيض

1. هَاضَةٌ aor. يَهْضُ (S, K,) inf. n. يَهْضُ (S,) He broke it, namely, a bone, after it had become

set; as also هَاضَةٌ (S, K:) and in like manner, a wing. (TA.) — † It (a thing) made him to fall back into his disease; (S, A, TA;) and so هَاضَةٌ إِلَى مَا بِهِ. (TA.) You say also, هَاضَ الْحُزْنَ الْقَلْبَ + Grief affected the heart time after time. (TA.) And هَاضَ الْغَرَامُ † [Vehemence of desire] returned to him a second time. (A, TA.) — † It softened him, or it. (TA.) And so IAqr explains the verb as occurring in the saying of 'Aisheh, بِالنَّاسِ مَا نَزَلَ بِأَبِي لَهَاضًا [Had that befallen the firm mountains which befell my father,] it had softened them. (TA.) [See also an ex. of a similar meaning voce ظَلَعُ.] — † It (drowsiness) made him languid. (A, TA.) — † He broke him, or defeated him: as in the imprecation uttered by 'Omar the son of 'Abd-el-'Azeez against Yezed the son of El-Mohelleb, when he broke his prison, and escaped, قَدْ أَكْثَرُ اللَّهُ إِلَهُ قَدْ هَاضَنِي قَبْضُهُ (أَرْخَلَ عَلَيَّ), or defeated me, and encroached on me (أَرْخَلَ عَلَيَّ), then do Thou break him, or defeat him, and requite him for that which he hath done. (TA.)

2. هَيْضَةٌ + He roused, excited, or provoked, him; and it, namely the heart. (IB.)

5: see 7: = and see also 1.

7. هَاضَ It [a bone] broke, or became broken, (JK, K,) after having been set; (JK,) and هَاضَ signifies the same. (K.)

8: see 1.

هَيْضٌ + Any pain following upon pain. (S, TA.) See also هَيْضَةٌ. — † Softness. (TA.)

هَيْضَةٌ (Lth, K,) or هَيْضٌ (JK,) + A disease after a disease: a return of anxiety, or disquietude of mind; and of grief. (Lth, JK, K.) — هَيْضَةٌ + He has a purging and vomiting together; [i.e. the cholera: used in this sense in the present day:] (S, K:) or a discharge of the belly alone. (TA.) You say also, أَصَابَتْ فَلَانًا هَيْضَةٌ, meaning + A change of his temperament, such as often occasions laxness of the bowels, causing a frequent going to and from the privy, affected such a one, from the disagreement with him of something which he had eaten. (TA.) — † In him is the languor produced by drowsiness. (A, TA.)

هَيْضٌ A bone broken after having become set; (S, A, K;) as also هَيْضٌ (S) and هَيْضٌ (S, A.)

هَيْضٌ: } see هَيْضٌ.
هَيْضٌ: }

هَيْضٌ [A beast] that has had a leg broken, and has recovered, and has been hastily laden and driven, and whose bone has consequently broken a second time, after it had become set and nearly well: or, accord. to Ish, one that has been diseased, and recovers, and is hastily put to work, so that he is distressed thereby; or that eats food, or drinks beverage, and in consequence relapses into disease. (TA.)

هبط

1. مَا زَالَ يَهْطُ, inf. n. هَاطٌ; and مَا زَالَ يَهْطُ; هَاطٌ وَمَاطٌ; He ceased not to be engaged in crying out, or vociferating, or calling for aid or succour; and in evil, or mischief; and raising a clamour, or confused noise. (K.) IK† says, that يَهْطُ has no pret. (TA.) [See also 3.]

3. هَاطٌ [in the senses assigned to it in what here follows] is an inf. n. of which the verb [هَاطَ] is obsolete. (L.) You say, مَا زَالَ يَهْطُ He ceased not to be in a state of approaching, or drawing near, and retiring to a distance: (K:) or هَاطٌ signifies the act of advancing: (Lh:) or هَاطٌ and مَاطٌ respectively signify the most vehement driving in coming to water, and the most vehement driving in returning from water; and the meaning is, going and coming: (Abou-Talib:) or both signify the being in a state of commotion, tumult, or disturbance; as some say, arising from their saying "No, by God," and "Yes, by God:" (TA:) [it is also said that] مَاطٌ [which is likewise an inf. n. of مَاطَ] signifies the act of crying out, or vociferating; and raising a clamour, or confused noise; [(see also 1;) and so, app., هَاطٌ; for it is immediately added,] one says, وَقَعَ الْقَوْمُ فِي هَاطٍ وَمَاطٍ [as though meaning the people, or company of men, fell into vociferating, &c.]. (S.) هَاطٌ وَمَاطٌ is also said to signify Between them two is low, faint, or gentle, speaking. (TA.) [See مَاطٌ.] — Accord. to IAqr, هَاطٌ signifies He esteemed him weak. (TA.)

6. تَهَاطُوا They came together, or coalesced, and arranged, or adjusted, their affairs; (Fr., S, K;) contr. of تَهَاطُوا. (Fr, S.)

هَاطٌ and مَاطٌ are explained by IAqr as signifying Going and coming. (TA.)

[&c. هيج]

See Supplement.]

و

وَأَب

وَأُد

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5. **تَوَادَّتْ عَلَيْهِ الْأَرْضُ** *The earth, or the land, hid, or concealed him, and [as it were] removed him*: (T, :) formed by transposition from **تَوَدَّتْ**, [q.v. in art. **وَدَّ**]. (T.) See 8.

8. **تَوَادَّ** (originally **اَوْتَادَ**, S.) and **تَوَادَّ** *He acted, or behaved, with moderation, gentleness, or deliberation, moderately, gently, deliberately, or contr. of hastily: with gravity, staidness, sedateness, or calmness*: (T, S, M, A, L, Mṣb, K:) from **تَوَدَّ** [q.v.]: (S:) or from **وَادَّ** or, as some say, formed by transposition, and from **تَوَدَّتْ** *فِي قِيَامِهَا*, meaning “she (a woman) bent in her rising, by reason of her heaviness.” (T, L.) Ex. **تَوَادَّ فِيهِ**, and **اَتَادَ فِي أَمْرِهِ**, *He acted with moderation, gentleness, &c., in his affair*: (S, A, L, Mṣb:) and **فِي مَشْيِهِ** *in his walk, or pace, or gait.* (S, L.)

وَادَّ and **وَيْدَّ** *A sound, or noise*: (K:) absolutely: (TA:) or *a loud sound or noise*: (S, L, K:) as that of a wall falling, and the like. (L.) — *The sound occasioned by vehement or heavy treading of the ground: the heavy sound of the feet of camels.* (L.) — Also the former, (L,) or both, (K.) *The braying (هَدِير) of a camel.* (L, K.)

وَيْدَّة and **وَيْدَة** (L, K) and **مَوُودَة** (S, L, K) and, by abbreviation, **مَوُودَة**, (Abu-l-Abbās, T.) *A daughter buried alive.* (S, L, K.) — **الْمَوُودَة**: see **الْوَادَّ الْحَيُّ**, voce **وَادَّ**. (L.) — See **تَوَدَّ**. — See also **تَوَدَّ**.

وَادَّ *A man burying, or who buries, his daughter, or daughters alive.* (L.)

تَوَدَّ: see **تَوَدَّ**.

تَوَدَّ (T, S, M, L, Mṣb, K) and **تَوَدَّ** (M, L, K) and **تَوَدَّ**, without **و**, [i.e., **تَوَدَّ** or **تَوَدَّ**], (TA,) and **تَوَدَّ** (M, L, K) and **تَوَدَّ** (K:) the first originally **وَدَّ**; like as **تَوَدَّ** is originally **وَدَّ**; (T, L;) *Moderation; gentleness; deliberateness; a leisurely manner of proceeding, or of deportment, &c.; contr. of hastiness: and gravity; staidness; sedateness; calmness*: syn. **رَزَانَة**, (T, M, L, K,) and **تَمَهَّلَ**, (T, L,) and **نَاقَبَ**, (M, L, K,) and **سَكِنَ**. (Mṣb.) Ex. **فِي تَوَدَّ** *He did it in a moderate manner; with gentleness; &c.* (A.) And **مَشَى عَلَى تَوَدَّ** (S, Mṣb) [*He walked moderately; gently; &c.*]; *calmly; or quietly.* (Mṣb.) **مَشَى مَشْيًا وَكِيدًا** [*He walked moderately; gently; &c.*]; (S:) *calmly, or quietly.* (Mṣb.)

وَادَّ and **وَيْدَّ**: see **مَوُودَة** and **مَوُودَة**.

مَوَادِّ *Calamities*: (IAṣr, T, K:) formed by transposition from **مَوَادَّ**. (IAṣr, T.) See art. **اود**.

وَرَأَى: see **وَأَرَى**.

&c., See Supplement.]

وب

1. **وَبَّ** (originally **أَبَّ**, the **ا** being changed into **و**, Az,) inf. n. **وَبَّ**; and **وَبَّوَبَ**, inf. n. **وَبَّوَبَة**; *He prepared to charge, or make an assault, in battle.* (K.) See art. **أَبَّ**.

R. Q. 1. **وَبَّوَبَ**: see 1.

وبا

1. **وَبَّ**, (K, TA,) aor. **وَبَّ**, (S, K,) *وَبَّتِ الْأَرْضُ*, (CK,) or **وَبَّ**, (CK,) and **وَبَّوَبَ**, (accord. to the K: in the (S) and L and other lexicons, only this last aor. is mentioned; but it is asserted on the authority of AZ, who says that this form of the pret. is of the dial. of the Kūshayrees, that the aor. is **وَبَّ**, with kesr to the **و**, [contr. to analogy,] TA,) inf. n. **وَبَّ**; (K:) or **وَبَّ** and **وَبَّتِ**, aor. **وَبَّ** and **وَبَّتِ**, (Moo'ab and Jāmi') and **وَبَّوَبَ**, inf. n. **وَبَّوَبَة** and **وَبَّوَبَة** and **وَبَّوَبَة** (K, the **و** being changed into **ا** in the latter two); and with **و** without **و**, [i.e., **وَبَّوَبَ**]; (Moo'ab and Jāmi') and **وَبَّتِ**, (S, K,) like **عَبَّ**, [i.e., pass. in form, but neut. in signification,] (K,) aor. **وَبَّ**, (L and other lexicons,) in which, the **و** being changed into **ي**, the vowel of the first letter necessarily becomes kesr, (TA,) or **وَبَّوَبَ**, (S,) inf. n. **وَبَّوَبَة**; (K, TA: in the CK **وَبَّوَبَ**, or **وَبَّوَبَ**; (S, L, &c.); and **وَبَّوَبَاتِ**, (S, K,) inf. n. **وَبَّوَبَاتِ**; (TA:) *The land was, or became, afflicted with* **وَبَّوَبَة**: (K:) or, *much afflicted with disease.* (S.) = **وَبَّوَبَة**, aor. **وَبَّوَبَ**; (K; contr. to rule, which requires that the aor. should be **وَبَّوَبَ**; MF;) and **وَبَّوَبَ**; *He put the utensils, or goods, one upon another; or packed them up: or he prepared, set in order, or arranged, them; syn. عَبَّ.* (K.) = **وَبَّوَبَة**; (S, K: Ibn-El-Mukarram says, I think that Th has mentioned **وَبَّوَبَاتِ**, without tesh-deed; but I am not confident of it; TA;) and **وَبَّوَبَة**, inf. n. **وَبَّوَبَاتِ**; (S, K;) dial. vars. of **وَبَّوَبَة** and **وَبَّوَبَة**; (S;) *He made a sign to him*: (S, K:) or **وَبَّوَبَة** signifies *he made a sign to him with his fingers, forwards, that he should approach; and* **وَبَّوَبَة** “he made a sign to him with his fingers, backwards, that he should retire, or remain behind.” So accord. to the K; but this is at variance with what the leading lexicographers have transmitted. In the L it is said, **وَبَّوَبَة** and **وَبَّوَبَة** are dial. syns. of **وَبَّوَبَة** and **وَبَّوَبَة** he made a sign to him: or, accord. to some, **وَبَّوَبَة** signifies “he made a sign with his hand to him, (i.e., to a person before him,) turning his fingers towards the palm of his hand, in order that he should approach him;” [in doing which, the palm of the hand is held towards the person

beckoned;] and **وَبَّوَبَة** *he made a sign to him*; (i.e., to a person behind him,) *opening his fingers [from the palm] towards the back of the hand, in order that he should retire, or remain behind*; [in doing which, the palm of his hand is towards himself]. El-Ferezdak says,

* تَرَى النَّاسَ إِنْ سَرْنَا يَسِيرُونَ خَلْفَنَا
* وَإِنْ نَحْنُ وَبَّانَا إِلَى النَّاسِ وَقَفُوا

[If we journey on, thou seest the people journey on behind us; and if we make a sign to the people to remain behind, they stop, one after another]. **وَبَّوَبَة** is also read in this verse for **وَبَّوَبَة**. Ibn-Buzruj says, that **وَبَّوَبَة** signifies “he made a sign with the eyebrows, and the eyes;” and **وَبَّوَبَة**, *he made a sign with the hands, and a garment, and the head.* (TA.) — **وَبَّوَبَاتِ**, aor. **وَبَّوَبَ**, *She (a camel) yearned towards it* [i.e., towards her young one]; or *uttered to it the cry produced by yearning*: syn. **حَنَّتْ**. (K.)

2: see 1.

4. **وَبَّوَبَة** *It became unwholesome*: syn. **وَبَّوَبَة**. (TA.) = See 1. = **وَبَّوَبَة** *He (a young weaned camel) suffered in the stomach from indigestion, in consequence of repletion.* (K, TA.) = **وَبَّوَبَة** *ماء لا يُوْبِي*, like **لا يُوْبِي**, *Water that does not fail, or stop.* The like is said of pasture. (TA.)

5: see 10.

10. **وَبَّوَبَة** (S, K,) and **وَبَّوَبَة** (TA) *He found, or deemed, a country, (S, K,) or water, (TA,) unhealthy, or unwholesome*: (K, TA:) [see **وَبَّوَبَة**]; or, *much afflicted with disease.* (S.)

وَبَّوَبَة and **وَبَّوَبَة**, (S, K,) and also without **و**, **وَبَّوَبَة**, (TA,) *Plague, or pestilence*; syn. **طَاعُون**: (K:) or *a common, or general, [or an epidemic,] disease*: (S:) or *any such disease*: (K:) or *a quickness, and commonness, of death among men.* (TA.) Accord. to Ibn-En-Nefees, it is a corruption happening to the substance of the air, by reason of causes in the heavens or the earth; as stinking water, and carcasses, such as are the result of bloody battles. Accord. to the hakeem Dā-ood, it is a change effected in the air by events in the higher regions, as the conjunction of beaming stars; and by events in the lower regions, as bloody battles, and the opening of graves, and the ascending of putrid exhalations; with which causes conspire the changes of the seasons and elements, and the revolutions of the universe. They mention also its signs; among which are fever, small-pox, defluxions, itch or scab, tumours, &c. What is said in the Nuzheh necessarily implies that the **طَاعُون** is one of the different kinds of **وَبَّوَبَة**; as the physicians hold to be the case: but the opinion which the

critics among the professors of practical law and the relaters of traditions hold is, that these two diseases are distinct, the one from the other; the وبا being an *unwholesomeness in the air, in consequence of which diseases become common among men*; and the طاعون being that kind [of disease] with which men are smitten by the jinn, or genii: an opinion which they corroborate by the words in a trad. *إِنَّهُ وَخَزْ أَعْدَائِكُمْ مِنَ الْجِنِّ* [Verily it is the unpenetrating thrusting of your enemies among the jinn]. (TA.) The pl. of وَبَا is أَوْبَا; and of وَبَا is أَوْبَا (S, K, TA) or أَوْبَا. (CK.)

وَبَا The state of a land being afflicted with وَبَا. (K.)

وَبَا, and وَبَا, (S, K,) and وَبَا, (S, L,) and وَبَا, (S, K,) a land much, or often, afflicted with وَبَا: (K:) or, much afflicted with disease. (S.)

وَبَا: see وَبَا.

وَبَا Sick; unwell; (IAar:) See وَبَا. — وَبَا Unwholesome water. (TA.)

وَبَا Engendering شَرُوب. (TA.) — وَبَا A draught of brackish water is more profitable than sweet water that engenders وَبَا. (A trad.) Here the و is omitted in the last word to assimilate it to شَرُوب. It is a proverb, applied to two men; one, superior in station, and more slim; the other, inferior in station, but more useful. (TA.) — See وَبَا. — وَبَا Water that is little in quantity; and failing, or stopping. (K.)

وَبَا: see وَبَا.

وبت

1. وَبَت (inf. n. وَبَت, L,) وَبَت بِالْمَكَانِ, aor. وَبَت, (S, Mgh, K,) He remained, stayed, abode, or dwelt, in the place. (K.)

وبخ

2. وَبَخَ, inf. n. وَبَخَ, He reproved him, or lamed him, (L, Mgh, K,) وَبَخَ for his evil action or conduct: (L:) reproved or blamed him, or did so severely, or with the utmost severity; and threatened him: (S, L, K:) reproached or upbraided him. (El-Farábee, Mgh.) وَبَخَ is a dial. form of the same: (IAar:) or its hemzeh is a substitute for the و. (ISd.)

وَبَخَ A burning reproof: (L:) as also وَبَخَ; (IAar:) in which the ب is changed into م because of the nearness of their places of utterance. (AM.)

وبد

1. وَبَدَ, (K,) aor. وَبَدَ, (TA,) inf. n. وَبَدَ,

(S, M, L, K,) It (life, or manner of living,) was, or became, hard, strait, or difficult: (S, M, L, K:) it (a man's state, or condition,) was, or became, evil, (S, M, L, K,) by reason of the largeness of his family, and the littleness of his property: (M, L:) you say وَبَدَتْ حَالُهُ. (M, L.) See also وَبَدَ below. — وَبَدَ عَلَيْهِ, (S, M, L,) aor. وَبَدَ, (K,) inf. n. وَبَدَ, (M, L, K,) He was angry with him: (S, M, L, K:) like وَبَدَ. (S, L.) — وَبَدَ, aor. وَبَدَ, inf. n. وَبَدَ, It [a day, &c.] was, or became, hot, (M, L, K,) and without wind: (M, L:) like وَبَدَ. (M, L.) — وَبَدَ, aor. وَبَدَ, inf. n. وَبَدَ, It (a garment) became old and worn-out. (M, L, K.)

وَبَدَ: see وَبَدَ.

وَبَدَ Hardness, straitness, or difficulty, of life, or manner of living: evilness of one's state, or condition, (S, M, L, K,) by reason of the largeness of his family, and the littleness of his property: (M, L:) indigence; (M:) poverty, adversity; (T, L:) largeness of family, and littleness of property: (K:) pl. أَوْبَاد. See 1. — وَبَدَ, an inf. n. used as an epithet, and [therefore] sing. and pl., A man, and men, in an evil state, or condition: and sometimes أَوْبَاد is used as its pl.; (S, L, K:) as though it were imagined to be a proper epithet: (S, L:) or this is for أَوْبَاد: (M, L:) also وَبَدَ signifies the same [applied to a single person]: (S, L, K:) and وَبَدَ, (TA,) or وَبَدَ, (L,) a poor man: pl. أَوْبَاد. (L, TA.) — وَبَدَ A vice, fault, or defect. (M, L, K.)

وَبَدَ: see وَبَدَ.

وبر

1. وَبَرٌ, (S, Mgh,) aor. وَبَرٌ, inf. n. وَبَرٌ, (Mgh,) He (a camel) had much وَبَر [i. e. fur, or soft hair]. (S, Mgh.)

وَبَرٌ, a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is with ة; (S, Mgh;) or a masc. n., of which the fem. is with ة, (Lth, T, M, Mgh, K,) and also a pl. [or coll. gen. n.], (M,) [The hyrax Syriacus; believed to be the animal called in Hebr. *שָׁפָר*;] a certain small beast, (Lth, T, S, Mgh, Mgh, K,) like the cat, (Mgh, K,) or of the size of the cat, (Lth, T, M, Mgh,) or smaller than the cat, (S,) of the beasts of the desert, (M,) of a dust-colour, (Lth, T, Mgh, Mgh,) or of a hue between dust-colour and white, (طَحْلَاءَ, this epithet being applied to وَبَرَةٌ, S,) or white, (TA,) having beautiful eyes, (Lth, T, Mgh,) or having eyes bordered with black, or very black eyes, (كَحْلَاءَ, Mgh,) having no tail, (S, Mgh,) or having a small tail, (Mgh,) [Golius says, on the authority of Dmr., "longiore caudâ," which is a mistake, for it has no tail,] said to be of the weasel-kind, (Mgh,) very shy, (Lth, T, Mgh,) living in low grounds, (Lth, T,) and dwelling in houses [of its own or of men], (S,) or it is confined

in houses, and is taught; and it is eaten, because it feeds upon leguminous plants: (Mgh:) it is [said to be] a ruminant; [but this is not the case;] and therefore it is said in a trad., that when a man in a state of حَرَام kills it, he must sacrifice a sheep or goat: (TA:) [a full and correct description of this animal is given in art. "Shaphan" of Dr. Kitto's "Cyclopædia of Biblical Literature:"] pl. وَبَارٌ (S, M, Mgh, K) and وَبَارَةٌ (M, K) and وَبَارَةٌ (M, TA,) with hemzeh in the place of the و. (TA.) One says, فَلَانٌ أَسَمَحٌ مِنْ مَتَرِ الْوَبَرِ [Such a one is more liberal than the marrow of the webr]: because the marrow of the webr comes forth easily. (IAar, T.) And فَلَانٌ أَذْمَرُ مِنَ الْوَبَارَةِ [Such a one is more dispraised than the webrs]. (Fr, T.) — وَبَرٌ One of the days called الْعَجُوزِ, (S, M, K,) which are seven, falling at the end of winter: or it is called وَبَرٌ, without the article: for the Arabs say, صَبْرٌ وَصَبْرٌ وَأَخْبَهُمَا وَبَرٌ [Simn and Sinnabr and their little brother Webr]: but this may be for the sake of the rhyme. (M.)

وَبَرٌ The صُوف, [here meaning the fur, or soft hair,] of the camel, (Lth, T, S, M, A, K,) and of the hare or rabbit, and the like; (Lth, T, M, A, K;) and in like manner, that of the سَمُور [or sable], and of the fox, and of the فَنَك [or marten]: (T:) or it is to the camel like wool (صُوف) to the sheep; and so to the hare or rabbit, and the like: (Mgh:) originally an inf. n.: (Mgh:) n. un. with ة: (S:) pl. أَوْبَارٌ. (M, Mgh, K.) — أَهْلُ الْوَبَرِ † The people of the deserts; [or rather the people of the tents;] because they make their tents of the وَبَر of camels [as well as of goat's hair, which is not included in the term وَبَر, but is called شَعَر]: opposed to أَهْلُ الْمَدَرِ the people of the cities and of the towns and villages. (TA.) See also مَدَرٌ. — أَخَذَ الشَّيْءَ مِنْ بَوْبِهِ † He took the thing altogether; he took the whole of the thing: as also أَخَذَهُ بِرَوْبِهِ. (A.)

وَبَرٌ A camel having much وَبَر [i. e. fur, or soft hair]; (S, M, A, Mgh, K;) and in like manner, a hare or rabbit, and the like; (K;) as also أَوْبَرٌ: (S, M, A, K:) fem. of the former, وَبَرَةٌ; (M, A, Mgh, K;) and of the latter, وَبَرَاءَ. (M, A, K.)

وَبَرٌ, بَنَاتٌ أَوْبَرٌ. (Ag, A'Obeyd, AHn, T, S, M, K,) and بَنَاتٌ الْاَوْبَرِ, (AZ, T, S, M,) the art. being added by poetic license, (M,) A species of كُمَاة [or truffles], domny, (AZ, Ag, A'Obeyd, T, S, M, [the epithet thus rendered is written in copies of the K مُزْغَبَةٌ, and in the T, S, M, مُزْغَبَةٌ, but in art. زَغَب in the TA it seems to be indicated that it is probably مُزْغَبَةٌ,]) small, and of the colour of earth: (AZ, S, K:) or,

accord. to AHn, *truffles* (كَمَاة) like pebbles, small, found in places where they have broken through the crust of the soil, in number from one to ten; they are bad in flavour; and are the first of كَمَاة: or, as he says in another place, they are like كَمَاة, but are not كَمَاة; and they are small: (M: see also جَبَه: []) n. un. اِبْنُ اَوْبَر. (Aq, A'Obeyd, T.) You say, اِنْ بَنِي فَلَانٍ مِثْلُ اَوْبَر [Verily the sons of such a one are like benat-ombar]: one imagines that there is good in them [when there is none]. (M.) And نَقِيتُ مِنْهُ I experienced from him [a disappointment, or] a calamity, or misfortune. (Sgh, K.) — (Sgh, K.) — (S, A, art. شعر) † An evil, a foul, or an abominable, calamity, or misfortune. (TA, voce اشعر, q. v.)

وبش

2. وَبَش (TA,) or وَبَشَا (S, L,) inf. n. وَبَشَ (TA, He collected companies, bodies, or forces, of various tribes, for war. (S, L, TA.)

وَبَش (ISd, TA,) and وَبَشَ (ISd, K,) sings. of اَوْبَش (ISd, K, TA) which signifies *A medley, or mixed multitude*; (S, A, K;) and the lowest or basest or meanest sort, or refuse, or riffraff; (A, K;) of men, or people; (S, TA;) or of troops, or soldiers; (A;) like اَوْبَشَاب [and similar to اَشْوَاب, but more particular;] and said to be a pl., formed by transposition, of بَوَش [q. v.]: (S) or sundry, or separate, sorts, of men, or people: (Aq, ISd, TA:) and of trees and plants: (ISd, TA:) or a small number, and those separate, of trees and plants. (A, TA.) — [Hence, app.,] وَبَش الْكَلَامِ † What is bad of speech, or language. (TA.)

وَبَش: see وَبَش.

وبص

1. وَبَص (S, M, A, Mgh, K,) aor. وَبَصَ (S, K,) inf. n. وَبِصَ (S, M, A, Mgh, K) and وَبَصَ (M, K) and وَبَصَ (M, TA,) said of lightning, (S, A, K,) and of other things, (S, M,) It shone, gleamed, or glistened. (S, M, A, Mgh, K.) You say, [also,] وَبَصَتِ النَّارُ, inf. n. وَبِصَ, The light shone, or shone brightly; accord. to AHn; and اَوْبَصَتْ نَارِي, signifies my light shone, or shone brightly: (M:) or the latter signifies my light showed its flame: (K:) or my light began to show its flame: (ISk, S:) or اَوْبَصَتْ النَّارُ signifies the fire appeared on being struck. (TA.) And وَبِصَ الطِّيبِ signifies The shining of perfume. (Mgh, TA.)

4: see 1. — [Hence,] اَوْبَصَتِ الْاَرْضُ † The land began to show its plants, or herbage. (ISk, S.) = اَوْبَصَتْ نَارِي I made my fire to burn, or blaze, intensely. (A.)

وَبِصَ: see وَبِصَ.

وَبَصَان (Fr, M, K) and وَبَصَان (IDrd, K,) [or وَبَصَان and وَبَصَان, (see art. بَصَن)] in some copies of the Jm., بَصَان, [which see in art. بَصَن,] (TA,) The month of رَبِيعُ الْاٰخِرِ: (M, K:) i. e. the name of that month in the Time of Ignorance: pl. وَبَصَانَات. (TA.)

وَبِصَ: see وَبِصَ.

وَبِصَ: see what follows, in four places.

وَبِصَ Shining, gleaming, or glistening: (Mgh:) and وَبِصَ, (as in some copies of the K,) or both, (M,) shining, gleaming, or glistening, much: (M, and some copies of the K:) or the latter, shining, gleaming, or glistening much in colour; (so in other copies of the K;) in which last sense, both are added to the epithet اَبِصَ: (TA:) and وَبِصَ, applied to a cloud, signifies also intensely shining, or gleaming, with lightning. (M.) You say قَمَرٌ وَبِصٌ [A moon shining brightly]. (A.) And الوَبِصُ signifies The moon. (IAq, K.) — وَبِصَ signifies i. q. بَرَقَ [app. A flash of lightning]: (M:) and fire; as also وَبِصَ: (IAq, K:) and a live coal; as also وَبِصَ. (M.) — وَبِصَ السَّمْعِ (M,) or وَبِصَ سَمْعٍ (S, A, K,) means A man who relies upon what is said to him: such a man is called اَذُنٌ: and the epithet is made fem. because اَذُنٌ is meant: or the ة may be added to render it intensive: (M:) or the meaning is, who trusts in all that he hears: (S, K:) or who hears speech and trusts in it: (A:) or who hears what is said and relies upon it, and thinks it true, but is not yet sure. (TA.) You say also, وَبِصَ سَمْعٍ بِفُلَانٍ [One who relies upon what he hears of, or from, such a one]: and وَبِصَ سَمْعٍ بِهَذَا وَبِصَ سَمْعٍ بِالْاَمْرِ [One who relies upon what he hears of this affair]. (TA.)

&c. وبط.

See Supplement.]

وت

وَتَّ (L) or وَتَّ (K) and وَتَّ (L, K) and وَتَّ (AA, L, K.) The cry of the bird called وَرْشَان. (AA, L, K.) اَوْتَى signifies He cried as cries the وَرْشَان. (IAq, L.)

وَتَّ وَاوَسَ i. q. وَتَّوَتَّ Evil suggestions, &c. (K.) The س is thus changed, in poetry, into ت, as in اَكْثِيَات and نَات. (MF.)

وتا

1. وَتَّ, aor. وَتَّ (K,) inf. n. وَتَّ (TA,) He was heavy and slow in his gait, by reason of age, or by nature. (K.) Not mentioned by J. because esteemed by him not chaste. (TA.)

تَا: see art. تَا.

وتب

1. وَتَب, aor. وَتَبَ, inf. n. وَتَبَ, He remained fixed in the place, and did not move. (K.) Omitted by most of the lexicographers; and said by some to be a word mispronounced [app. for وَتَب]. (TA.)

وتج

1. وَتَج, aor. وَتَجَ, inf. n. وَتَجَ (S, K) and وَتَجَ (K) and وَتَجَ (L,) It (a thing, S, or a gift, K) was little, or small, and paltry, mean, or contemptible. (S, L, K.) — وَتَجَ عَطَاهُ, aor. وَتَجَ (K;) and وَتَجَ (S, K;) and وَتَجَ, inf. n. وَتَجَ (S;) He made his gift little, or small, (S, K,) and paltry, mean, or contemptible. (K.) — وَتَجَ لَهُ الشَّيْءُ He made the thing little to him. (L.) — وَتَجَ He became a person of little property. (K.)

2: see 1 and 4.

4: see 1. — وَتَجَ فَلَانًا He harassed and distressed him; syn. جَهَدَهُ وَبَلَّغَ مِنْهُ (L, K;) and in like manner, وَتَجَ جَهْدَهُ, and وَتَجَ مِنْهُ, and وَتَجَ. (L.) — وَتَجَ, in this sense, occurs in a verse as related by Th: as related by IAq it is وَتَجَ. (TA.)

5. وَتَجَ مِنَ الشَّرَابِ He drank a little of the beverage: (S, L:) or, as also وَتَجَ الشَّرَابَ, he drank the beverage by little and little. (TA.)

وَتَجَ, and وَتَجَ (S, K,) and وَتَجَ, and وَتَجَ (K,) A little, or small, and paltry, mean, or contemptible, thing. (S, K.) One says also وَتَجَ شَيْءٌ A small, or little, or scanty, thing: the latter of the two epithets being an imitative sequent; (S;) or, correctly, a corroborative. (Marg. note in a copy of the S.) — مَا اَغْنَى وَتَجَ وَتَجَ, a phrase like مَا اَغْنَى عَيْنِي عَيْنَةً (L,) or He, or it, was of no profit, or advantage, to me. (L, K.) — وَتَجَ وَتَجَ Food in which is no good; like وَتَجَ. (L.) — وَتَجَ وَتَجَ A vile, mean, or contemptible, man. (S.)

وَتَجَ }
وَتَجَ }
وَتَجَ }
وَتَجَ } see وَتَجَ.

وتد

1. وَتَد, aor. وَتَدَ, imp. وَتَدَ, inf. n. وَتَدَ (S, L, K, &c.) and وَتَدَ (M, L, K, &c.) and وَتَدَ (A, Mgh, K;) and وَتَدَ (M, Mgh,) inf. n. وَتَدَ;

(TA;) *He knocked with a mallet, (Mgh,) and fixed, or made firm or fast, a wooden pin, peg, or stake, (S, M, A, L, Mgh, K,) in the ground or in a wall. (Mgh.)* — وَتَدَ (M, L, K,) [aor. وَتَدُ, inf. n. وَتَدُ and تَدَةُ; (M, L;) and وَتَدُ; (M, L, K;) *It (a wooden pin, peg, or stake,) was, or became, fixed, firm, or fast. (M, L, K.)* — وَتَدَ اللَّهُ الْأَرْضَ بِالْجِبَالِ; [God made the earth firm, or fast by means of the mountains. (A.)] — وَتَدَ رَجُلُهُ فِي الْأَرْضِ; *He fixed his foot firmly upon the ground. (L.)* — وَتَدَ فِي بَيْتِهِ; *He remained fixed in his house. (L.)* — وَتَدَ (growing corn) put forth its stalks, and became firm and strong. (L.) — وَتَدَ (S, L,) inf. n. تَوْتِدُ (K,) *Libidine venere exarsit vir: (S, L:) crexit penem. (K.)* — It was said to an Arab of the desert, What is نَطْشَانُ? and he answered, يُوْتَدُ الْعَطْشَانُ; [It corroborates the word عَطْشَانُ: or, as some relate it, شَيْءٌ; *A thing, meaning a word, by which we corroborate our speech. (A.)*

2 and 4: see 1.

وَتَدَ and وَتَدَ and وَتَدَ: see وَتَدَ.

وَتَدَ (S, M, K, &c.,) of the dial. of El-Hijáz, and the most chaste form, (Mgh,) and وَتَدَ (S, M, Mgh, K,) and وَتَدَ (L, K,) and وَتَدَ (S, M, Mgh,) of the dial. of Nejd, (Mgh,) the ت being made quiescent, and then changed into د, and incorporated into the final د, (S, Mgh,) and وَتَدَ (L, art. ود.) *A wooden pin, peg, or stake, which is fixed in the ground or in a wall: (M, L, K:) pl. أُوتَادُ. (S, M, L, K.) [You say,] أَذَلْ مِنْ وَتَدٍ بِقَاعٍ [More vile than a wooden peg in a plain]: because it is always knocked. A proverb. (TA.)* — وَتَدَ وَتَدَ, an expression like شَغْلُ شَاغِلٍ, (As, S,) the latter word a corroborative; (K;) or *A wooden pin, peg, or stake, firm, or fast, (A, L,) and erect. (L.)* — أُوتَادُ الْأَرْضِ; [lit. The pegs, or stakes, of the earth; i.e.] the mountains: (A, L, K:) so called because they make the earth firm, or fast. (L.) — أُوتَادُ الْبِلَادِ; *The chiefs of the towns, provinces, or countries. (L, K.)* — أُوتَادُ الْفَمِ; *The teeth. (L, K, TA.)* — وَتَدَ, of a sandal, *The part that projects from the car [or loop]. (L.)* — وَتَدَ; [A peg of a بَيْت, q.v.;] a portion, or division, of a foot of a verse, consisting of three letters: (L, K*:) it is of two kinds: one consisting of two movent letters followed by a quiescent letter; as فَعُو and عَلُن; which kind is called وَتَدَ مَفْرُوقٌ, a conjoined peg; because each two letters are conjoined by a vowel: the other consisting of three letters; one movent, then one quiescent, then one movent; as لَآت in

وَتَدَ مَفْرُوقٌ; which kind is called وَتَدَ مَفْرُوقٌ, a disjoined peg; because the quiescent letter disjoins the two movent letters: pl. أُوتَادُ. زَحَافٌ does not take place in the اوتاد, because the foot depends upon them; but it does in the اَسْبَابُ. (L.) — وَتَدَ (A, L, K) and وَتَدَةُ (L) of the ear, [The tragus:] the small prominent thing in the anterior part, (A, L, K,) like a teat, (A, L,) next the uppermost part of the side of the beard: (L:) or the prominent part next the temple: (L:) or the وَتَدَانِ of the two ears are the two parts in the interior thereof resembling a وَتَدَ, also called the عَيْرَانِ. (S.)

وَتَدَ: see وَتَدَ.

وَاتَدَ; *A man standing fixed, or firm, or motionless. (A, L.)* — *An erect horn. (A.)* — Fixing, or making firm or fast, a wooden pin, peg, or stake. (L.)

مَوْتَدُ; *A wooden pin, peg, or stake, fixed, or made firm or fast. (L.)*

مِيتَدَ (S, L, K,) and مِيتَدَ (L, K) *A mallet (Mgh,) with which wooden pins, pegs, or stakes are knocked [into the ground or a wall]. (S, L, K.)*

وتر

1. وَتَرَهُ, aor. وَتَرَهُ, inf. n. وَتَرُ; (Mgh;) and وَتَرَهُ; (S, Mgh, K;) *He made it, (a number, Mgh,) sole; or one, and no more: syn. أَفَرَدَهُ, (S, K,) or أَفَرَدَهُ. (Mgh.)* It is said that the latter verb only is used in relation to a number; but both are said to be thus used in the M [as well as in the Mgh.] (TA.) — [And He made it to be an odd number.] You say, وَتَرَهُ الْقَوْمَ, (M, K,) aor. -, inf. n. وَتَرُ; (M;) and وَتَرَهُمُ; (M, K;) *He made the people, they being an even number, to be an odd number. (M, K, TA.)* أَتَا الْقَوْمَ وَتَرًا فَسَفَعَهُمْ وَكَانُوا شَفْعًا, (Ata) says, فَوَتَرَهُمُ [The people were an odd number and I made them an even number, and they were an even number and I made them an odd number]. (TA.) You say also, وَتَرَهُ الصَّلَاةَ, (Mgh, K,) and وَتَرَهُمُ, (T, S, Mgh, K,) and وَتَرَهُمُ, (K,) and وَتَرَهُ فِي الصَّلَاةِ, (Lh, M,) *He made the prayer to be such as is termed وَتَر [i.e., to consist of an odd number of rek'as; as is done in the case of a prayer which is performed in the night, consisting of three rek'as, and particularly called صَلَاةُ الْوَتَرِ]; (S, Mgh, K;) he performed prayers of double rek'as, two and two together, and then performed the prayer of one rek'ah at the end, making what he performed an odd number: (T:) and وَتَرَهُ, alone, signifies he performed the prayer called الْوَتَرُ [explained above]; (T, M, A, Mgh, K;) or he performed prayers of [an odd number of rek'as,] two and two together, and then a single rek'ah at the end. (TA.) It*

is said in a trad. وَتَرُ يُجِبُ الْوَتَرَ فَأَوْتَرُوا [Verily God is one only: He loveth the odd number: therefore perform ye the prayer of an odd number of rek'as, O people of the Kur-an]. (T.) And in another trad., إِذَا اسْتَجَمَرْتَ فَأَوْتَرِ When thou employest stones in the purification termed اسْتِجْمَاة, use an odd number; (TA;) i.e. use three stones for that purpose, or five, or seven, and not an even number. (T.) — وَتَرَهُ, (T, S, A, Mgh,) aor. وَتَرَهُ, inf. n. وَتَرُ; (S,) and وَتَرَهُ and تَرَهُ, (T, S,) *He slew his relation, and so separated him from him, and rendered him solitary: (A, Mgh:) or he slew a person belonging to him, or related to him, without the latter's obtaining revenge, or retaliation, for the blood of the slain: (S:) or he slew a person belonging to him, or related to him; or took property belonging to him. (T.)* It is also doubly trans.: you say, وَتَرُ فُلَانٌ فُلَانًا أَهْلَهُ, Such a one committed a crime against such a one by slaying his family; or by taking them away: (T:) and وَتَرَهُ مَالَهُ, (T, M, K,) *he committed a crime against him by taking away his property: (T:) or he made him to suffer loss or detriment in respect of his property; or he deprived him of it in part, or altogether; syn. نَقَصَهُ إِيَّاهُ. (T, M, K:) and وَتَرَهُ حَقَّهُ, (S, A, Mgh, Mgh,) aor. as above, (Mgh,) *he made him to suffer loss or detriment in respect of his right or due; or he abridged him, or deprived him, or defrauded him, of it partially, or wholly; syn. نَقَصَهُ. (S, Mgh, Mgh.)* It is said in a trad., مَنْ فَاتَتْهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وَتَرَ أَهْلَهُ وَمَالَهُ (TA) *By whomsoever the prayer of the afternoon passeth unobserved, he is as though he had his family slain and his property taken away: or as though he had his family and his property taken away: (T:) or as though he were deprived (نَقَصَ) of his family and his property, (T, M, Mgh, TA,) and remained alone: (T, TA:) the loss of the family and property is thus likened to the loss of the recompense: اهله and ماله being in the accus. case as objective complements: (Mgh:) اهله is a second objective complement: for the first is understood, as implied in the verb: but if we read أَهْلَهُ وَمَالَهُ, accord. to another relation, اهله supplies the place of the agent, nothing being understood, and the family and property are the objects to which the loss is made to relate. (TA.) And it is said in another trad., مَنْ جَلَسَ مَجْلِسًا لَمْ يَذْكُرِ اللَّهَ فِيهِ كَانَ عَلَيْهِ تَرَةً *He who sitteth in an assembly in which God is not mentioned is obnoxious to detriment, or loss: or, as some say, to a claim of reparation for wrongful conduct. (TA.)* And it is said in the Kur, [xlvi. 37], وَلَنْ يَتَرَكَمُ أَغْيَابُكُمْ *And He will not deprive you of aught of the recompence of your deeds: (Zj, T:) or will not make you to suffer loss in respect of your deeds; like***

as you say دَخَلْتُ الْبَيْتَ, meaning دَخَلْتُ فِي الْبَيْتِ. (S.) — [Also,] وَتَرَهُ, (M, K,) aor. يَتَرَهُ, (K,) inf. n. وَتَرٌ (M, K) and وَتَرٌ (TA) and تَرَةٌ (M, K,) *He executed blood-revenge upon him: or did so wrongfully:* (M, K, TK:) expl. by أَصَابَهُ بِدَحْلٍ. (TK.) — *He overtook him* (أَذْرَكَهُ) *with some displeasing, or abominable, or evil, action.* (M, K.) — *He frightened him; terrified him.* (Fr, K.) = وَتَرُ الْقَوْسِ: see 2, in two places.

2. وَتَرُ الصَّلَاةِ: see 1, near the beginning. = وَتَرُ الْقَوْسِ *He fastened, bound, firmly, or braced, the string of the bow; expl. by وَتَرَهَا* (Lh, M, K;) as also وَتَرَهَا (Lh, M, Mṣb;) both these signify the same; (S, in which the meaning is not explained;) and وَتَرَهَا (M, TA,) inf. n. وَتَرٌ: (TA:) or وَتَرٌ signifies *he put to it a string:* (M, K;) and وَتَرَهَا (M, K,) aor. يَتَرَهَا, (K,) inf. n. تَرَةٌ (TA,) *he attached to it its string:* (M, K;) this, accord. to some, is the proper signification of the last. (M.) It is said in a proverb, إِنْ بَاضَ بِغَيْرِ تَوْتِيرٍ [Twanging the bow without bracing the string]: (S:) or لَا تُعْجِلْ لَا إِنْ بَاضَ قَبْلَ التَّوْتِيرِ [Hasten not the twanging of the bow before the bracing of the string]: alluding to the hastening a thing before its proper time. (M.) [See also art. نَبَضَ. And see 2 in arts. حَنْبَ and جَنْبَ.]

3. وَاتَرَ بَيْنَ أَخْبَارِهِ, (A, and so in some copies of the K,) or وَاتَرٌ, (M, and so in some copies of the K,) and بَيْنَ كُتُبِهِ, (M,) and وَاتَرَ أَخْبَارَهُ, (M, K; in the latter of which وَاتَرَهُ is put by mistake for وَاتَرَهَا, as is observed in the TA,) and كُتُبَهُ, (M, A, K,) inf. n. مُوَاتَرَةٌ (S, M, K,) and وَاتَرٌ, (M, K,) *He made his tidings, or narrations, and his writings, or letters, to follow one another:* (M, A, K;) or *with some intervals between them;* for مواترة between things is only when there is some interval between them; otherwise it is وَاتَرَ الْكُتُبَ and مُوَاصَلَةً: (S, K;) or وَاتَرَ الْكُتُبَ signifies *he made the writings, or letters, to follow one another nearly, one by one, without ceasing:* (S:) or *he made them to follow one another with a small interval between every two:* (T:) and وَاتَرَ الْخَبَرَ *he made the tidings, or narration, to follow one part after another:* or, accord. to Az, *with a small space between every two portions thereof:* from وَتَرٌ in the sense of فَرَدٌ. (T.) You say also وَاتَرَ بَيْنَ مَبْرُورِهِمْ *He made their supplies of wheat to come to them without stopping; time after time.* (TA, from a trad.) And it is said in a trad., لَا بَأْسَ أَنْ يُوَاتَرَ قَضَاءُ رَمَضَانَ *There will be no harm in his performing the fast of Ramadan at intervals, fasting one day and breaking fast one day:* (TA:) مواترة الصوم is the fasting one day and breaking fast one day, or two; per-

forming it separately: it does not mean مُوَاصَلَةً, because it is from الْوَتَرِ, (S, K, TA,) i. e., الْفَرْدُ. (TA.)

4: see 1, in seven places, first part. — وَاتَرَ بَيْنَ أَخْبَارِهِ: see 3. = وَاتَرَهُ *He made him to attain, or obtain, his blood-revenge.* (Az, TA; and L in art. نَار.) See an ex., voce نَارٌ. = وَاتَرَ الْقَوْسَ: see 2, in two places.

5. وَتَرٌ † It (a sinew, or nerve, T, M, A, K, and a vein, M, TA, not the neck, for الْعُنُقُ in the K is a mistake for الْعِرْقُ, TA) became tense, (M, K, TA,) like a bow-string. (M, TA.)

6. تَوَاتَرَ It was consecutive: or was so with intervals: (M, A, K;) or was so with separation, or interruption. (Mṣb.) You say, تَوَاتَرَتِ الْإِبِلُ, and الْحَقَطُ, and so of any other things, *The camels, and the birds of the kind called القَطَا, &c., came one near after another, not in a rank.* (Lh, M.) And تَوَاتَرَتِ الْخَيْلُ *The horses came following one another.* (Mṣb.) And تَوَاتَرَتِ الْكُتُبُ *The writings, or letters, came one near after another, separately.* (S.)

وَ تَرٌ: see وَتَرٌ, throughout.

وَ تَرٌ and وَ تَرٌ (T, S, M, A, Mṣb, K, &c.) the former, [which is the more common,] in the dial. of Nejd, (Lh, M,) and of the tribe of Temeem, (T, S, M, Mṣb,) and of the people of El-'Āliyah, (ISk, as on the authority of Yoo, and S) or the latter in the dial. of the people of El-'Āliyah, (T, as on the authority of Yoo,) or of the people of El-Hijáz, (Lh, S, M,) Single; sole; only; one, and no more: syn. فَرْدٌ: (T, S, M, A, Mṣb, K;) or مَا لَمْ يُشْفَعْ مِنَ الْعَدَدِ (M, A, K; except that in the K, instead of يُشْفَعْ, we find يَتَشَفَّعُ:) or contr. of شَفَعَ: (Mgh:) [and an odd number:] all [even and odd] numbers are termed [respectively] شَفَعَ and وَ تَرٌ, whether many or few. (T.) — وَ تَرًا وَ تَرًا [Singly; separately; one by one]. (S, K.) [See شَفَعَ.] الْوَتَرُ, one of the names of God, *The Single; the Sole; the One; He who has no equal, or like; the Unequaled;* syn. الْفَرْدُ and الْغَدُّ. (TA.) — صَلَاةُ الْوَتَرِ, and الْوَتَرُ alone: see 1, first part: it was sometimes said by Mohammad to be a single رَكْعَةً. (T.) — In the words of the Kur, [lxxxix. 2,] وَالشَّعْغُ وَالتَّوْتِيرُ by the former is meant all creatures which are created in pairs; and by the latter, God: (T:) or [by the former, Adam and his wife; and] by the latter, Adam, who was made a pair with his wife: (I'Ab, T:) or by the former, the day of the sacrifice; (T;) and by the latter, the day of 'Arafah. (T, K.) (See more voce شَفَعَ.) = وَ تَرٌ and وَ تَرٌ (T, S, M, A, Mṣb, K,) the former, [which is the more common,] in the dial.

of Nejd, (Lh, M,) and of the tribe of Temeem, (Lh, T, S, M, Mṣb,) and of the people of El-'Āliyah, (T, as on the authority of Yoo,) and El-Hijáz, (S,) or the latter in the dial. of the people of El-'Āliyah, (ISk, as on the authority of Yoo, and S,) and El-Hijáz, (Lh, M,) *Blood-revenge; or retaliation of murder or homicide: or a seeking to revenge, or retaliate, blood: or a desire, or seeking, for retaliation of a crime or of enmity:* syn. دَحْلٌ: (T, S, M, Mṣb, K;) or *wrongful conduct therein:* as also وَ تَرَةٌ and وَ تَبِيرَةٌ, in either sense: (M, K;) or *a crime which a man commits against another by slaughter or by plundering or by capture:* (TA:) pl. [of وَ تَرٌ] تَرَاتٌ [of وَ تَبِيرَةٍ] and أَوْتَارٌ. (A.)

شُرْعَةٌ وَ تَرٌ The string, and the suspensory, syn. مُعَلَّقٌ [the latter signifying properly the appendage, (see خَطَمُ الْقَوْسِ بِالْوَتَرِ, and see نَبَاطُ,)] (M, K,) of a bow: (S, M, Mṣb, K;) [and in like manner, a chord of a lute and the like:] pl. أَوْتَارٌ (S, M, Mṣb, K) and وَ تَارٌ. (Fr, Sgh, TA.) — Also pl. [or rather coll. gen. n.] of وَ تَرَةٌ [q. v.] in all the senses of the latter. (K.)

وَ تَرَةٌ, of the nose, *The partition between the two nostrils [consisting of the septum and subseptum narium, or the subseptum alone];* (S, A, Mṣb;) as also وَ تَبِيرَةٌ: (S, A, Mṣb, K;) or the former signifies *what is between the two nostrils:* (M:) or the *junction that is between the two nostrils:* (T:) or the *edge of the nostril:* (M, K;) accord. to Lh, (M,) *what is between the tip of the nose and the سَبَكَةُ [or middle of the mustache; app. meaning, the subseptum narium]:* (M, K;) and the latter, the *partition between the two nostrils, of the fore part of the nose, exclusive of the cartilage; [i. e., app. the subseptum narium:]* (AZ, T:) and the former, in a horse, *what is between the tip of the nose and the upper part of the lip:* (M:) pl. [or rather coll. gen. n.] of the former, in all its senses, وَ تَرٌ. (K.) In a trad. in which it is said that the fine for destroying the وَ تَرَةَ is a third of the fine for homicide, by this word is meant the وَ تَرَةُ of the nose. (TA.) — The sinew, or nerve, (عَقَبَةٌ) of the back (مَتْنٌ). (M.)

وَ تَبِيرٌ: see وَ تَبِيرَةٌ, near the end.

وَ تَبِيرَةٌ: see وَ تَرٌ. = A way, course, mode, or manner of acting, or conduct, or the like: (S, M, A, Mgh, Mṣb, K;) and nature, or disposition: (A, Mgh:) from تَوَاتَرَ: (Th, M, A, Mgh:) or a road keeping close to a mountain, (K, TA,) and pursuing a regular, uniform course: (TA:) or constancy, or perseverance, in a thing, (AO, T, Mṣb, TA,) or in a work. (TA.) You say, مَا زَالَ عَلَى وَ تَبِيرَةٍ وَاحِدَةٍ *He ceased not to follow, or continue in, one way, (&c.) of acting or the like:* (T, S, M, A:) or one disposition. (A.) And هُمْ عَلَى وَ تَبِيرَةٍ وَاحِدَةٍ *They follow, or con-*

tinus in, one way, &c. (A, Mgh, Msh.) = Remissness, or languor, syn. فُتْرَة, (S, M, Msh, K,) in an affair: (M, K:) and syn. تَوَان [which signifies the same]: and faultiness; syn. غَمِيرَة, (M, K,) [in some copies of the latter, غَمِيرَة, with the unpointed ر.] You say, مَا فِي عَمَلِهِ وَتِيرَة, There is no remissness, or languor, in his work. (S, A, Msh.) And سَبْرٌ لَيْسَ فِيهِ وَتِيرَة, A journeying, or pace, in which is no remissness, or languor. (S.) — Delay. (M, K.) — Confinement; restriction; restraint. (M, K.) = I. q. وَتَرَة, as explained above. = A ring (S, M, K) of عَقَب [or sinew], (S,) by aiming at which one learns the art of piercing with the spear; (S, M, K;) also called دَرِيَّة: (S:) or a ring that is made at the end of a spear or spear-shaft, by aiming at which one learns the art of shooting, or casting [the lance]; made of bow-string or of other string or thread. (M.) = A white rose: (S, M, A, K:) or red rose: (Kr, M, K:) or a rose-flower; a rose-blossom: (AHn, M, K:) n. un. of وَتِيرَة. (AHn, M.) = A star, or blaze, or white mark, on the forehead or face of a horse, when round, (T, M, A, K,) and small: (A:) when long, it is called شَادِخَة: (AO, T:) likened to the ring above mentioned, thus called; (T:) or to a white rose, which is also thus called. (A.) See غَرَة.

وَتَرَة: see وَتَر. The ت is substituted for the elided و. (TA.)

جَاؤُوا تَتْرَى, and تَتْرَى, with and without ten-ween, and with ت substituted for the original incipient و, (T, S, M, A, Msh, K,) in the former whereof, (S, M,) which is the better, (S,) and the more common, (Fr,) pronounced by Hamzeh and Ibn-'Amir and Ks with imáleh, [i. e. tetrè,] (Bd, xxiii. 46,) the ت [which is written ی] is a sign of the fem. gender, and in the latter whereof it is an ت of quasi-coördination, (S, M,) from وَتَر in the sense of فَرَد, (S,) They came following one another; one after another; (A, Msh;) syn. مَتَوَاتِرِينَ: (M, K:) or interruptedly. (Yoo, T.) It is said in the Kur, [xxiii. 46,] ثُمَّ أَرْسَلْنَا رَسُولَنَا تَتْرَى, or تَتْرَى, Then we sent our apostles one after another: (S:) or interruptedly; at intervals: (Yoo, T, M:) or making a long time to intervene between every two. (T.)

فَرَسٌ مُوْتَرٌ الْأَنْسَاءُ † A horse contracted in the [veins called] أَنْسَاءُ, [pl. of نَسَاءُ] as though they were braced, or made tense. (A, TA.) See شَنِج.

مَوْتَرٌ One who has his relation slain, and so is separated from him, and rendered solitary: (TA:) and one who has a person belonging to him, or related to him, slain, and has not obtained

revenge, or retaliation, for his blood: (S, K, TA:) a seeker of blood-revenge, or retaliation; one to whom belongs the revenging of blood, or retaliation. (TA.) [See an ex. voce تَار.]

مَتَوَاتِرٌ Consecutive, but with small intervals: thus differing from مُتَدَارِكٌ and مُتَابِعٌ. (Lh, M. [But see تَابِع.] You say, جَاؤُوا مَتَوَاتِرِينَ: explained above, voce تَتْرَى. (M, K.) خَبَرٌ مَتَوَاتِرٌ Tidings, or a narration, told, or related, by one from another: (T:) or by one after another. (TA.)

[وَتَع &c.]

See Supplement.]

وث

وُثْنَةٌ Weakness; impotence. (L.)

وَتَوَاتٌ A weak, impotent, man. (L.)

وتا

1. وَثًا †, aor. وَثَّأ, inf. n. وَثْ; (AZ:) and وَثِثْتُ, (a form disapproved by some, TA,) aor. the same, inf. n. the same and وَثَّأ, (K, TA,) or وَثَّأ; (CK and a MS. copy) and وَثُوتُ; and وَثِثْتُ, (S, K,) like وَثِي, [i. e., pass. in form, but neut. in signification,] (K,) which is the chaste form of the verb; and to the inf. ns. are added, on the authority of the Wá'ce, وَثُوْءٌ and وَثَّاءٌ: (TA:) [but it is not said to which form or forms of the verb these belong;] His hand became affected by what is termed وَثْ: (K.) — وَثَّأ يَدَهُ (S, K) and وَثَّأ (K,) He caused his hand to be affected by what is termed وَثْ: (S, K.) — اللَّهُمَّ ثَا يَدَهُ [O God, bruise his hand! &c.] is a form of curse used by the Arabs. (IAgr.) — وَثَّأ اللَّحْمَ He, or it, (i. e. a blow,) deadened the flesh. (K.) — وَثَّأ الْوَتْدَ † i. q. شَعَثَ q. v. (A.)

4: see 1.

وُثَّاءٌ and وَثَّاءٌ A breaking of the flesh without separation of the parts, (وَضْرُ) not reaching to the bone, (K,) producing a swelling: (TA:) or a pain in the bone, without fracture: (IKoot, K:) or a dislocation (K, TA) and concussion of the joints, which affects the hand, without fracture: (TA:) or [an injury] resembling dislocation; in the flesh as a fracture in a bone: (AM:) or a bruising or breaking of the flesh without breaking the bone: (IAgr:) or a bruising of the skin and flesh, reaching to the bone, without its breaking: (TA:) or a bruising of the bone, without breaking: (Lth, S:) in which last sense, Lth uses also the word وَثَّاء. (TA.) The و in وَثْ is sometimes omitted, and the word is written وَثٌ, like يَدٌ and دَمْرٌ. وَثِي is condemned as vulgar. وَثْ is authorized by As; but وَثِي (which is said by the vulgar, S, [and is disallowed in the K,]) and وَثُوْءٌ are disallowed by him. (TA.)

وَتْنٌ Having a broken hand: (TA: [but see مَوْنُوْءَةٌ and وَثْنَةٌ and وَثْنَةٌ, (K,) and مَوْنُوْءَةٌ, (S, K,) A hand affected by what is termed وَثْ: (K.)

وَتْنٌ and مَوْنُوْءَةٌ: see وَثْنٌ.

مِثَاةٌ A mallet with which pegs, or stakes, or tent-pins, are driven. (TA.)

وثب

1. وَثَبَ, aor. وَثَبَ, inf. n. وَثْبٌ and وَثْبَانٌ (the latter agreeable with analogy, TA,) and وَثَبَ and وَثَبَ (S, K) and وَثَابَ (K; but this is generally affirmed to be an inf. n. of وَثَبَ, TA;) and وَثَبَ, (Ibn-Málik and others) He leaped; jumped; sprang; bounded: (S, K:) or he leaped down, or downwards. (Mgh, Msh, art. طفر.) — وَثَبَ إِلَى الْمَوْضِعِ [He leaped, or jumped, upon, or over the place]. (TA.) — وَثَبَ إِلَى الشَّرَفِ وَثْبَةً † [He made a single leap to eminence, or nobility]. (TA.) — وَثَبَ إِلَيْهِ [app., He leaped, or sprang up, or he hastened, to him]. (TA.) — الْوُثْبُ, except in the dial. of Himyer, signifies The act of rising, or standing up. (TA.) — It is also much used by the vulgar as signifying The act of hastening to a thing; as observed by MF, who is wrong in saying that there is nothing in the lexicons that favours its being so used. (TA.) — وَثَبَ, [aor. وَثَبَ,] inf. n. وَثْبٌ, in the dial. of Himyer signifies He sat; sat down. (K, TA, from a trad.) ثَبَ in that dial. signifies Sit; sit down. (S.) It is related that Zeyd Ibn-Abd-Allah Ibn-Dárim came as an envoy to one of the kings of Himyer, and found him at a hunting-place belonging to him, on a high mountain, and he saluted him, and mentioned to him his lineage, or relationship; whereupon the king said to him ثَبْ, meaning اجلس, Sit; but the man thought that he commanded him to leap from the mountain; and he said, "Thou shalt find me, O king, very obedient:" then he leaped from the mountain, and perished. So the king said, "What ailed him?" And they explained to him his case, and his mistake respecting the word: upon which he said لَيْسَتْ عِنْدَنَا عَرَبِيَّةٌ مِنْ دَخَلَ ظَفَارُ حِمَرٍ i. e., ["Arabic is not current with us:" (for, probably, in the time of this king, the term عَرَبِيَّةٌ was only applied to the general language of Arabia:) "whoso entereth Dhafári,] let him learn [or, rather, speak, as MF says,] the Himyeree language." (Mz., 16th نوع.) [The principal facts of this anecdote are also mentioned in the S, on the authority of As.] By the king's saying عَرَبِيَّةٌ was meant الْعَرَبِيَّةُ: the ة is pronounced ت in the case of a pause (which is the case here) in their dialect. (S.) Or, accord. to another relation of the above anecdote, the king said لَيْسَ عِنْدَنَا عَرَبِيَّةٌ كَعَرَبِيَّتِكُمْ ["Arabic like

your Arabic is not current with us:] and this, says ISd, is the right reading in my opinion: for the king did not mean to exclude himself from the Arabs. (MF.)

2. **وَتَبَهُ**, inf. n. **تَوْتَبُ**, *He seated him upon a cushion*: (S, K:) asserted to be of the dial. of Himyer. (MF.) — **وَتَبَهُ وَادَهُ**, (S, K,) in some copies of the K **وَتَبَهُ**, (TA,) *He threw to him a cushion* (S, L, K) *that he might sit upon it*: (S:) [app. in the dial. of Himyer]. — **وَتَبَتْهُ وَثَابًا** *I spread for him a bed, or the like*. (TA.)

3. **وَاتَبَهُ** *He leaped, or sprang, upon him, or at him; he assaulted or assailed him*; syn. **سَاورَهُ** (S, K) and **ثَاورَهُ**. (K, art. ثور) and **صَاورَهُ**. (K, art. صول) — [Also, perhaps, *He contended with him in leaping, jumping, springing, or bounding*.] — [**وَاتَبَهُ** is also mentioned in the TA as having a signification not explained in the K: app., *He contended with him in hastening to a thing*.]

4. **اوْتَبَهُ** *He made him to leap, jump, spring, or bound*. (S, Mgh.) — **اوْتَبَهُ المَوْضِعَ** [*He made him to leap, or jump, upon, or over, the place*]. (TA.)

5. **تَوْتَبَ فُلَانٌ فِي ضَيْعَةٍ لِي** *Such a one took possession unjustly of an estate belonging to me; he seized upon it unjustly*. (S, K.) — **تَوْتَبَ فِي** *اوْتَبَهُ عَلَى اخِيهِ* *He took possession of his land with injustice towards his brother*. (A.) — **تَوْتَبَ عَلَى مَنَزَلِهِ** *He took possession unjustly of the place occupied by him*. (A.)

6. **هُمُ يَتَوَاتَبُونَ عَلَى كَذَا** *They leap, or rush, together upon such a thing [in an evil, or injurious, or a contentious manner]*. (S, art. كلب.) **التَّوَاتَبُ** is syn. with **التَّكَلُّبُ**. (S, K, art. كلب.)

وَتْبَةٌ *A single leap, jump, spring, a bound*: (TA:) or a leap down, or downwards. (Mgh, art. طفر.)

تَبَةٌ *An assembly; a company; a troop; a congregated body*. (K.) [But it seems rather to belong to the root **تَبَى**, as remarked by Freytag; or, accord. to some, to art. ثوب. See arts. **ثوب** and **ثبي**.]

وَتَاتٌ: see **وَتَاتٌ**.

وَتَابٌ *A throne, or couch*; syn. **سَوِيرٌ**. (K:) accord. to some, *that is always occupied by the king; or that the king does not cease to occupy*: (TA:) [app. of the dial. of Himyer]. — *A bed; or what is spread to lie or recline upon*: (K:) ex. **وَتَبَتْهُ وَثَابًا** *I spread for him a bed, or the like*: (TA:) or *places where persons sit*; syn. **مَقَاعِدُ**. (S, K:) in which case it is a pl., as some have expressly affirmed it to be: (TA:) accord. to IF and others, of the dial. of Himyer. (MF.) Applied to heaven (السَّمَاءُ) as being the sitting-places of the angels. (S.)

وَتَابٌ *An antelope that leaps, jumps, springs, or bounds, quickly*. **وَتَابَةٌ** *A mare that leaps, &c., quickly*. (TA.) — **وَتَبَى** i. q. **وَتَابٌ**; (K:) i. e., *That leaps, &c., quickly*. (TA.)

مَوْتَبَانٌ *A king who sits still, and does not undertake military expeditions*: (S, K:) asserted to be of the dial. of Himyer. (MF.)

مَيْبٌ *A plain, or level, land, or tract of land*. (K.) — *A leaper, or jumper*. (IAar, K.) — Also, [contr.,] *A sitter*: (IAar, K:) [app. in the dial. of Himyer]. — *What is elevated, of land*. (K.) — *A rivulet, stream, or streamlet*: syn. **جَدْوَلٌ**. (K.)

وثب

1. **وُتِبَ**, aor. **يُوتِبُ**, inf. n. **وَتَابَةٌ**; (S, K:) and **اوْتِبَ**, and **استوْتِبَ**; (TA:) *It (anything, S,) became dense; thick; compact*. (S, K.) — **وُتِبَ**, aor. **يُوتِبُ**, inf. n. **وَتَابَةٌ**, *He became abundant in flesh; or very fleshy*: **وُتِرَ**, inf. n. **وَتَارَةٌ** signifying he became abundant in fat; or very fat: and both signify *he became bulky, or big; or large in body, corpulent and fleshy*. (AZ, S.) — **وُتِبَ التَّبْتُ** *The herbage, or plants, became dense, thick, or compact, and tall*.

4. **أُوْتِبْ لَنَا مِنْ هَذَا الطَّعَامِ** *Give us much of this food*. (TA.) See 1.

10. **استوْتِبَ** *It became in a complete, or perfect, state*: (TA:) or *it became so in a certain way*: (S:) one says **استوْتِبَ التَّبْتُ** *the plants, herbs, or herbage, clung together, one part to another, and became in a complete, or perfect, state*. (S, K.) — See 1. — **استوْتِبَ المَالُ** *The property [app. meaning camels or the like] became much, or abundant*. (S, K.) — **استوْتِبَ مِنَ المَالِ** *He desired, wished for, or longed for, much of property [app. meaning camels or the like]*; syn. **استَكْتَرَ**. (Ag, Th, S, K:) as also **استوْتِقَ**. (TA.) — **استوْتِبَتِ** *She (a woman) became large in body, or corpulent and fleshy, and perfect in make*. (T.)

وَتِيجٌ *Anything (S) dense; thick; compact*. (S, K.) — *A horse*, (S,) and *a camel*, (TA,) *compact in flesh*: (S:) or *strong*. (TA.) — *Dense, thick, or compact, herbage*. (TA.) [See also **موتِجَةٌ**.] — **ثَوْبٌ وَتِيجٌ** *A garment, or piece of cloth, of firm texture*. (A.) [See also **موتِجَةٌ**.]

وَاتِجٌ, applied to herbage, *Dense, thick, or compact, and tall*. (TA.)

مُوتِجَةٌ (in the CK **مُوتِجَةٌ**) [which is

evidently a mistake] *Land abounding with herbage, or pasture*, (S, K,) *and with tangled trees*; as also **وَتِيجَةٌ**: (ISh:) *land of which the herbage is dense, thick, or compact*. (TA.) [See also **وَتِيجٌ**.]

ثِيَابٌ مَوْتِجَةٌ *Garments, or pieces of cloth, of which the threads and texture are slack, or loose*. (K, from Sh, on the authority of a man of Bāhileh: but see **وَتِيجٌ**. TA.)

وتر

1. **وُتِرَ**, aor. **يُوتِرُ**, inf. n. **وَتَارَةٌ**; [and app., **وُتِرَ**; (see the second signification);] *It (a thing, S, M, Mgh, or a bed, A) was, or became, plain, level, smooth, soft, or easy to lie or ride or walk upon*. (S, M, A, Mgh, K.) — **وُتِرَتِ العِجْزُ** *and وُتِرَتِ*, inf. n. as above, *the buttocks became fat*. (A.) See also **وَتَارَةٌ**, below. — **وُتِرَهُ**, (M, A, K,) aor. **يُوتِرُهُ**, (K,) inf. n. **وُتِرَ** (M, TA) and **وُتِرَ**; (TA:) and **وُتِرَهُ**, inf. n. **وُتِيرَ**; (M, A, K:) *He made it plain, level, smooth, soft, or easy to lie or ride or walk upon*. (M, A, K.) And **وُتِرَ مَرْكَبُهُ** *He made the thing on which he rode smooth, soft, or easy to ride upon*. (A, Mgh.)

2: see 1, in two places.

4. **مَا أَوْتَرَ فِرَاشَكَ** *How smooth, soft, or easy to lie upon, is thy bed!* (A, TA.)

10. **استوْتِرَ الفِرَاشُ** *He found, or deemed, the bed smooth, soft, or easy to lie upon*. (A, TA.) — **إِذَا تَزَوَّجْتَ امْرَأَةً فَاسْتَوْتِرْهَا** *When thou takest a woman as thy wife, choose her fat, suitable for a bedfellow*: see **وَتِيرَ**. (A, TA.)

وُتِرَ: see **وَتِيرَ**.

وُتِرَ: see **وَتِيرَ**, in three places. — See also **مِيتَرَةٌ**, throughout.

وُتِرَ: see **وَتِيرَ**.

وُتَارَ: see **وَتَارَ**.

وُتَارٌ, a subst., *Plainness, levelness, smoothness, softness, or state of being easy to lie or ride or walk upon*; as also **وُتَارٌ**. (M, K.) — See also **وُتِيرَ**, in two places.

وُتِيرَ *Plain, level, smooth, soft, or easy to lie or ride or walk upon*; (T, S, M, A, K;) as also **وُتِرَ** (T, S, K) and **وُتِرَ** and **وُتِرَ**; (M, K;) applied to a bed, (T, S, A, K,) and anything upon which one sleeps, (T, TA,) or sits, (TA,) and finds it to be thus, (T, TA,) and to other things: (M, K;) and *thick and soft*; applied to a bed: (Mgh:) [and **وُتَارٌ** seems to signify the

same; or this and **وثر** are epithets in which the quality of a subst. predominates:] fem. **وثرية**. (M K.) You say, **مَا تَحْتَهُ وَثَرٌ**, and **وَتَارٌ**, (S, TA.) *There is not beneath him a smooth, or soft, bed.* (TA.) — **وثرية** † A woman having much flesh: (IDrd, S, Mgh, K:) or fat; (T, A, K:) suitable for a bedfellow: (T, K:) and **وثرية العجز** † large, (T,) or fat, (A,) or soft, (M,) in the buttocks: (T, M, A:) pl. **وَتَارٌ** and **وَتَائِرٌ**. (M, K.) = See also **مِثْرَة**, throughout.

وَتَارَة: see 1. — † Abundance of fat: (AZ, S:) or of flesh: (K:) or the latter is termed **وَتَا جَة**. (AZ, S.)

أَوْثَرٌ More [and most] smooth, or soft; applied to a bed. (TA, from a trad.)

مِثْرَة, (T, S, M, A, Mgh, Mgh, K,) of the measure **مِثْرَة**, from **الْوَتَارَة**, (TA,) without hemz, (S, TA,) originally **مِثْرَة**, (Mgh, TA,) the **و** being changed into **ي** because of the kesreh before it, (TA,) and **وثر** and **وثر**, (K,) or [only] **مِثْرَة**, (TA, &c.,) of a horse's saddle, (T, M, A, Mgh, Mgh, K,) and of a camel's saddle, (T,) *A thing in the form of a pillow, made for the saddle, like the صَفَة [q. v.],* (M, Mgh, K,) to render it soft, or easy to ride upon: (T:) or the saddle-cloth or housing (**بِدَة**) of a horse: (S:) pl. **مَوَائِر** and **مِثَائِر**, (S, M, A, Mgh, Mgh, K,) the latter agreeing with the sing., (Mgh,) retaining the permuted letter, as is the case in **أَعْيَاد**, pl. of **عَيْد**. (IJ, M.) — Also, accord. to the K, [referring to the three words above,] or [correctly] the red **مِثَائِر** (**الْمِثَائِرُ الْحُمْرُ**), which are forbidden to be used, (S, IATH, TA,) *Certain things to ride upon,* (**مِرَاكِب**, S, IATH, K, TA,) *used by the أَعْجَمِ*, (S,) or **عَجَم**, (IATH, TA,) [meaning *Persians or other foreigners,*] *made of دِيبَاج* or **حَرِير** [silk brocade or other silk]: (S, IATH, K, TA:) or the red **مِثْرَة** (**الْأَرْجَوَانُ**), forbidden, in a trad., to be used, is a stuffed thing to ride upon, which is put upon a camel's saddle: (TA:) and the red **مِثْرَة** which is put upon a horse's saddle is included in the prohibition. (IATH, TA.) — Also, the first of the above three words, (M,) or all of them (K) *A garment or piece of cloth which is put as a covering over other garments or pieces of cloth.* (M, K.) — Also, (accord. to the K [referring to the three words above,] or [correctly] **مِثَائِر**, (TA,) *The skins of beasts of prey.* (K, TA.)

[&c. وثق]

See Supplement.]

وج

وَج A kind of medicine; (S, K:) certain twigs, or rods, with which one fumigates; (TA:) or which are used medicinally or remedially;

(T:) [*acorum*, (Golius,) or *acorus*; *sweet-cane*, or, as some say, *galangal*: see Diosc., l. i., c. 2., referred to by Golius:] thought by El-Jawáleekee to be not pure Arabic; i.e., an arabicized word, from the Persian [**وَج**]: (TA:) so says J. (S.)

وجأ

1. **وَجَأَ**, (S, Mgh, K,) aor. **يُوجَأُ**, and sometimes **يَجَأُ**, (Mgh,) inf. n. **وَجْ**; (TA:) and **تَوَجَأَ**; (K:) *He beat, or struck, or smote, a person with his hand, (S*, K,) or with a knife, (S, Mgh, K,) or the like, on any part.* (Mgh.) — **وَجَأَ عُنُقَهُ**, inf. n. **وَجْ**, *He beheaded him:* syn. **ضَرَبَ عُنُقَهُ**. (S.) — **وَجَأَ** † Inivit feminam. (K.) — **وَجَأَ التَّيْسَ**, inf. n. **وَجْ** and **وَجَأَ**, (or the latter is a simple subst., TA,) *He beat the veins of the testicles of the goat between two stones, without extracting the testicles themselves: or he bruised or beat the goat's testicles until they broke, (K,) and he became like one gelded.* (TA.) You say also **وَجَأَ الْكَبْشَ**. (S.) [See **وَجَأَ**.] **وَجَى** *He (a goat) had the operation termed وَجْ performed upon him.* (K.) — *He was struck with a knife.* (S.) — **وَجَأَ** † *He bruised, or pounded, dates until they cohered.* Hence **وَجِيَّة**, q. v. (TA.)

2: see 1. — **وَجَأَ الْبَرْكِيَّةَ**, inf. n. **تَوَجَّى**, *He found the well to be what is termed وَجَأَة, [fem. of **وَجْ**, q. v.: app. signifying without water]. (K.)*

4. **وَجَأَ عَنْهُ** *He repelled from him; removed, or put away, from him.* (K*, TA.) — **وَجَأَ** *He came in search of a thing that he wanted, or in pursuit of game, and did not attain it.* (K.) — *It (a well) failed; i.e., its water ceased: or it contained no water.* (TA.) [See also **أَوْجَى**.]

8. **إِتَّجَأَ التَّمَرُ** † *The dates became closely packed, or pressed together:* (K:) *they were bruised, or pounded, until they cohered.* (TA.)

وَجَأَ, and **وَجَأَ**, and **وَجَأَ**, *A water where there is no good:* (K:) [app., a source of water where there is no herbage, or pasture; or, more probably, a source without water; or a water that has failed: see 2 and 4.]

مَاءَ وَجْ and **وَجَأَ**: see **مَاءَ وَجْ**.

وَجَأَة, a subst., *A striking with a knife or the like, on any part.* (Mgh.) [See also 1.] — **وَجَأَ** *The bruising of the veins of the testicles until they break, so that it is like gelding.* (S.) [See also 1.]

وَجَى and **مَوْجُو** A goat on which has been

performed the operation called **وَجْ**. (K.) [See 1.] — The latter is said to be used in a trad. as signifying *Gelded*. — Also the latter, *Struck with a knife.* (S.)

وَجِيَّة † Dates, (K,) or locusts, (ISk, S, K,) bruised, or pounded, and then stirred up with clarified butter (**سَمْن**), or with oil, and so eaten: (S, K:) or dates moistened with milk or with clarified butter, and then bruised, or pounded, until they are consolidated: (TA:) or dates bruised, or pounded, until the stones come forth, and then moistened with milk or with clarified butter so that they become macerated and cohering, in which state they are eaten. (ISk, S.) — Also, *A cow.* (IAar, K.)

وَجَى: see **مَوْجُو**.

وجب

1. **وَجِبَ**, aor. **يَجِبُ**, inf. n. **وَجِبَة** (Lh, K) and **وَجَبٌ** (Lh) *It (a wall, or the like, Mgh, or a house, or anything, Lh,) fell down.* (Lh, K, Mgh.) See **وَجِبَة**. — **وَجِبَ**, inf. n. **وَجِبَة**, *It fell to the ground.* (TA.) — **وَجِبَة** does not signify a single act; but is an inf. n. in an absolute sense, unrestricted to the signification of a single act: ex. **وَجِبَتِ الشَّمْسُ** *The falling of the sun, in setting.* (TA.) — **وَجِبَتْ جُنُوبَهَا** [Kur. xxii. 37,] is said to signify *And when their sides fall down upon the ground: or and when their souls depart, and they fall down.* (TA.) — **وَجِبَتِ الشَّمْسُ**, (S, K,) inf. n. **وَجِبَ** and **وَجِبَتْ** (K) and **وَجِبَة** (see above), *The sun set.* (S, K.) — **وَجِبَتِ الْعَيْنُ** † *The eye was, or became, sunk in the head.* (K.) — **وَجِبَ**, (S, K,) aor. **يَجِبُ**, inf. n. **وَجِبَتْ** and **مَوْجِبٌ**, (TA,) *He fell down and died:* (S:) *he died.* (K.) — Hudbeh Ibn-Khashram says,

فَعُلْتُ لَهُ لَا تَبْكُ عَيْنُكَ إِنَّهُ
بَكَتْ مَا لَا قِيَتْ إِذْ حَانَ مَوْجِبِي

[And I said to him, Let not thine eye weep; for by my own hands is occasioned what I experience, now that my death has come to pass]. By **مَوْجِب** he means **مَوْتُ**. (TA.) — [See also **وَجِبَة**, which seems to be a third inf. n. of the verb in this sense.] — **وَجِبَ**, (aor. **يَجِبُ**, TA,) inf. n. **وَجِبَتْ** (Th, S,) and **وَجِبَ** and **وَجِبَانٌ** (K) and **وَجِبَ** and **وَجِبَة**, (TA,) *It (the heart) palpitated, beat, throbbed;* (K:) *was agitated, or in a state of commotion.* (S.) — **وَجِبَتِ الْإِبِلُ**, and **وَجِبَتْ**, *The camels could scarcely arise from the places where they lay down.* (TA.) — **وَجِبَ**, [aor. **يَجِبُ**,] inf. n. **وَجِبَتْ**, *He was cowardly, or pusillanimous.* (S, K.) — **وَجِبَهُ عَنْهُ** *He drove him back, or turned him back, from it, (K,) when he had long kept to it.* (Nawádir el-Aqráb.)

وَجِبَ and وَجِبَ and وَجِبَ ! He (a man, TA,) ate once a day. (Th, K.) See وَجِبَ. = وَجِبَ, aor. وَجِبَ, inf. n. وَجِبَ (S, K,) and وَجِبَ, (K,) It (a thing) was, or became, necessitated, necessary, requisite, or unavoidable: it was binding, obligatory, incumbent, or due: syn. نَزَرَ; (S, K, Mṣb;) [lit. accord. to some, it fell on a person: see 4;] and وَجِبَ, (Telweeh,) which means nearly the same as نَزَرَ. (TA.) — For a fuller explanation, see its syn. حَقٌّ. [In the science of the fundamentals of religion, It necessarily was or existed; was a thing of which the nonexistence could not be mentally conceived: as is the essence of God. (Ibr.D.)] — أَنْ يَفْعَلَ كَذَا, or وَجِبَ عَلَيْهِ كَذَا, Such a thing, or the doing of such a thing, was binding, incumbent, or obligatory upon him; was unavoidable to him; lay on him; was his necessary, or indispensable duty: or was binding, incumbent, or obligatory upon him, by God's express appointment, so that he would be punished for neglecting it: and it was that which should be preferred and approved. See وَاجِبٌ. — See also another explanation, afterwards. — وَجِبَ الْبَيْعُ, aor. وَجِبَ, inf. n. وَجِبَ (Lh, S, Mṣb) and وَجِبَ (Lh, Mṣb) The sale was, or became, binding, or obligatory; (Mṣb, TA;) ratified, fixed, settled, decided, or determined; (Mṣb;) completed, accomplished, or concluded; it had, or took, effect; it was extended, or performed; or it was, or became, effectual: (TA:) and وَجِبَ بَيْعُهُ, i. q. بَيْتٌ, q. v. (M, in art. بَيْت.) — It is said in a trad., إِذَا كَانَ الْبَيْعُ عَنْ خِيَارٍ, فَقَدْ وَجِبَ [When the sale is optional, it is binding, or obligatory]: i. e., when one says, after the contract, "Take thy choice to reject the sale, or to make it effectual," and the person so addressed chooses to do the latter, the sale is binding, even if the two parties have not yet separated. (TA.) — In like manner, وَجِبَ الْحَقُّ, inf. ns. as above, The right, due, or claim, was, or became, binding, or obligatory; or fixed, settled, decided, or determined. (Mṣb.) — وَجِبَ, inf. n. وَجِبَ: (TA: [unexplained; but following وَجِبَ as signifying "a bet, &c.:" app. meaning The bet, wager, or stake, became due, or incumbent]. — وَجِبَ عَلَيْهِ It was, or became, necessitated, necessary, requisite, or unavoidable, for him to do, or suffer, such a thing; and hence, sometimes, it was, or became, binding, obligatory, or incumbent, on him.] — وَجِبَ عَلَيْهِ الْقَوْلُ [The saying or sentence became necessitated to take effect upon him; or it became requisite that the saying or sentence should take effect upon him.] Jel, in xxxvi. 6, &c. — وَجِبَ لَهُ كَذَا Such a thing was, or became, due to him; as, for instance, a reward, or a punishment.] — وَجِبَ عَلَيْهِ الْقَتْلُ [Slaughter was, or became, his due.] (TA, in art. بَقِيَ, &c.)

2. وَجِبَ بِهِ الْأَرْضُ, inf. n. تَوَجَّبَ, He threw him down upon the ground. (S.) — وَجِبَ, inf. n. تَوَجَّبَ, The camel lay upon his breast with folded legs, falling down upon the ground. (TA.) — وَجِبَتْ, inf. n. تَوَجَّبَتْ, She (a camel) became milkless: (TA:) or [her biestings coagulated in her udder: see وَجِبَ]. — وَجِبَ, (inf. n. تَوَجَّبَ, K,) He was fatigued, tired, or weary: (S, K:) said of a camel. (S.) — وَجِبَ اللَّبَأُ, inf. n. تَوَجَّبَ, The biestings coagulated in the udder. (K.) = وَجِبَ, (inf. n. تَوَجَّبَ, TA,) He milked (a camel, K,) but once in the course of each day and night. (S, K.) — وَجِبَ, inf. n. تَوَجَّبَ, He accustomed himself, (Lh, S,) in which case you also say وَجِبَ لِنَفْسِهِ (Lh) and his family, or household, and his horse, (Lh, K,) to eat but one meal (K) in the course of each day and night. (Lh, S.) — See 1. = وَجِبَ He took, got, or won, a bet, wager, or stake, at a shooting-match or race. (L, in TA, voce نَدَبَ.) — See 4.

3: see 4.

4. وَجِبَ (S, K,) and وَجِبَ (K) but this latter is by some rejected, (TA,) He (God, S) made it, or rendered it necessary, requisite, or unavoidable; necessitated it; made it, or declared it to be, binding, incumbent, or obligatory: (S, K:) [lit. accord. to some, he made it to fall on a person: see قَرَضَ.] — وَجِبَ الْبَيْعُ, (Lh, S,) inf. n. اِجَابَ, (Lh,) He made, or rendered, or declared, the sale binding, or obligatory; (Mṣb, TA;) ratified it; made, or rendered, it fixed, settled, decided, or determined; (Mṣb;) completed, accomplished, or concluded; effectual. (TA.) — وَجِبَ لَكَ الْبَيْعُ He made the sale to thee to be binding, or obligatory; &c. (Lh, K.) — In like manner, وَاجِبَةُ الْبَيْعِ, inf. n. مُوَاجِبَةٌ, and وَجَابَ (Lh; in quoting whose words, the author of the K has made an omission, so as to cause it to appear that these two words are inf. ns. of وَجِبَ; TA;) He, with his (another's) concurrence, made the sale to him to be binding, or obligatory; &c. (TA.) — وَجِبَ عَلَيْهِ شَيْءٌ [He made a thing, or declared it to be, binding, obligatory, or incumbent, upon him; or unavoidable to him]. (TA.) — وَجِبَ عَلَيْهِ الْقَضَاءُ He necessitated the sentence to take effect upon him; syn. أَحَقَّهُ and حَقَّهُ. (TA, in art. حَقٌّ.) — وَجِبَ He did a great sin, or an act of great goodness, making [the punishment of] hell, or [the reward of] paradise, the consequence thereof [unless followed by different conduct &c.]: (S, K:) he committed sins for which he who should punish him would be excusable, because he deserved punishment. (IAḡr, in TA, art. لَوَطَ.) — It is said, in a trad., that some persons came to Moḥammad, saying, إِنَّ صَاحِبًا لَنَا أَوْجِبَ, i. e., Verily a companion of our's hath committed a

sin for which he has become deserving of hell: to which he replied, Command him to emancipate a slave [as an expiation]. (TA.) — In another trad. it is said, أَوْجِبَ ذُو الثَّلَاثَةِ وَالْإِثْنَيْنِ, meaning, He of whom three children, or two, have gone before him [to paradise] hath become entitled to paradise. (TA.) — أَوْجِبَ لَهُ الْجَنَّةُ أَوْ النَّارُ It (an action) procured for him as a necessary consequence thereof [the reward of] paradise, or [the punishment of] hell; or made such to be to him a necessary consequence thereof; [unless followed by repentance &c.]: (S, K:) [it required for him paradise or hell.] — [يُوجِبُ كَذَا It necessitates, or renders necessary, such a thing. — It requires such a thing, as a necessary consequence. — It necessarily implies the coexistence of such a thing therewith. Used in physics &c., and perhaps in classical writings.] — أَوْجِبْتُ لِفُلَانٍ حَقَّهُ means I regarded such a one's right or due: and you say فَعَلْتُ ذَلِكَ [I did that from regard to his right or due] (Har. p. 490); [and اَوْجِبَهُ لَهُ He made it, or declared it to be due to him]. — [اَوْجِبَهُ also signifies He affirmed it, he averred it; i. q. أَثْبَتَهُ as contr. of نَفَاهُ. — And It necessarily occasioned it.] — اَوْجِبَ عَلَيْهِ He beat him, overcame him, in a case of laying a bet, wager, or stake, at a shooting-match or race. (TA.) = اَوْجِبَ اللَّهُ قَلْبَهُ God made his heart to palpitate, beat, or throb; [to be agitated, or in a state of commotion]. (Lh, K.) = See 1.

6. تَوَاجَبُوا They laid a bet, wager, or stake, one with another, at a shooting-match or race: as though one party of them made a thing binding, or obligatory, on another party of them. (TA.)

10. اسْتَوْجِبَهُ He had a right or just title or claim, to it; deserved it; merited it: syn. اسْتَحَقَّهُ [q. v.] (S, K.) See the act. part. n. below. — اسْتَوْجِبَ اثْنًا i. q. اسْتَحَقَّهُ; (TA, in art. حَقٌّ;) which means He did what necessitated sin; (Ksh, Bd, Jel, in v. 106;) [was guilty of a sin;] and deserved its being said of him that he was a sinner. (Ksh.) — رَكِبَ خَطِيئَةً اسْتَوْجِبَ بِهَا النَّارَ [He committed a sin for which he became deserving of hell]. (TA.)

مُوجِبَةٌ and وَجِبَ A she-camel whose biestings coagulate in her udder. (K.) — وَجَابَ Places in which water stagnates: (K:) pl. of وَجِبَ. (TA.) — وَجِبَ A large skin of the kind called سَقًا, made of the (complete, TA,) hide of a he-goat: pl. وَجَابَ. (AHn, K.) — وَجِبَ Stupid; foolish; of little sense. (K.) — وَجَابَةٌ and وَجَابٌ (K) and وَجَابَةٌ (IAḡr, K) and مُوجِبٌ (IAḡr) A coward; cowardly; pusillanimous. (S, K, &c.) [The second and third, and more especially the latter, are probably

intensive epithets.] = وَجِبَ A bet, wager, or stake, at a shooting-match (Lh, K) or a race. (IAar; and L in TA, voce نَدَبَ.)

وَجِبَةٌ inf. n. of وَجِبَ "it fell down, &c.," q. v. — بِجِبَتِهِ فَلَتَكُنِ الْوَجِبَةُ, a proverb, (S,) [(May a disease be) in his side, or (may God afflict him, or smite him, with a disease) in his side, and may falling down upon the ground, and dying, happen (or be the result thereof)! i. e. رَمَاهُ اللَّهُ; or بَجِنَهُ دَا؛ فَلَتَكُنِ الْوَجِبَةُ بِهِ. (Freytag, Arab. Prov. i. 156)]. — وَجِبَةٌ A falling with a sound, or noise, such as that produced by the fall of a wall or the like: (S, K:) [see L, where it is given as an inf. n. unrestricted to the signification of a single act:] or the sound of a thing falling (K) and producing a sound such as above mentioned. (TA.) = وَجِبَةٌ An eating but once in the course of a day and night: (S, K:) or an eating but once in a day until the like eating in the following day: (K:) an inf. n. (Lh) [restricted to the signification of a single act]: you say, فُلَانٌ يَأْكُلُ وَجِبَةً Such a one eats but once (T) in the course of the day and night. (AZ, S.) [See also صَيَّرَ.] — In a trad. respecting the expiation of an oath, it is said, يُطْعِمُ يَطْعِمُهُ عَشْرَةَ مَسَاكِينَ وَجِبَةً وَاجِدَةً [He shall feed ten poor men with a meal sufficient for a day and a night]. (TA.)

وَجَابَ: see وَجَابَ.

وَجِبَةٌ A daily allowance of food: or daily maintenance: syn. وَطِيفَةٌ (K:) i. e., what a man is accustomed to allow himself [each day] as that which is necessary, and fixed: but the word in the A is وَجِبَةٌ, q. v. (TA.) — وَجِبَةٌ [A term employed in the case of] one's concluding a sale, and then taking it [meaning what is sold to him] by regular successive portions, one after another, (AA, S, K,) or, as some say, on the condition of his taking a portion of it every day, (TA,) until he has taken the whole of his وَجِبَةٌ: (K:) [which hence appears to signify both the act above described and also what is due to one of a thing purchased and taken in this manner; but more probably the latter is the only meaning intended]. When a person has finished doing this, one says to him قَدْ اسْتَوْفَيْتَ وَجِبَتَكَ [Thou hast taken the whole of what was due to thee of the thing purchased and taken by thee in the manner above described]. (S.)

وَجُوبِي Obligatory, or incumbent: opposed to إِمْتِنَانِي.]

وَجِبَ and وَجَابَ: see وَجِبَ.

وَأَجِبَ Slain: (S:) dying; or dead. (TA.) So in the following verse of Keys Ibn-El-Khaṭem:

أَطَاعَتْ بَنُو عَوْفٍ أَمِيرًا نَهَاهُمْ
عَنِ التَّيْلُمِ حَتَّى كَانَ أَوَّلَ وَاجِبٍ

[The sons of 'Owf obeyed a commander who forbade them to make peace until he was the first who was slain, or who died]. (S, TA.) = وَاجِبٌ [act. part. n. of وَجِبَ; Necessary; requisite; unavoidable: binding, incumbent, or obligatory. In the science of the fundamentals of religion, Necessarily being or existing; of which the nonexistence cannot be mentally conceived: as the essence of God. (IbrD.)] — Accord. to [the Imām] Aboo-Haneefeh, وَاجِبٌ [in matters of religion] is not so strong a term as فَرَضٌ: [and so may be rendered incumbent, or obligatory; or that which is a necessary, or indispensable, duty; yet not so decisively or manifestly shown to be such as that which is termed فَرَض:] or, accord. to Esh-Shāfi'ee, these two terms are syn., signifying [binding, incumbent, or obligatory, by God's express appointment, as] a thing for neglecting which one will be punished: and واجب signifies that which should be preferred and approved; thus explained by El-Khattābee as occurring in the following trad.: غُسْلُ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُخْتَلِمٍ The ablution prescribed to be performed on Friday is an act which every one who has experienced a nocturnal pollution should prefer and approve. (TA.) = وَاجِبٌ [A verb expressing an event as a positive fact] is such, for instance, as in the phrase بَيْنَمَا أَنَا كَذَا إِذْ جَاءَ زَيْدٌ [while I was thus, or in 'this state, lo, or behold, Zeyd came]. (S, L, art. ١٥٠.)

مُوجِبٌ An effect; that which is produced by an operating cause; a result; a consequence. (Mṣb.) = كَلَامٌ مُوجِبٌ, lit. An affirmed sentence; i. q. مَنفِيٌّ as contr. of مَنفِيٌّ; virtually the same as كَلَامٌ مُوجِبٌ, an affirmative sentence.]

مُوجِبٌ A place where one falls down and dies; where one dies. — خَرَجَ الْقَوْمُ إِلَى مُوجِبٍ, i. e. إِلَى مَضَارِعِهِمْ; The people went forth to the places where they should be prostrated; or, as implied in the S, where they should fall down and die; or where they should die]. (S.) = مُوجِبٌ [and مُوجِبَةٌ] A cause; an efficient; that which produces, or effects, anything. (Mṣb.) — See كَلَامٌ مُوجِبٌ = مُوجِبٌ A name of the month الْمُحَرَّمُ (K) in ancient times. (TA.)

مُوجِبَةٌ A great sin for which one deserves punishment [in the world to come]: (TA:) or a

great sin, and also an act of great goodness, which makes [the punishment of] hell, or [the reward of] paradise, the consequence thereof unless followed by repentance &c.] (K.) — اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ [O God, I ask of thee those things which will procure thy mercy?]. (TA, from a trad.) — See مُوجِبٌ.

مُوجِبٌ One who eats but once in the course of a day and a night. (AZ, S.) = مُوجِبٌ A beast of carriage that is frightened at everything. (ISd.) Not known to AM. (TA.) — See وَجِبَ in two places.

اللَّهُ مُسْتَوْجِبُ الْحَمْدِ God is worthy, or deserving, of praise; has a right, or just title or claim, to it; deserves it; merits it: syn. هُوَ وَلِيُّهُ, and مُسْتَجِبُهُ. (TA.)

وجع

1. وَجَعَ, aor. يُوْجِعُ, inf. n. وَجَحٌ, He had recourse, or betook himself, to a thing or place, for protection or concealment. (L.) [As also وَجَحٌ.] See 4.

2: see 4.

4. اَوْجَعَهُ إِلَيْهِ He compelled or constrained or necessitated him to have recourse to, or to betake himself to, him or it for protection or concealment or the like. (K.) — اَوْجَعَ الْبَيْتَ He curtained the house, or chamber, or tent; (K, TA;) hung a curtain upon it. (TA.) — اَوْجَعَ He held fast, and defended, a thing. (L.) = وَجَحٌ (L, K,) and وَجَحٌ (K, TA,) or وَجَحٌ (as in the L and CK,) It (a thing) appeared; became apparent. (L, K.) — اَوْجَعَ لَنَا الطَّرِيقُ The road became apparent or conspicuous to us. (S.) — اَوْجَعَتِ النَّارُ The fire became apparent or conspicuous. (S.) = اَوْجَعَ He reached, in digging, smooth rock, (S, K,) which is called وَجَاحٌ. (K.) = اَوْجَعَهُ الْبَوْلُ The urine oppressed him by his wanting to void it. (S, L, K.)

وَجَحٌ A place to which one has recourse for protection or concealment; a place of refuge; an asylum: (L:) [as also وَجَحٌ:] a place resembling a غَار [or cave in a mountain]. (L, K.)

وَجَاحٌ and وَجَاحٌ and وَجَاحٌ (S, L, K,) of which three forms IAar prefers the first, (L,) and sometimes the و is changed into ل, and one says اُجَاحٌ and اُجَاحٌ and اُجَاحٌ (S,) and in one dial. وِجَاحٌ, indecl., with kosreh for its termination, (L,) and وَجَاحٌ (K, in art. جَوْحٌ,) A thing by which a person or thing is veiled, concealed, or hidden; a veil; a covering; a curtain. (S, L, K.) — جَاءَ فُلَانٌ وَمَا عَلَيْهِ وَجَاحٌ Such a one came having upon him nothing to

veil, or conceal, him. (L.) — **لَيْسَ دُونَهُ وَجَاحٌ** There is nothing that veils, or conceals, before, or in the way to, him, or it. (L.) — **لَيْسَ بَيْنِي وَجَاحٌ** There is nothing that veils, or conceals, between me and him, or it. (L.) — **وَجَاحٌ** Water in a tank or cistern sufficient to cover its bottom. (S.) — **وَجَاحٌ** The remains of a thing, such as property, &c. (Az.) — **لَقِيتُهُ أَدْنَى وَجَاحٍ** I met him, he being the first object that I saw. (S, K.) = Smooth rock. (K.)

وَجَاحٌ :
وَجَاحٌ :
أَجَاحٌ :
أَجَاحٌ : 500 وَجَاحٌ .
أَجَاحٌ :
وَجَاحٌ :
وَجَاحٌ :
مُوجِحٌ : 500 وَجِجٌ .

مُوجِحٌ A garment closely woven, (S, K,) and firm : (S :) or of close texture, and thick : or strong : or narrow and firm : (TA :) as also **وَجِجٌ** : (S, K, TA :) from **أَوْجَحَهُ الْبَوْلُ** **مُوجِحٌ** (S.) — **مُوجِحٌ** = **مُوجِحٌ** A smooth skin. (K.) — **مُوجِحٌ** Constrained, compelled, or necessitated, to have recourse to, or to betake himself to, a thing or place, for protection or concealment or the like ; syn. **مُنْجَأٌ**. (L, K, TA [in the CK **مُنْجَأٌ**, which is the signification of **وَجِجٌ**]) Az says, that the word which he retains in his memory is **مُنْجَحٌ**, with the **ح** before the **ج** ; and that the two words may be two dial. forms. = **مُوجِحٌ**, or **مُوجِحٌ**, accord. to two different relations of a trad. in which it occurs, *Oppressed by the want to void his urine.* (L.)

مُوجِحٌ One who veils, or conceals, or hides, a thing. (L.) = **مُوجِحٌ**.

بَابُ مُوجِحٌ A closed door : (S, K :) or a door before which is a curtain. (TA.)

طَرِيقٌ مُوجِحٌ A conspicuous, open, wide road. (L.)

وجد

1. **وَجَدَهُ**, aor. **يَجِدُ** and **يَجِدُ**, (S, L, Mṣb, K,) the latter of the dial. of the tribe of 'Amir (S, L, Mṣb) Ibn-Saṣa'ah, (MF,) and without a parallel (S, L, Mṣb, K) in verbs of this class, (S, L, Mṣb,) the **و** in it being dropped because it falls out in the original form of the aor., (Mṣb,) both of

which forms are said by several authors to apply to the verb in all its significations, though F seems to restrict the latter to two significations, (TA,) inf. n. **وَجُودٌ** (S, L, Mṣb, K) and **وَجْدَانٌ** (L, Mṣb, K,) and **إِجْدَانٌ** (IAṣr, L, K,) in which the **و** is changed into **ع**, (L,) and **وَجْدٌ** and **وَجْدَةٌ** ; (L, K ;) and **وَجْدَةٌ**, aor. **يَجِدُ** ; (K ;) but this form of the verb is not found in the lexicons, [the **K** only accepted,] (MF,) in the sense here assigned to it ; (TA ;) *He found it ; lighted on it ; attained it ; obtained it by searching or seeking ; discovered it ; perceived it ; saw it ; experienced it, or became sensible of it ;* (F, in the **K** and in the Baṣā'ir, on the authority of Abu-l-Kāsim El-Iṣbahānee ;) namely, a thing sought, sought for or after, or desired ; (S, L, K ;) and simply a thing. (L.) **وَجُودٌ** is of several kinds. It is The finding, &c., by means of any one of the five senses : as when one says **وَجَدْتُ زَيْدًا** [I found, &c., Zeyd] : and **وَجَدْتُ طَعْمَهُ**, and **وَجَدْتُ رَاحَتَهُ**, and **وَجَدْتُ صَوْتَهُ**, and **وَجَدْتُ خُشُونَتَهُ**, [I found, or perceived, &c., its taste, and its odour, and its sound, and its roughness]. Also, The finding, &c., by means of the faculty of appetite, [or rather of sensation, which is the cause of appetite :] as when one says **وَجَدْتُ الشَّبَعَ** [I found, experienced, or became sensible of, satiety]. Also, The finding, &c., by the intellect, or by means of the intellect : of which kind is one's knowing God : and here it should be observed, that **وَجُودٌ** attributed to God is simple knowledge : (Abu-l-Kāsim El-Iṣbahānee, cited in the Baṣā'ir :) **وَجَدَ اللَّهُ**, wherever it occurs, means *God knew.* (Er-Rāghib, Z, &c.) i.e., in the **Kur-ān.** (TA.) — **وَجَدَ** [He found, in the sense of] he knew [by experience]. (A, TA, &c.) [In this sense, it is a verb of the kind called **أَفْعَالُ الْقُلُوبِ** ; having two objective complements ; the first of which is called its noun, and the second its predicate.] Ex. **وَجَدْتُ زَيْدًا ذَا الْحِفَافِ** I [found, or] knew Zeyd to possess the quality of defending those things which should be sacred, or inviolable. (A.) Used in this sense, as doubly trans., its inf. n. is **وَجْدَانٌ** (Akh) and **وَجُودٌ**. (Seer.) It is also used as singly trans., as syn. with **عَلِمَ**. (TA.) — When **وَجَدَ** signifies *he found, or lighted on, a thing after it had gone away, its inf. n. is* **وَجْدَانٌ**. (IKt.) — **وَجَدَ الضَّالَّةَ**, (S, A, Mṣb,) aor. **يَجِدُ** (Mṣb) and **يَجِدُ**, (MF,) inf. n. **وَجْدَانٌ** (S, Mṣb) and **وَجْدٌ** (Mṣb) [He found the stray beast]. — **لَمْ أَجِدْ مِنْ ذَلِكَ بَدَأًا**, for which one also says **لَمْ أَجِدْ**, I found no means of avoiding, or escaping, that. (Kz, TA.) — **وَجَدَ**, (L,) and **وَجَدَ فِي الْمَالِ**, (Fṣ, T, S, L, Mṣb,) and **وَجَدَ الْمَالَ وَغَيْرَهُ**, (Lḥ, M, K,) aor. **يَجِدُ**, (Lḥ,

M, L, K,) inf. n. **وَجْدٌ** and **وَجْدٌ** and **وَجْدٌ** and **وَجْدَانٌ** (T, L) and **وَجْدَانٌ** (Lḥ, T, S, M, K) and **وَجْدَانٌ** (Yz,) *He became possessed of wealth, or property : (T :) or he was, or became, rich ; possessed of competence, or sufficiency ; in no need ; without wants, or with few wants ;* (S, M, L, K ;) so as not to be poor afterwards : (L :) and *he gained, acquired, or earned wealth.* (Exps. of the Fṣ.) Hence the saying of the Arabs, **وَجْدَانُ الرَّقِيبِ يُغْطِي أَفْنَ الْأَفِينِ** [The possession of money hides the weakness of judgment of the weak in judgment]. (T, L.) = **وَجَدَ عَلَيْهِ**, (S, L, K, &c.) aor. **يَجِدُ** (Fṣ, M, L, K) and **يَجِدُ** ; (M, L, K ;) and **وَجَدَ**, as heard by Fr from certain of the Arabs ; (Kzz ;) inf. n. **مُوجِدَةٌ**, (Fṣ, S, A, L, Mṣb, K,) by some pronounced **وَجْدَةٌ**, (Fr,) and **وَجْدٌ** and **وَجْدَانٌ** (Lḥ, S, M, L) and **وَجُودٌ** (Fr, Kzz) *He was angry with him : (Fṣ, S, A, L, Mṣb, K) or he was angry with him with the anger that proceeds from a friend.* (TA, voce **عَتَبَ**.) = **وَجَدَ بِهِ**, (aor. **يَجِدُ**, L,) inf. n. **وَجْدٌ**, *He loved him.* (L, K.) **وَجَدَ بِهَا**, (A, L,) and **تَوَجَّدَ**, (A,) *He loved her ;* (A, L ;) *he loved her passionately or fondly.* (L.) **لَهُ بِهَا وَجْدٌ** *He has a love [or passionate or fond love] for her.* (A.) = **وَجَدَ**, [aor. **يَجِدُ**,] ('Eyn, Fṣ, S, L, Mṣb, &c.) and **وَجَدَ**, [aor. **يُوجِدُ**,] (El-Hejoreo, M, K,) the latter the only form mentioned in the **K**, but the former is the only form generally known, (MF, TA,) and **وَجَدَ**, (Lḥ, M, L,) inf. n. **وَجْدٌ**, (S, L, Mṣb, K, &c.,) *He grieved ; mourned ; sorrowed.* (S, L, Mṣb, K, &c.) You say, **وَجَدْتُ**, (Mṣb,) and **تَوَجَّدْتُ** † **لَهُ**, (S, L,) *I grieved, mourned, or sorrowed, for such a one.* (S, L, Mṣb.) Ibn-Hishām El-Lakhmee says, that in this sense **وجد** is not transitive : (MF :) [i. e., without a prep.] = **وَجَدَ**, (inf. n. **وَجُودٌ**, A, Mṣb,) *It existed ; it became existent* (A, Mṣb) from a state of nonexistence. (S, L, K.)

4. **أَوْجَدَهُ إِيَّاهُ** *He (God, S, A, L) made him to find, attain, or obtain, it ;* (Lḥ, S, A, L, K ;) namely, the thing that he sought, sought for or after, or desired ; (S, L, K ;) or a stray beast. (A.) — **أَوْجَدَهُ** *He (God, S, &c.) enriched him ; made him to be possessed of wealth or property ; to be possessed of competence or sufficiency ; to be in no need, or without wants, or with few wants.* (S, A, L, K.) Ex. **الْحَمْدُ لِلَّهِ الَّذِي أَوْجَدَنِي بَعْدَ فَقْرٍ وَأَجَدَنِي بَعْدَ ضَعْفٍ** Praise be to God who enriched me after poverty and strengthened me after weakness. (S, L.) — **أَجَدَهُ** *strengthened him after weakness ;* like **أَجَدَهُ**. (K.) [But see what immediately precedes.] = **أَوْجَدَهُ**, (inf. n. **إِيجَادٌ**, TA,) *He (God) made it ; meaning, created it ; originated it ; caused it to*

be or exist, or to come to pass; brought it into existence (S, L, Mgh, K) from a state of non-existence, (Mgh,) not after the similitude of anything preëxisting. (TA.) وَجَدَهُ in this sense is not allowable. (S, L, K.)

5. تَوَجَّدَ *He complained of it*; namely, sleeplessness by night, (L, K,) &c., (K,) or a particular affair. (L.) = See 1, in two places.

6. تَوَاجَدَ *He feigned, or made a show of, love [or passionate love].* (A.)

وَجَدَ and جَدَّة: see وَجَدَ; and see 1.

وَجْدٌ and وَجْدٌ and وَجْدٌ [and جَدَّة &c., see 1,] (the first of which is the most chaste, IKb, MF) *Richness, or competence, or sufficiency; state of being in no need, or of having no wants, or few wants: (M, L, K:) ability; capacity; power. (M, L.)* — هَذَا مِنْ وَجْدِي *This is a result of my power, or ability.* (L.)

وَجَدٌ, act. part. n. of 1, *Finding; or a finder; &c.* (L.) — *Rich; possessing competence, or sufficiency; in no need; without wants, or with few wants; (L;) solvent; one who finds that wherewith to pay what he owes. (A'Obeyd, L.)* Ex. ثِي الْوَاكِدِ يُحَلُّ عُقُوبَتَهُ *The solvent man's putting off the payment of his debt with promises repeated time after time makes his punishment allowable. (L, from a trad. See Mgh art. لوى.)* الوَاجِدُ, as an epithet applied to God, *He who has no wants. (IAth, L.)* = هُوَ وَاجِدٌ عَلَى صَاحِبِهِ *He is angry with his companion. (A.)* = أَنَا وَاجِدٌ لِلشَّيْءِ *I am able to do the thing. (Mgh.)* = مُتَوَجِّدٌ عَلَيْهِ, and عَلَيَّهَا, and هُوَ وَاجِدٌ بِفُلَانَةٍ *He is in love [or passionately in love] with such a female. (A.)* — وَجْدٌ is mentioned in the Towsheeh as a pl. of وَاجِدٌ; but this is strange. (TA.)

مَوْجُودٌ, part. n. of وَجَدَ, *Being, or existing; come to pass: (S, L, K:) or, as an irreg. pass. part. n. of أَوْجَدَهُ, caused to be, or exist; or to come to pass; brought into existence: (MF:) pl. مَوْجُودَاتٌ: which is a term applied to three kinds of things: namely, that which exists and has neither beginning nor end; and such is only God: that which exists and has a beginning and an end; as the substances of the present world: and that which exists and has a beginning but no end; as men in the world to come. (TA.)* — [Present.] — مَوْجُودٌ *A thing within one's power; over which one has power. (Mgh.)*

وَجَدَ: see وَجَدَ.

وجد

وَجْدٌ *A small, or round, hollow, or cavity, in a mountain, (S, L, K,) in which water collects, (S,) or which retains water, (L, K,) and in which*

it stagnates: (L:) or a pool: (L:) and (some say, TA) a tank, or cistern: (K:) pl. وَجْدَانٌ (S, L, K) and وَجْدَانٌ. (L, K.)

وَجْدٌ *A place abounding with وَجْدَانٌ, pl. of وَجْدٌ. (K.)*

وجز

1. وَجَزَهُ دَوًّا, (S, Mgh, Mgh, K,) and وَجَزَهُ, (AZ, A,) [or وَجَزُوا,] aor. يَجْزُو, (Mgh,) inf. n. وَجَزٌ; (AZ, K;) and أَوْجَزَهُ, [which is the more common,] (S, A, Mgh, Mgh, TA,) and أَوْجَزَهُ دَوًّا, (TA,) inf. n. إِيْجَازٌ; (Mgh;) *He put, or poured, medicine into his (a child's, S, or sick person's, Mgh) mouth; (AZ, K;) into any part of his mouth: (ISk, ISd:) or into the middle of his mouth: (S, Mgh:) or into his fauces: (Mgh:) with a مِجْرَةٌ: (A:) and أَوْجَزَهُ الْمَاءَ [he poured the water into his mouth: or into the middle of his mouth: or into his fauces]. (A'Obeyd.)* — وَجَزَهُ الرُّمَحَ; (IKt;) or أَوْجَزَهُ الرُّمَحَ, (A'Obeyd, S, A, K,) which latter only is allowable; (A'Obeyd, S;) or the latter is what is commonly known, but the former may be a dial. form thereof; (IAth;) and أَوْجَزَهُ بِالرُّمَحِ; (Lth;) † *He pierced him in his mouth with the spear: (A, K:) or in his breast, or chest: (Lth, S, IKt;) and وَجَزَهُ بِالسَّيْفِ, inf. n. وَجَزٌ, occurs in a trad., signifying, † he pierced him with the sword. (IAth, TA.)* — And in like manner you say, أَوْجَزَهُ الْغَيْظَ † [app. *He infused into him wrath, or rage.* (A'Obeyd, TA.) — Also, وَجَزَهُ, aor. يَجْزُو, inf. n. وَجَزٌ, † *He made him to hear what he disliked, or hated: (K, TA:) but the form commonly known is أَوْجَزَهُ, as A'Obeyd says. (TA.)*

4: see 1, throughout.

5. تَوَجَّرَ *He swallowed a medicine (K, TA) by little and little, or by degrees. (TA.)* — *He drank water against his will. (Abou-Kheyreh, K.)*

8. اِتَّجَرَ, (S, K,) originally اَوْتَجَرَ, (S,) *He physiced himself with the medicine termed وَجُورٌ. (S, TA.)*

وَجَارٌ and جَارٌ *The hole, or den, (جَحْرٌ, A, K,) or subterranean habitation, (سَرَبٌ, T, S,) of the hyena, (T, S, A, K,) &c., (A, K,) or, and the like, (T,) such as the lion, and the wolf, and the fox, and the like: (M, TA:) pl. [of pauc.] أَوْجَرَةٌ and [of mult.] وَجَرٌ. (K.)* A poet uses the expression وَجَارٌ وَجَارٌ, applying وَجَارٌ metaphorically to the place of the dog: but it is not improbable that the correct relation may be ضَبَاعٌ وَجَارٌ; though it may be allowable to call hyenas جَرَاءَ, as her young ones are called كِلَابٌ. (M.)

وَجُورٌ (S, A, Mgh, Mgh, K) and وَجُورٌ (K) *Medicine which is put, or poured, into the mouth; (K;) into any part of the mouth: (ISk, ISd:) or into the middle of the mouth: (S, Mgh:) or into the fauces: (Mgh:) or into the middle of the fauces: (TA:) of a child, S, TA, or sick person; (Mgh;) with a مِجْرَةٌ. (A.)* — Also the former, † [*A thing which one is made to hear and which he dislikes, or hates:*] a subst. from وَجَزَهُ in the last of the senses explained above. (K.)

مِجْرَةٌ (S, K) and مِجْرَةٌ (A, K) *A thing like the مُسْعَطُ, with which medicine is put, or poured, (S, K,) into the mouth, (K,) or into the middle of the mouth, (S,) [or into the fauces.]*

وجز

1. وَجَزَ, 2, inf. n. وَجَازَةٌ (A, Mgh, TA) and وَجَزَ, (M, TA,) [*It (an expression, or speech, or language,) was brief, or concise: or] it (an expression) was brief, and quickly intelligible: (Mgh:) or it (a man's speech) was of few words: (A;) as also أَوْجَزَ, said of language: (A, K:) or both signify it (language) was of few words, with eloquence. (M, TA.)* — وَجَزَ فِي مُنَاطِقِهِ, aor. 2; (A, K;) or فِي كَلَامِهِ; (Mgh;) and وَجَزَ فِيهِ, aor. يَجْزُو, inf. n. وَجَازَةٌ; (A, K;) of the former verb; (TA;) and [of the latter] وَجَزَ and أَوْجَزَ; (A, K;) and أَوْجَزَ فِيهِ; (Mgh;) [*He was brief, or concise, in his speech, or language; contr. of أَطْنَبَ: or] he was of few words in his speech: (A, K:) or he was brief, and quickly intelligible, in his language: (Mgh:) or أَوْجَزَ signifies he was quick and brief in speaking. (Nh, TA.)* See this latter verb below. = وَجَزَ: see 4.

4: see 1, in four places. = اَوْجَزَ الشَّفْطَ [*He made the expression brief, or concise; and in like manner, the speech, or language: or] he made the expression brief, and quickly intelligible; as also أَوْجَزَهُ, aor. يَجْزُو: (Mgh:) or اَوْجَزَ كَلَامَهُ, (A, K,) inf. n. إِيْجَازٌ, (A,) he made his language to be of few words: (A, K:) or اَوْجَزَ الْكَلَامَ he abridged the language; (S;) i. q. اَخْتَصَرَ; though there is a logical distinction between the two, for the mention of which this is not the place: (M, TA:) the difference is said to be this; that the former signifies he expressed the correct meaning concisely, without regard to the original words; and the latter, "he curtailed the words, preserving the meaning." (MF, in art. خصر.) — اَوْجَزَ الْعَطِيَّةَ *He made the gift prompt, or speedy: (A, K:) or he made the gift little, or small. (L, TA.)* = اَوْجَزَ عَلَى الْقَتِيلِ *He hastened and completed, or made certain, the slaughter of the slain man; i. q. أَجْزَى عَلَيْهِ. (Abu-l-Mikdām Es-Sulamee, in TA, art. نجز.)**

5. *تَوَجَّرَ الشَّيْءُ* *He sought, asked, or demanded, the accomplishment of the thing; syn. تَنْجَزُهُ*: (S, K:) *he sought, asked, or demanded, it; syn. اِلْتَمَسَهُ*: (K:) *and asked for its accomplishment; تَنْجَزُهُ meaning اِلْتَمَسَهُ وَسَأَلَ لِنَجَازِهِ*. (TA.)

وَجَرٌ *Quickness; speed; haste*. (TA.) As an epithet, applied to a man, (TA.) *Quick of motion* (K, TA) *in that which he begins*: (TA:) fem. with ة: (K:) and *quick*, applied to a camel. (TA.) — Also, applied to a man, (TA.) *Prompt, or quick, in giving*. (K.) — Also, *وَجَرٌ* (S, K) and *وَجِيرٌ* (S, A, Mṣb) and *وَاجِرٌ* (TA) and *مُوجِرٌ* (S, K) and *مُوجِرٌ* (S,) applied to an expression, (Mṣb,) or language, (S, A, K, TA.) [*Brief, or concise*:] or *brief, or quickly intelligible*: (Mṣb:) or *consisting of few words*: (A, TA:) or *abridged*: (S:) or *light, or easy*, (*خَفِيفٌ*, K, TA,) and *keeping within just, or moderate, bounds*: (TA:) and all these epithets (all but the last accord. to the K, and the last also accord. to the TA,) are likewise applied to the thing, or an affair, [app. meaning, *small, or slight, or the like*:] (K, TA:) and the first is also applied to a gift, and to beneficence, meaning, *little, or small*. (TA.)

وَجِيرٌ: } *see وَجَرٌ*, in two places.
وَاجِرٌ: }

مُوجِرٌ and *مُوجِرٌ*: *see وَجَرٌ*, in two places. —

مُوجِرٌ: [so in the L and TA: it may be either *مُوجِرٌ* or *مُوجِرٌ*:] *One of the names of [the month of] صَفَر*: [app. for one or other of the reasons mentioned voce *صَفَر*:] thought by ISd, to be an appellation used in the time of the tribe of 'Ad [who are also said to have called this month *نَاجِرٌ*]. (L, TA.)

مِيجَارٌ [*Brief, or concise, in speech*:] a man who uses few words in speech and in reply, &c. (IDrd, K, TA.)

وجس

1. *وَجَسَ*, aor. *يَجِسُ*, inf. n. *وَجَسَ* and *وَجَسَانٌ* *A fright of the heart; or fright that falls into the heart, or into the ear, from a sound or some other thing*: (Lth, A, K:) as also *وَجَسَانٌ*. (K.) [See 1, of which each is an inf. n.] — *A low, faint, gentle, or soft, sound*. (A'Obeid, S, K.) [And particularly The sound denoted in the words here following, and explained in a former art., voce *فَهَرٌ*.] It is said in a trad., *نَهَى عَنِ الْوَجَسِ*, meaning, *He forbade a man's being with his slave-girl, or his wife, when another female would hear their low sound*. (K, TA.) And in another it is said, respecting the same case, that they used to dislike [what is termed] *الْوَجَسُ*. (S.) — See also *أَوْجَسَ*.

وَجَسَانٌ: see 1, and *وَجَسَ*.

وَجَسَانٌ is syn. with *عَالِمٌ* [*Knowing, &c.*]; and therefore made trans. by means of ب in the saying of Aboo-Dhu-eyb,

* *ذُو مِرَّةٍ يَدَوَّارٍ الصَّيْدِ وَجَسَانٌ* *
[An intelligent person, acquainted with the circumvention of game: see *دَاوَرَةٌ*: (M, art. دور:) (ISd holds it to be a possessive epithet, since it has no known verb [of a suitable meaning that is unaugmented]: or [the meaning of these words is, a person possessing skill in circumventing game, a listener, or attentive, to their sounds

and motions; for], accord. to Es-Sukkaree, *وجَسَ* means *يَتَوَجَّسُ*. (TA.)

وَاجِسٌ *An opinion, idea, or object of thought, bestirring itself, or occurring, in the mind; syn. حَاطِرٌ*, (S, K,) i. e., *حَاطِرٌ*. (TA.)

أَوْجَسَ *A little of food, and of beverage*. (K.) One says, *مَا ذُقْتُ عَنْدَهُ أَوْجَسَ* *I tasted not, at his abode, any food*; (El-Umawee, S;) and [in like manner] *وَاجِسًا*. (TA.) And *بِقَاتِهِ أَوْجَسَ* *There is not in his skin a drop*: thus the phrase is given, without the mention of beverage: or *a drop of water*. (TA.) It is said that the word is not used except in negative phrases. (TA.) — Also, *الأَوْجَسُ* and *الأَوْجَسُ* (S, K) the latter on the authority of Yaakooob, (S, TA,) but the former is the more chaste, (TA.) *Time*; syn. *لَا أَفْعَلُهُ*. (S, K.) Hence the saying, (TA,) *لَا أَفْعَلُهُ*, (S, K,) and *الأَوْجَسُ*, (S,) *I will not do it ever*. (ISK, S, K.) And *لَا أَفْعَلُهُ* *I will not do it while time lasts*. (El-Farisee.)

[*وجع*, &c.]

See Supplement.]

وح

R. Q. 1. *وَحَوَحَ*, inf. n. *وَحَوَحَةٌ*, *He uttered a sound accompanied by a hoarseness, roughness, harshness, or gruffness, of the voice*: (S, K:) *he made his breath to reciprocate in his throat, so as to be audible, by reason of cold*: (TA:) *he blew upon his hand by reason of intense cold*. (S, K.)

وَحَوَحَ *A strong man, (L, K,) who breathes hard at his work by reason of his briskness and vigour*: (L;) as also *وَحَوَّاحٌ*. (K.) — Also the former, (L, K,) and the latter, (L,) *A quick, or prompt, and sharp-spirited, man*. (L, K.) — Also the former, (S, K,) and the latter, (S,) *A light, or an active, or agile, man*. (As, S, K.) — Also both words, *A lord, or chief*: pl. *وَحَوَّاحَةٌ* and *وَحَوَّاحٌ*. (L.) — Also both words, *A barking, or howling, dog*. (L, K.)

وَحَوَّاحٌ: see what precedes.

وحب

وَحَابٌ *A disease that attacks camels*. (K, TA.) By some written *وُجَابٌ*; [and so in the CK:] but the correctness of this is improbable. (TA.)

وحت

طَعَامٌ وَحْتٌ *Food in which is no good*. (L.)

وحد

1. *وَحَدَ*, aor. *يَحْدُ*, (T, L, Mṣb;) and *وَحَدَ*, (Lh, M, L, K,) aor. *يُوحَدُ* (Lh) and *يَحْدُ*; (K:)

body of believers: a rel. n. from الْوَحْدَةُ; the l and ن being added to give intensiveness to the signification. (L.)

وَحَادٌ: see مَوْحَدٌ.

وَحِيدٌ (S, L, Mṣb, K) and مَوْحَدٌ (L, K) and وَحْدٌ and وَحْدٌ (S, L, Mṣb, K) and وَحْدٌ (M, L) and وَاحِدٌ (L) A man alone; by himself; apart from others; solitary; lonely: (S, M, L, Mṣb, K); as also أَحَدٌ: (M, L, K); or, accord. to Az, one should not say رَجُلٌ أَحَدٌ, nor دَرَجَةٌ أَحَدٌ, nor شَيْءٌ أَحَدٌ, though some of the lexicologists assert that أَحَدٌ is originally وَحْدٌ: for أَحَدٌ is an epithet applied to God alone: (L:) the fem. epithet used in this sense is وَحْدَةٌ (K); and وَاحِدٌ in this sense receives the dual form: and the pl. is وَحْدَانٌ and أَحْدَانٌ and وَحَادٌ. (L.) رَجُلٌ وَحِيدٌ A man who has no one to cheer him by his society, conversation, or company. And رَجُلٌ مَوْحَدٌ A man who remains alone, by himself, apart from others, or solitary, not mixing with other people, not sitting with them. (L.) See also وَحْدٌ.

وَاحِدٌ One; the first of the numbers: (S, L, Mṣb, K); syn. [in many cases, which will be shown below,] with أَحَدٌ: (K); [and one alone: a single person or thing:] fem. وَاحِدَةٌ: (L, Mṣb); it sometimes receives the dual form; (L, K); as in the expression اِثْنَيْنِ وَاحِدَيْنِ [We met, we being each of us one alone]; cited from a poet by IʿAqar: or the dual form pertains to it in another sense, explained below, namely "alone:" (L:) pl. وَاحِدُونَ (S, L, K) and أَحْدَانٌ and وَحْدَانٌ; (S, L); in the last of which, i is substituted for و because of the dammeh: (L:) one says, اِثْنَتَيْنِ وَاحِدَتَيْنِ, and اِثْنَتَيْنِ وَاحِدَتَيْنِ, (Ye are one tribe, L) like as one says شِرْكَتُهُ قَلِيلُونَ: (Fr, S, L); أَحَادٌ may also be a pl. of وَاحِدٌ [and therefore originally وَحَادٌ], like as أَشْهَادٌ is pl. of شَاهِدٌ. (Th, Mṣb.) Its proper signification is A thing having no subdivision: and it is secondarily applied to any existing thing; so that there is no number to which it may not be applied as an epithet; wherefore one says, عَشْرَةٌ وَاحِدَةٌ [One ten], and مِائَةٌ وَاحِدَةٌ [One hundred]. (Er-Rāghib.) It is interchangeable for أَحَدٌ when used as an epithet applied to God; and in certain nouns of number. [See art. أَحَدٌ.] In most cases differing from these two, there is a difference in usage. The latter is used in affirmative phrases as a prefixed noun only, governing the noun which follows it in the gen. case; and is used absolutely in negative phrases: whereas the former is used in affirmative phrases as a prefixed

n. and otherwise. (Mṣb.) [See, again, art. أَحَدٌ.] — نَسْتُ فِي هَذَا الْأَمْرِ بِأَوْحَدٍ I am not alone, without a parallel, or match, in this affair: (S, L, K); or simply, I am not alone in it. (T, L.) The fem. وَحْدَاءٌ is not used. (S, L.) — أَحْدَانٌ, the pl. of وَاحِدٌ, is applied by a poet to dogs having no equals or matches. (S, L.) — فَلَانٌ لَا وَاحِدَ لَهُ Such a one has no equal, like, parallel, or match. (S, M, L.) — Also, One that has no equal; one unequalled. (L.) — فَلَانٌ وَاحِدٌ ذَهَبُهُ Such a person is the unequalled one of his age. (S, L.) And in like manner, (TA,) أَهْلُ زَمَانِهِ وَاحِدٌ أَوْحَدٌ (S, L.) Such a person is the unequalled one of the people of his time. (TA.) The pl. of وَاحِدٌ [as well as of وَاحِدٌ in the same sense] is أَحْدَانٌ (originally وَحْدَانٌ, S) like as سَوْدَانٌ is pl. أَسْوَدٌ. (S, L.) — وَاحِدٌ أُمِّهِ [An unequalled son of his mother], is an indeterminate expression, like نَسِيجٌ وَحْدِهِ, q. v. (Hishām, Fr. L.) — Also, A man pre-eminent in knowledge or science, or in valour in war, (L, K) [in the CK, for بَأْسٌ is put (ناس)] or in other qualities; as though having no equal, and thus being alone: (L:) pl. أَحْدَانٌ and وَحْدَانٌ. (L, K.) — الْوَاحِدُ and الْوَحْدُ (T, L) and الْوَحْدُ and الْوَحْدُ (M, L, K), epithets applied to God, The One, the Sole; He whose attribute is unity: (M, L, K); or the first signifies the One in essence, who has no like nor equal; and the second, the One in attributes, beside whom there is no other: or the first, the One who is not susceptible of division into parts or portions, nor of duplication, and who has no equal nor like: (TL:) or the One who has ever been alone, without companion: (IAth, L:) and there is no being but God to whom the first and second of these epithets are applicable together, or to whom the second is applicable alone. (T, L.) See also أَحَدٌ, in art. أَحَدٌ. — الْإِنْسَانُ وَالْفَرَسُ وَاحِدٌ فِي الْجِنْسِ — أَحَدٌ. The human being and the horse are one in genus. And زَيْدٌ وَعَمْرُو وَاحِدٌ فِي التَّوَعُّغِ Zeyd and 'Amr are one in species. (Er-Rāghib.) — وَاحِدٌ Singular, as opposed to plural: pl. أَحْدَانٌ. (The lexicons, passim.) — وَأَصْحَابُكَ وَاحِدٌ [Thy companions and my companions are one and the same]. And الْجُلُوسُ وَالْقُعُودُ وَاحِدٌ [The sitting and the standing are one and the same]. (L.) — See وَحِيدٌ. — وَاحِدِي عَشْرَ, masc., and وَاحِدِيَّةُ عَشْرَ, fem., Eleventh. In this case, [and in similar instances, as عَشْرُونَ وَاحِدِي Twenty-first, &c.,] وَاحِدِي and وَاحِدِيَّةُ are formed by transposition from وَاحِدٌ and وَاحِدَةٌ, by putting the first radical letter after the second. [When without the article, it is indecl.: but when rendered determinate by the article, the first word

is decl.] You say, هُوَ وَاحِدِي عَشْرَ [He is the eleventh of them]: and الْيَوْمُ الْوَاحِدِي عَشْرَ [The eleventh day]: and اللَّيْلَةُ الْوَاحِدِيَّةُ عَشْرَ [The eleventh night]. (ISd, L.) [The rules respecting وَاحِدِي عَشْرَ and its fem. are the same as those respecting ثَلَاثَ عَشْرَ and its fem., explained in art. ثَلَاثَ, q. v.] — بِوَاحِدَةٍ signifies i. q. فَقَطْ: and is often used in the sense of الْبَتَّةَ. (MF, voce ذُرُوحُ.)

وَاحِدِي: see art. أَحَدٌ.

وَاحِدٌ: see مَوْحَدٌ.

وَاحِدٌ: see وَاحِدٌ.

مَوْحِدٌ A ewe bringing forth, or that brings forth, one ewe only. (S, K.) [See مَغْرَدٌ.]

أَحَادٌ and وَحَادٌ and مَوْحَدٌ [used adverbially] are imperfectly decl. because of their having the quality of an epithet and deviating from their original form, (S, L), which is وَاحِدٌ: (L, K); or because they differ from their original both as to the letter and the meaning; the original word being changed as above stated, and the meaning being changed to وَاحِدًا وَاحِدًا: (S, L); you say وَحَادٌ وَحَادٌ, (S, L, K), [and وَحَادٌ وَحَادٌ, (S, L, K),] and أَحَادٌ أَحَادٌ, (L, K), They entered one [and] one, [one and one]; or one [by] one, [one by one]; (K); or one at a time; one after another. (S, L.)

مَوْحَدَةٌ (not مَوْحَدَةٌ), conv. term in lexicology, Having one diacritical point; one-pointed: an epithet added to بَاءٌ to prevent its being mistaken for تَاءٌ, ثَاءٌ, or يَاءٌ. (The lexicons, passim.)

مِيعَادٌ One of several hills, such as are called أَكْشَمَاتٍ, separate or remote, one from another: pl. مِيعَادٍ. (L, K.) F remarks, that J is in error in saying, الْمِيعَادُ مِنَ الْوَاحِدِ كَالْمِيعَادِ مِنَ الْعَشْرَةِ: (TA); but the meaning of this is, that it denotes one part or portion; like as مِيعَادٌ signifies one of ten: (L); [i.e., the former signifies one of several things whercof each is alone, or by itself:] and the same explanation is given by [several] old authors. (TA.) [In one copy of the S, instead of الْعَشْرَةِ, I find الْعَشْرُ; which affords a good sense, i.e., that مِيعَادٌ is syn. with وَاحِدٌ; and may be the true reading.]

وَاحِدٌ and وَحِيدٌ: see مَوْحَدٌ.

وحش

1. وَحْشٌ. aor. ʔ, [inf. n., probably, وَحْشَةٌ or وَحْشَةٌ or both,] It (a place) abounded with wild animals. (IKt.) [The meaning assigned to this verb in Freytag's Lex. belongs not to it, but to

وَحْشٌ = وَحَشَ بِهِ, or وَهَبَا, aor. يَحْشُ (IAqr, K,) inf. n. وَحْشٌ; (TK;) and وَحَشَ بِهِ (S, K,) or وَهَبَا, (S, A,) which latter form of the verb is disapproved by IAqr, but both are correct; (TA;) and تَوْحَشَ [app. used alone, the objective complement being understood]; (TA;) *He threw it, or them, away, (S, K,) or to a distance, (A,) namely, his garment, (S, K,) or his garments, (A,) and his sword, (TA,) and his spear, (S, TA,) and his weapon, or weapons, (S, A,) or anything, (TA,) to lighten himself, (A,) or his beast of carriage, (TA,) in fear of his being overtaken: (S, K:) [or in any case; for] it is said in a trad. of El-Ows and El-Khazraj, فَوَحَّشُوا بِأَسْلِحَتِهِمْ وَأَعْتَنَقَ بَعْضُهُمْ بَعْضًا [Then they threw away their weapons, and embraced one another]. (TA.)*

2: see 1.

4. اَوْحَشَ It (a place, A, Mṣb, or a place of alighting or abode, S, K) was, or became, desolate, deserted, or destitute of human beings; (S, A, Mṣb, K,) the people having gone from it; (S, K;) as also تَوْحَشَ. (A, Mṣb, K.) And [in like manner you say of a land,] اَوْحَشَتِ الْأَرْضُ, [and تَوْحَشَتِ, (see اَرْضٌ وَحْشَةٌ, voce وَحْشٌ)] *The land was, or became وَحْشَةٌ (S, TA) [i. e. desolate, deserted, &c.] — He (a man) was, or became, hungry; (S, A, K, TA;) not having eaten anything, so that his inside was empty; (TA;) as also تَوْحَشَ: (A:) or the latter signifies his belly became empty by reason of hunger. (S, K.) Also the former, His provisions became spent, or exhausted. (S, K.) You say, قَدْ اَوْحَشْنَا مِنْذَ لَيْلَتَيْنِ Our provisions have been spent for two nights. (S.) You say also, تَوْحَشَ لِلدَّوَاءِ (S, A, K*) He made himself hungry; (A;) or made his inside, (S,) or his stomach, (K,) empty of food (S, K) and beverage; (K;) for the purpose of drinking medicine. (S, A, K.) = اَوْحَشَ الْأَرْضَ He found the land to be وَحْشَةٌ (A, S, K) [i. e. desolate, deserted, or destitute of human beings — اَوْحَشَ الرَّجُلَ (S, A) He made the man lonely, or solitary; and sad, sorrowful, or disquieted or troubled in mind; [by his absence, or withdrawal of himself; and afraid;] or he made him to feel, or experience, وَحْشَةٌ [i. e. loneliness, or solitude, &c.]; (S;) contr. of اَنْسَهُ, (S, K, in art. اُنْسٌ, inf. n. اِنْسًا. (S, in that art.) Hence the saying of the people of Mekkeh, [and of Egypt,] اَوْحَشْتَنَا [Thou hast made us lonely, &c., by thine absence]. (TA.) [See also an ex. from a poet, voce اُنْسٌ: And see its quasi-pass., 10.]*

5. تَوْحَشَ He (a beast) became mild, or shy; syn. اَبَدَ, (S, A, K, &c., in art. اَبَدَ) and تَابَدَ. (A, L, in that art.) And He (a man) became unsocial, unsociable, unfamiliar, or shy; like a

wild animal; syn. اَبَدَ, (S, K, ubi supra,) and تَابَدَ: (A, K, ubi supra;) and استَوْحَشَ signifies the same; (see this verb below;) or he became, or made himself, as though on a par with the wild animals; expl. by لَحِقَ بِاَلْوَحْشِ. (TA.) [See exs. of both voce اُنْسٌ — See also 4, in five places. — And see 1.]

10. استَوْحَشَ: see 5. — It is also quasi-pass. of اَوْحَشَ الرَّجُلَ, (S, TA,) and [thus] signifies *He felt, or experienced, وَحْشَةٌ [i. e. loneliness, or solitude, &c.; and sadness, grief, sorrow, or disquietude or trouble of mind, &c.; and fear, &c.]. (S, * K, TA.) And استَوْحَشَ إِلَى الشَّيْءِ [He felt a want of the thing]. (K, voce عَرِيَ, q. v.) You say also, استَوْحَشَ مِنْهُ, (A, TA,) or عَنْهُ, (Mṣb,) [meaning He was afraid of, or feared, him, or it; agreeably with an explanation of the inf. n. in Har, p. 331: see also an instance below, voce وَحْشٌ: or] meaning he was shy of him; averse from him; unsocial, unsociable, or unfamiliar, with him; and like a wild animal. (TA.) — استَوْحَشَتِ الْأَرْضُ: see 4. = [He deemed a word, or sound, &c., strange, or uncouth.]*

وَحْشٌ: pl. حِشُونٌ: see وَحْشٌ.

وَحْشٌ, applied to a country, or region, (S, K,) and a place, (TA,) and a house (دَارٌ), (A,) and [its fem.] وَحْشَةٌ, applied to a land (أَرْضٌ), (S, TA,) to a house (دَارٌ); (A;) *Desolate, deserted, or destitute of human beings or inhabitants; (S, K, TA;) as also مُوَحِّشٌ and مُتَوَحِّشٌ: (A:) and اَرْضٌ وَحْشَةٌ and مُسْتَوْحِشَةٌ signify the same. (K, TA.) You say also, بِلَادٌ حِشُونٌ Countries, or regions, desolate, deserted, &c.; after the manner of بَنُونٌ; and in the accus. and gen., حِشِينٌ: pl., as Az says, of وَحْشَةٌ, originally وَحْشٌ, [So I read instead of وَحْشَةٌ, which is evidently a mistranscription,] the و being wanting, as it is in زَنْةٌ and صَلَّةٌ and عِدَّةٌ. (TA.) You also say, لَقِيتُهُ بِوَحْشٍ إِصْبِتَ (S, K,) and إِصْبِتَ, (TA,) i. e., I found him, or met him, in a desolate, or deserted, country, or region. (S, K.) [See remarks on the last word in the former phrase in art. صَمِتَ.] And in like manner, تَرَكْتُهُ بِوَحْشٍ الْمَتْنِ I left him in the desert part of the elevated plain, where one could not reach him. (L, TA.) And [hence] حِمَارٌ وَحْشٍ An ass of a desert; [i. e. a wild ass;] as also حِمَارٌ وَحْشِيٌّ. (S, K.) [And الْوَحْشِ بَقَرٌ وَحْشِيٌّ The bull and cow, or bulls and cows, collectively, of the desert; i. e., the wild bull and cow, or bulls and cows.] — [Hence also] اَلْوَحْشُ (حَيَوَانٌ) [which is used as a sing. and a pl., but is here meant to be understood collectively, as appears*

from what follows,] of the desert, (S, A, K, TA,) such as are not tame; (TA;) [i. e. wild animals;] of the fem. gender; (TA;) as also وَحْشٌ (S) and وَحِشٌ (K:) these three words are all used in a collective sense: (ISh:) and وَحْشِيٌّ signifies a single one of such animals; (S, K;) like زَنْجِيٌّ in relation to زَنْجٌ, and رُومِيٌّ to رُومٌ: (TA:) or وَحْشٌ signifies such as is not tame, of beasts of the desert; and everything that is afraid of human beings (يَسْتَوْحِشُ) (عَنِ النَّاسِ); as also وَحْشِيٌّ, as though the ي were a corroborative, as in دَوَارِيٌّ: or, accord. to El-Farábee, وَحْشٌ in the pl. [lexicologically, but not in the language of the grammarians] of وَحْشِيٌّ, like as رُومٌ is of رُومِيٌّ: (Mṣb:) or it is used as a sing., as well as collectively; for you say, هَذَا وَحْشٌ ضَخْمٌ [this is a bulky wild animal], and هَذِهِ شَاةٌ وَحْشٌ [this is a wild sheep or goat, &c.]: (ISh:) وَحْشٌ is a pl. of وَحْشِيٌّ, (Mṣb, K,) and so is وَحْشَانٌ, (Sgh, K,) and so is وَحِشٌ, [lexicologically, but grammarians term it a quasi-pl. n.,] like as ضَمِينٌ is of ضَانٌ: (Sgh, TA:) or وَحْشٌ is its only broken pl. (TA.) — [Hence also, Wild, or shy; applied to girls or women: see an ex. of the word in this sense voce تَوَّ, where it has a redundant ن affixed to it.] — [Hence also] Lone; solitary; without company. You say, مَشَى فِي الْأَرْضِ وَحْشًا He walked, or went, in the land alone, having no other with him. (TA.) — [Hence also] Hungry; (S, A, K;) as also مُوَحِّشٌ, (AZ, A,) and مُتَوَحِّشٌ, (A,) and وَحْشٌ: (TA:) pl. of the first, اَوْحَاشٌ (S, A, K) [and وَحْشُونٌ]. You say, بَاتَ فُلَانٌ وَحْشًا, (S, A, K, *) and مُوَحِّشًا, (A,) Such a one passed the night hungry, (S, A, K,) not having eaten anything, so that his inside was empty. (TA.) And بَتْنَا وَحْشِينَ We passed the night without food. (TA.) [In another place in the TA, we find لَقَدْ بَتْنَا لَيْلَتَنَا هَذِهِ وَحْشِيٌّ, and so in the L; the last word being evidently a mistranscription, for وَحْشِينَ: and it is added, as though the speaker meant, وَحْشِيٌّ جَمَاعَةً; doubtless a mistake for وَحْشٌ جَمَاعَةً so that the saying seems to mean, We have passed this our night like a company of wild animals.]

وَحْشٌ: see وَحْشٌ, last signification.

وَحْشَةٌ Loneliness; solitude; lonesomeness; solitariness; desolateness; syn. خَلْوَةٌ: (S, K:) sadness; grief; sorrow; disquietude, or trouble, of mind: (S, K, TA:) or sadness, &c., arising from loneliness or solitude: (TA:) fear: (K, TA:) or fear, or fright, arising from loneliness or solitude: (TA:) a state of disunion between

men, and remoteness of hearts from feelings of love or affection; from وَحْشٌ signifying "a wild beast," or "wild beasts, of the desert." (Msb.) unsociableness; unfriendliness; unsocialness; unfamiliarity; shyness; wildness: [in all the above senses] contr. of أُنْسٌ. (T, S, A, K, in art. أُنْس.) [Hence, لَيْلَةُ الْوَحْشَةِ The night of loneliness, &c.; the first night after burial: also called لَيْلَةُ الْوَحْدَةِ, q. v.] You say, فَرَّقَتْهُ تَرْكُهُ فِي وَحْشَةٍ I left him in loneliness, or solitude. (TK.) And أَخَذَتْهُ الْوَحْشَةُ Sadness, grief, sorrow, or disquietude or trouble of mind, or sadness, &c., arising from loneliness or solitude, laid hold upon him. (TA.)

وَحْشِيٌّ [Of, or belonging to, or relating to, the desert: and hence, wild; untamed; undomesticated; uncivilized; unfamiliar: and often used as an epithet in which the quality of a subst. is predominant]: see وَحْشٌ, in three places: i. q. أَمْلِيٌّ (S, Msb, art. حَوْش;) contr. of أَمْلِيٌّ. (TA, in art. اهل.) — كَلَامٌ وَحْشِيٌّ i. q. حَوْشِيٌّ (S, A, art. حَوْش;) and in like manner, q. v. (S, A, art. حَوْش;) — حَوْشِيَّةٌ i. q. لَقْظَةٌ وَحْشِيَّةٌ (Mz, 13th نوع.) — The right side of anything: (AZ, AA, S, K, &c.) or the left side (As, S, A, K,) of anything. (As, S.) [For more full explanations of this term, and its contr. اِنْشِي, in relation to a beast and to a man, see the latter term: of a beast, accord. to most authorities, it is The right, far or off, side. See an ex. in a verse cited voce دَف.] Of the arm or hand, and of the leg or foot, The back; اِنْشِي signifying the side that is towards the man: (S:) or of the foot, the former means [the outer side, or] the side that is the more remote from the other foot; the latter being the contr., or that which is towards the other foot. (TA.) Of a bow, (S, K,) or of a Persian bow, (TA.) The back; and اِنْشِي, the side that is towards thee: (S, K:) or of a bow, whether Persian or not is not said, the former means the side against which the arrow does not lie. (TA.) And الْجَانِبُ الْوَحْشِيُّ signifies the same as الْوَحْشِيُّ. (IAqr.) — A sort of fig, that grows in the mountains and in the remote parts of valleys, of every colour, black and red and white; it is the smallest of figs, [in the TA, smaller than the تَبَن,] and when eaten newly plucked it burns the mouth; but it is dried. (AHn, L.) — وَحْشِيَّةٌ [or رِيحٌ وَحْشِيَّةٌ] A mind that enters one's clothes, by reason of its vehemence. (K.)

وَحْشَانٌ, applied to a man, Sad; sorrowful: pl. وَحْشَانِي. (K.)

وَحْشِيٌّ: see وَحْشٌ, (of which it is a quasi-pl. n.), in two places: — and see وَحْشِيٌّ.

مُوحِشٌ: see وَحْشٌ, first sentence, and near the end.

أَرْضٌ مَوْحُوشَةٌ A land having, (Fr, S, A,) or abounding with, (K,) wild animals, or animals of the desert. (Fr, S, A, K.) [See مَجْرُودَةٌ, in art. جرد.] In [some of] the copies of the K, مَوْحُوشَةٌ, which is a mistake. (TA.)

مُتَوَحِّشٌ: see وَحْشٌ, first sentence, and near the end:

أَرْضٌ مُسْتَوْحِشَةٌ: see وَحْشٌ, first sentence.

[&c. وحف.]

See Supplement.]

وخ

R. Q. 1. وَخُوخٌ His belly was, or became, flabby. (TA, voce خَبَب.)

وَخُوخٌ A fat and fleshy man, whose flesh shakes: (L:) having a flaccid belly, and dilated skin; (L, K:) as also بَخْبَاخٌ: (L:) lazy; (L, K:) unwilling to work: (L:) lazy or heavy: (L:) weak: (S, K:) a weak coward: (L:) ad venereum impotens; (L, K:) as also بَخْبَاخٌ and ذُوذُخٌ: (L:) qui se polluit, aut concacat, tempore coitus; as also نَخْبَاخٌ and ذُوذُخٌ. (IAqr.) — Anything flaccid: (L:) and particularly a flaccid date: (K:) or a date having a flaccid skin: (L:) or a date having no sweetness nor taste. (IAqr.)

وخد

وَحْدَانٌ and وَخْدٌ, aor. يَخْدُ, inf. n. وَخْدٌ. (S, A, L, K) and وَخِيدٌ (K,) He (a camel) went along throwing out his legs like the ostrich: (S, L, K:) or went quickly: or went with wide steps: (L, K:) as also خَدَى: (L:) also said of a horse, (Kr, L,) and of an ostrich. (TA.) See نَصَبُ السَّيْرِ.

وَخُودٌ }
وَخَادٌ } see وَخْدٌ.

وَخْدٌ and وَخَادٌ (S, L, K,) and وَخُودٌ (L, K) A camel going along, or that goes along, throwing out his legs like the ostrich: (S, L, K:) or, quickly: or, with wide steps. (L, K.) The second [which is an intensive or frequentative epithet] is also applied to an ostrich: and the third [which is intensive] to a she-camel. (L.)

وخذ

أَخَذَ &c.: see art. أَخَذَ.

وخز

1. وَخَزَهُ (S, A, Msb,) aor. يَخْزُهُ (Msb,) inf. n. وَخَزٌ (S, A, Msb, K) He pierced, stabbed, or pricked him, with a spear, (S, A, Msb, K,) or other thing, (K,) or with the like of a spear, as

a dagger, (S,) and a needle, (A, Msb,) &c., (Msb,) not making the instrument to pass through: (S, A, Msb, K:) or, as some say, he did so making the instrument to pass through: in a trad., the plague (الطَّاعُونُ) is said to be a وَخَزٌ inflicted by jinn, or genii; and the word in this instance is explained by some agreeably with the former rendering, and by some agreeably with the latter: or وَخَزٌ signifies a slight piercing, and is like a goading: so accord. to Khālid Ibn-Jembeh, who uses the expression وَخَزَ فِي سَامِيهَا بِمِصْغِهِ [He made a slight stab in her hump with his scarifier]. (TA.) وَخَزٌ also signifies The act of scarifying; syn. تَبْزِيعٌ. (K.) [So in a MS copy of the K, and this is the right reading: in the TA, تَبْزِيعٌ, written with ع, unpointed: in the CK, تَبْزِيعٌ, with ن and ع instead of ب and غ.) You say of a farrier, وَخَزَهُ بِمِصْغٍ وَخَزًا خَفِيفًا لَا يَنْبُغُ الْعَصَبُ [He scarified it with a scarifier slightly, not penetrating to the sinews]; the pronoun referring to the hoof of a horse or the like, and the place of the operation being the part called the أَشَاعِرُ. (Abu-'Adnān, TA.)

وَخَزٌ The plague; syn. طَّاعُونٌ. (TA.) See above. — Pain: [or, app., a piercing, or pricking, pain:] as in the following ex. اِنِّي لَأُحْدُ فِي يَدِي وَخَزًا [Verily I feel, in my arm, or hand, a pain, or a piercing, or pricking, pain]. (IAqr, TA.)

وخش

1. وَخَشَ, aor. وَخَشَ, inf. n. وَخَاشَةٌ and وَخُوشَةٌ (S, K) and وَخُوشٌ (TA,) It (a thing, S, TA,) became bad, vile, or base. (S, K, TA.)

وَخَشٌ Bad, vile, or base; applied to anything: (K:) low, ignoble, vile, base, or mean; the refuse, or lowest or basest or meanest sort, of mankind; (Lth, Az, S, Msb, K;) the abject, contemptible, or despicable, thereof; (Lth, Az, Msb;) used as a pl., (S, Msb, K,) and dual, (Msb,) and sing., and masc. and fem., without variation: (Msb, K:) but sometimes it is made fem. by the addition of ة: (IAqr, ISd:) and has the dual form: (S, K:) and has for its pl. أَوْخَاشٌ (S, K) and وَخَاشٌ (K;) or the latter is pl. of وَخَشَةٌ. (TA.) You say, قَوْمٌ وَخَشٌ and اِمْرَأَةٌ وَخَشٌ and رَجُلٌ وَخَشٌ [A man, and a woman, and a company of men, low, ignoble, &c.]. (TA.) And ذَلِكَ رَجُلٌ مِنْ وَخَشٍ [That is a man of the low, ignoble, vile, base, or mean, of mankind. (S.)] And جَاءَنِي أَوْخَاشٌ مِنَ النَّاسِ Some of the refuse, or lowest or basest or meanest sort, of mankind came to me. (S.) And وَخَشَنُ is the same as وَخَشٌ: (TA:) the rájiz (Dahlab, TA) says, جَارِيَةٌ لَيْسَتْ مِنَ الْوَحْشَنِ *

[A girl who is not of the low, or ignoble, &c.]; meaning **الْوَحْشِي**; adding a double ن. (S, TA.)

وَحْشٌ: see **وَحْشٌ**.

وخش

See **وَحْشٌ** in two places.

وخط

1. **وَحْطَهُ**, aor. **يَحْطُ**, (TA,) inf. n. **وَحْطٌ**, (As, S, K,) *He pierced him through*: (S, K, TA:) or *he pierced him slightly*: (K, TA:) or *he pierced him so as to penetrate into his inside*: not piercing him through: (As, TA:) **وَحْطَهُ بِالسَّيْفِ** with the spear; as also **وَحْطَهُ**. (TA.) [See also **وَحْطَهُ**.] — [And hence,] **وَحْطُهُ الشَّيْبُ** (S, K,) aor. as above, (K,) and so the inf. n., (TA,) † *Hoariness, or whiteness, became intermixed in his hair*: (S, K, TA:) as also **وَحْطَهُ**: (TA:) or *appeared or spread upon him*: or *his blackness and whiteness [of hair] became equal*: (K:) and you say of the man, **وَحْطَ**: (K, TA:) or this signifies *his head became hoary, or white*. (TA.)

5. **تَوَحَّطَ**: see 2, in art. **خبط**.

وَحْطٌ [originally an inf. n. (see above)] is said to signify † *A little, somewhat, or a small degree, of hoariness, or whiteness of the hair*. (TA.) — You say also, **وَحْطٌ مِنْ وَحْشٍ**! *In it [meaning a land (أَرْض)] is a small number of wild animals*. (TA.)

طَعَنَ وَحْطًا [A piercing, of one or another of the kinds described above, that is much, or frequent]: and in like manner **زَمَحَ وَحْطًا** [a spear so piercing, much, or frequently]. (TA.)

مَوْحُوطٌ A man (TA) having hoariness, or whiteness, intermixed in his hair: or upon whom hoariness, or whiteness, has appeared and spread: or whose blackness and whiteness [of hair] have become equal: (K:) or whose head has become hoary, or white. (TA.)

&c. **وَحْفٌ**

See Supplement.]

ود

1. **وَدَّ**, first pers. **وَدَدْتُ**, (S, M, L, Mṣb, K, &c.) and **وَدَدْتُ**, (Ks, Z, K,) [but most disallow this] aor. **يُودُ**, inf. n. **وَدٌ** and **وَدٌ** and **وَدٌ**, (S, M, L, K,) of which three forms the first is the most common, (MF,) and **مُودَّةٌ**, (S, M, L, K,) or this last is a simple subst., (Mṣb,) and **مُودَّةٌ** (CK and some MS. copies of the K) and **مُودَّةٌ**, (accord. to some other copies of the K, this and the next preceding deviating from the common forms of inf. ns., TA,) and **مُودَّةٌ** (M, Kz, K) and **مُودَّةٌ**, (TA,) but these last two are allowable only in poetry, and deviate from con-

stant rule, the former doubly, (Kz, MF, TA,) and **وَدَادٌ** and **وَدَادٌ** and **وَدَادٌ**, (M, L, K,) the first of which last three forms is the most common, (MF,) and **وَدَادَةٌ** (M, L, K) and, accord. to some, **وَدَادَةٌ** and **وَدَادَةٌ**, (MF, TA,) and, as in a copy of the K esteemed of good authority, **مُودُودَةٌ**, (TA,) *He loved, or affected, him, or it*, (S, M, L, Mṣb, K,) i. e. any means of attaining or doing good. (AZ, M, L.) The form **وَدَدْتُ** is disallowed by the Basreees who hold it to be erroneous: and Zj says, We know that Ks did not mention **وَدَدْتُ** without having heard it; but he heard it from him who was no authority. (T, L.) — **أُودِدَهُ**, an imp. form [of † **أُودِدَهُ**], without idghām, accord. to the dial. of El-Hijáz, occurs in a trad., meaning *Love thou it, or affect it*. (L.) — **وَدَدْتُ لَوْ أَتَيْتُكَ** and **وَدَدْتُ لَوْ تَفَعَّلَ ذَلِكَ** (S, L,) aor. as above, inf. n. **وَدٌ** and **وَدٌ** and **وَدَادَةٌ** (S, L, Mṣb) and **وَدَادٌ** (S, L) or **وَدَادٌ**, (T, in TT,) *I wished that thou wouldst do that*. (S, L.) — **وَدَدْتُ لَوْ كَانَ كَذَا** *I wished that it had been so*. (Mṣb.) — **وَدَدْتُ الشَّيْءَ** *I wished for the thing*. Fr says, This is the more approved form; but some say **وَدَدْتُ**: in both cases the aor. is **يُودُ** only. (L.) [Respecting the latter form of the pret., see above.] This is a secondary signification of the verb. (TA.)

3. **وَادَهُ**, inf. n. **مُودَادَةٌ** and **وَدَادٌ**, *He loved, or affected him, being loved, or affected, by him*. (Mṣb.)

4: see 1.

5. **تَوَدَّدَهُ** *He attracted to himself his love, or affection*. (IAar, L, K.) — **تَوَدَّدَ إِلَيْهِ** *He manifested, or showed, love, or affection, to him*. (L, Mṣb, K.)

6. **تَوَادَّ**, (S, L,) inf. n. **تَوَادٌّ**, (K,) *They two love, or affect, each other*. (S, L, K.)

وَدٌ (S, L, K) and **وَدٌ** (L, K) and **وَدٌ** (IJ, L, K) and **وَدِيدٌ** (S, L, K) A person loved, or beloved; an object of love; a friend; syn. **وَحْبٌ** and **مُحِبٌّ** (L) and **صَدِيقٌ** and **حَبِيبٌ** (K: in the CK **مُحِبٌّ**). — Also, **وَدٌ** (TA) and **وَدُودٌ** (S, L, Mṣb) and **وَدِيدٌ** (TA) and **وَدَادٌ** (Kz) A person who loves; loving; affectionate: (S, L, Mṣb, TA:) the first also used in a pl. sense, (L, K,) being [originally] an inf. n. (TA) and the second used alike as masc. and fem. (S, L, Mṣb.) — Also, **وَدٌ** and **وَدُودٌ** and **مُودٌ**, (K,) also written **مُودٌ**, (MF,) A man (TA) loving much; having much love or affection; very loving or affectionate. (K, MF.) — Pl. **أُودَادٌ**, (L, K,) pl. of **وَدٌ**, (TA,) and also a pl. [of **وَدٌ**] in the second of the above senses; (K;) and **وَدَادٌ**, [pl. of **وَدٌ** or **وَدِيدٌ**] in the first of the above

senses; (L;) and **أُودٌ**, (S, L, K,) pl. of **وَدٌ** (TA) in the second of the above senses; (K;) or of **وَدٌ**; (S, TA;) and **أُودٌ**, (L, K,) [an irreg. pl., or quasi-pl. n., upon which I find no remark,] in the first of the above senses, (L,) or the second; (K;) and **وَدَادٌ**, pl. of **وَدٌ**; (Kz;) and **أُودَادٌ**, (S, L, K,) pl. of **وَدِيدٌ** (TA) in the first of the above senses, (L,) or in the second; (L;) and **أُودَةٌ**, (K,) also pl. of **وَدِيدٌ** (TA) in the second of the above senses; (K;) and **وَدَدَا**, pl. of **وَدَدٌ** (S) in the second of the above senses, (S, K,) [and the third]; and **وَدِيدٌ** is also mentioned as a pl. in the second of the above senses in the K; but this is probably a mistake for **وَدَادٌ**. (TA.) —

IAth says, that **وَدٌ**, used as an epithet, is for **وَدُودٌ**; but **وَدٌ** does not require **وَدُودٌ** to be understood, being syn. with **صَدِيقٌ**. (L.)

وَدٌ: see 1, and **وَدٌ**. — **وَدٌ** and **وَدٌ** (the former is the more common, L) A certain idol (S, L, K) which pertained to the people of Noah, and then to Kelb, and was at Doomet-el-Jendel: (S, L:) or a certain good man, who lived between Adam and Noah, and of whom, after his death, was made an image, which, after a long time, became an object of worship; like **سُوءَاعٌ** and **يَعْقُوبٌ** and **نَسْرٌ**, mentioned therewith in the Kur, lxxi. 22 and 23: (Bd:) and the former, a certain idol belonging to Kureysh, also called **أُودٌ**. (L.) — **بِوَدِّكَ** By thy Wedd! meaning the idol so named. (L.) — **وَدٌ** A wooden pin, peg, or stake; i. q. **وَتْدٌ**: (S, K:) of the dial. of Temeem; (IDrd;) or of Nejd: as though they made the ت quiescent and incorporated it into the د. (S.)

بِوَدِّي أَنْ يَكُونَ كَذَا — **وَدٌ** and **وَدٌ**. — **وَدٌ**: see 1, and **وَدٌ**. — **وَدٌ** *I wish that such a thing may be*. In the following saying of the poet,

• أَهْيَا الْعَائِدُ الْمَسَائِلُ عَنَّا •
• وَبِوَدِّكَ لَوْ تَرَى أَكْفَانِي •

[O thou visitor of the sick, inquiring respecting us, wishing that thou mayest see my grave-clothes], the kesreh of the د is lengthened for sake of the measure. (S, L.)

وَدُودٌ: see **وَدٌ**. — **الْوَدُودُ**, as an epithet applied to God, *The loving towards his servants*, (IAmb, L,) or, *towards those who obey*: (Boyd, lxxxv. 14:) or *He who regards with approbation his righteous servants*: or *He who is beloved in the hearts of his saints*. (IAth, L.)

وَدُودٌ also, A mare that puts forth all her power of running. (ISd, L.)

وَدِيدٌ: see **وَدٌ**.

وَدٌ: see **وَدٌ**.

أَوْدٌ *More or most, loving or affectionate.* Said to be also used as a pl., for أَوْدُونُ. (L.)

مُودٌ and مَوْدٌ: see وِدٌ.

مَوْدَةٌ *Love; affection.* (Msb.) See also 1. — Also, *A letter; an epistle; and letters, or epistles:* syn. كُتُبٌ and كِتَابٌ. (IAar, L, K.) Said to have the latter meaning in the Kūr, ix. 1, in the first of the instances of its occurrence there: (L, K:) but this is a strange interpretation. (TA.)

وَدَا

1. وَدَا، aor. يَدَا، *He made it even or plain.* (K.) = See 5. = وَدَا (aor. يَدَا، T) *Veretrum exseruit equus:* (T, K:) but AHeyth says that this is an error, and that the correct word is without ء: [i.e., وَدَى، q.v.]. (TA.) = دَانِي [imp.], i.q. دَعْنِي، *Let me &c.* (K.) Said by some to be of weak authority. (TA.)

2. وَدَا، inf. n. تَوْدِي، *He made the earth even, or plain, over him.* (AZ, S, K.) — وَدَاتِهِ الْأَرْضُ *The earth, or the land, hid, or concealed, him.* (TA.) [See also 5.] — وَدَا، *He, or it, buried.* (IAar.) — وَدَا بِهِمْ، inf. n. تَوْدُهُ (S, L;) accord. to the K, وَدَا؛ but this is incorrect; (TA:) *He covered, or overwhelmed, them with evil, or with ill treatment.* (L, K.)

5. تَوَدَّاتِ عَلَيْهِ الْأَرْضُ *The earth became even, or plain, over him, (K,) as over a dead body in the grave: (TA:) or enclosed him: or was overturned over him: or was broken in pieces over him.* (K.) — *The earth, or the land, hid, or concealed, him.* (TA.) [See also 2.] This phrase is used when a person has gone away to the more distant parts of the earth, or land, so that it is not known what he has done: also, when a man has died; even if among his family. (ISh.) — تَوَدَّاتِ عَنْهُ الْأَخْبَارُ *News, or tidings, of him were cut off, or ceased to come; like وَدِئَتْ، and were hid.* (K.) [In the K we read, تَوَدَّاتِ عَلَيْهِ [تَوَدَّاتِ] عَنْهُ الْأَخْبَارُ انْقَطَعَتْ، whence it seems that تَوَدَّاتِ عَلَيْهِ الْأَخْبَارُ also has the above signification. But in the TA, after عَلَيْهِ, in the passage above quoted from the K, is inserted الْأَرْضُ. This word, however, has, I think, been inserted through inadvertence: if not, تَوَدَّاتِ عَلَيْهِ الْأَرْضُ signifies *The land was interrupted to him, and hid:* as also وَدِئَتْ.] — تَوَدَّا عَلَى مَالِهِ *He took his property or wealth, and kept it carefully.* (K.) = تَوَدَّا عَلَيْهِ *He, or it, destroyed him.* (S, K.)

وَدَا *Perdition; destruction.* (K.)

مَوْدَا [Earth made even, or plain, over a person: or earth hiding, or concealing, him:] like

مُخَصَّنٌ for مُخَصَّنٌ, &c. (TA.) — *A grave.* (See below.) — Zuheyr Ibn-Mes-ood Ed-Dabee says, in an elegy on his brother Ubeî,

أَبِيَّ إِن تَصْبِحَ رَهِينَ مَوْدَا
زَلَجَ الْجَوَانِبُ قَعْرَهُ مَلْحُودَ

[O Ubeî! if thou become a deposit in a place over which the earth is made even, or plain, (or in a place that hideth thee, or in a grave,) with smooth, or slippery, sides, and having its bottom hollowed out laterally, —] (S, TA. See Ham, p. 466.) — مَوْدَا *A place of destruction, or perdition; or a desert in which is no water.* (AA, S, K.) — Also, accord. to IAar, or without ء, as in an example which he quotes, *A grave.* (TA.)

وَدَب

وَدَبٌ *An evil state, or condition.* (L, K.)

وَدَج

1. وَدَجَ، (S, K,) aor. وَدَجَ، (S,) inf. n. وَدَجٌ (L, K) and وَدَجَ؛ (L;) and وَدَجَ، inf. n. تَوْدِجٌ (K;) but the latter has an intensive signification; (Msb.) *He cut the vein called الْوَدَجُ (K:) he bled a beast by cutting the vein so called; وَدَجَ with reference to a beast, as the object of the act, being the same as فَصَدَ with reference to a man.* (S.) — وَدَجَ، inf. n. وَدَجٌ † *He put to rights; put into a right or proper state; adjusted.* (S, K.) وَدَجَ الْمَالُ *He put the property into a right or proper state.* (Msb.) وَدَجَ بَيْنَ الْقَوْمِ *He adjusted differences between the people, (S, Msb,) and put an end to evil.* (TA.)

2: see 1.

3. مَوَادَجَةً، inf. n. وَادَجَهُ، † *He acted towards him with gentleness and good nature.* (ISh, A.)

وَدَجَ، (S, K,) also written with kesreh, [app. وَدَجَ، but perhaps وَدَجَ،] (Msb,) and وَدَجَ، (S, K,) [A name given to each of the external jugular veins;] a certain vein in the neck; (S, K;) one of two veins, which are called the وَدَجَانُ: (T, S, &c.): these are two veins extending from the head to the lungs; and the pl. is أَوْدَاغُ: (M:) or two great veins on the right and left of the pit between the clavicles: (Msb, TA:) they are by the side of the وَرِيدَانِ, [here app. meaning the two carotid arteries,] and are of the number of the veins in which the blood [merely] runs, whereas the وَرِيدَانِ are for pulsation and for [the diffusion of] the soul, النَّفْسُ [i.e. النَّفْسُ، not النَّفْسُ؛ for, accord. to the Arabs, the animal soul (الرُّوحُ الْحَيَوَانِي) as is said in the KT,) diffuses itself throughout the body, from the heart, by means of the pulsing veins,

or arteries]: (T, Msb, TA:) accord. to some, the وَدَجُ and وَرِيدُ are the same; [meaning, that each of these names is applied to the external jugular vein:] (Msb:) or the أَوْدَاغُ are the veins which surround the windpipe: (TA:) or the وَدَجُ is the vein called the أَخْدَعُ, [elsewhere said to be a branch from the وَرِيدُ، in the place where one is cupped,] which the slaughterer [of an animal] cuts through, thereby putting an end to life. (Msb.) — وَدَجَانِ † Two brothers: (S, K:) two persons mutually attached; likened to the two veins so called. (A.) بَشَّسَ وَدَجَا *Two evil brothers of war are they two.* (S.) = وَدَجٌ † *A cause; a means whereby one attains to a thing; syn. سَبَبٌ and وَسِيلَةٌ;* (K;) or, as in some lexicons, وَصْلَةٌ. (TA.) Ex. كَانَ فُلَانٌ وَدَجِي إِلَى كَذَا *Such a one was my means of attaining to such a thing.* (TA.)

وَدَح

4. اَوْدَحَ *He confessed; syn. أَقَرَّ:* (L, K:) or he confessed a falsehood, or what was false: (ISk, T, K:) or he confessed himself submissive to him who would lead, guide, or govern, him: (AZ, T, K:) he was submissive, or prompt in obedience, and humble. (S, K.) — *He (a ram) held back, and would not mount the female.* (S, K.) — اَوْدَحَتِ الْإِبِلُ *The camels became fat and in good condition.* (S, K.)

[وَدَر، &c.]

See Supplement.]

وَدَا

1. وَدَا، (S, K,) aor. يَدَا، (TA,) inf. n. وَدَا، (S,) *He imputed to him a vice, fault, or the like; despised him; (S, K;) chid him; (S, K;) and blamed, or reproached him.* (A'Obeyd.) = وَدَاَتْ عَنْهُ عَيْنُهُ *His eye recoiled from him, or it: syn. نَبَتْ عَنْهُ.* (K.)

8. اِتَّذَا، quasi-pass. of وَدَا، *He was charged with a vice, fault, or the like; &c.* (S, K.)

وَدَا *Disapproved, or hateful, language; (K:) whether it be reviling or of another description.*

وَدَا *(like وَدِيَّة) There is no fault, or defect, (عِلَّةٌ) in him or it.* (Aboo-Malik, K.)

وَدَب

وَدَابٌ *The stomach of a ruminant beast, (or, as in some lexicons, the stomachs of such beasts, TA,) with the intestines, or guts, into which milk is put, and which are then cut in pieces, [and eaten]: a pl. which has no sing. (ISd, K.) — Also The perforations, or punctures, made in sewing, or the loops, (the word in the original is*

حُرِّزَ, pl. of حُرْبَةٌ: in some of the lexicons, حُرْبٌ: but both these words relate to the same things: TA: [whence it appears that, accord. to the author of the TA, &c., the former of the above two meanings is the one intended:] of a مَزَادَةٌ. (K.)

وذح

1. تَذَحَّحَ and تَوَذَّحَ, aor. وَذَحَّ and وَذَحَّ (S, K) or تَذَحَّحَ, (TA,) inf. n. وَذَحَّ, (S,) *The sheep was, or became, foul with وذح* [q.v. infra.]. (S, K.) — وَذَحَّ, inf. n. as above, *He suffered from an inflammation and excoriation of the inner sides of his thighs*; (En-Nadr, L, K;*) as also مَذَحَّ. (En-Nadr, L.)

وَذَحَّ The dung and urine that have clung to the wool of sheep, (K,) or to their tails and the inner sides of the roots of their thighs (أَرْقَاغُهَا), and dry [thereon]: (S:) or the filth that clings to the rump, or buttocks, of the ram: (Th:) n. un. with ة: pl. وَذَحَّ; like بَذَنَ (S, K,) pl. of بَذَنَةٍ. (S.)

وذر

1. وَذَرَهُ, of the same measure as وَبَعَهُ, (S, K, TA,) or وَذَرَهُ, (Lth, ISk, T, TA,) is the original pret. of which the aor. is يَذَرُهُ (Lth, ISk, T, S, K, TA) signifying, *He leaves, lets alone, or ceases or desists from, it, or him; he leaves it undone*; syn. يَدَعُهُ, (ISk, T, S, K, TA,) and يَتْرُكُهُ; (Msb;) imp. ذَرِهْ, syn. دَعُهُ, (ISk, T, S, K, TA:) but the pret. is not used, (Lth, Sb, ISk, T, S, M, Msb, K,) تَرَكُهُ being used in its stead; (Lth, T, S, TA:) and because its pret. is not used, the aor. is of the measure يَفْعَلُ; for if there were a pret., [it would most probably be of the measure فَعَّلَ, as this is the regular measure of trans. unaugmented triliteral verbs, and] the aor. would be of the measure يَفْعَلُ or يَفْعُلُ: (Sb, M, TA:) nor is the inf. n. used, (Lth, T, M, Msb, K, TA,) تَرَكُ being used in its stead, (Lth, T, M, TA,) i. e., instead of وَذَرُ: (K:) nor is the act. part. n., (ISk, T, S, Msb, K,) namely وَاذِرٌ, instead of which تَارِكٌ is used: (ISk, T, S:) or the pret. is sometimes used, (Msb, K,) though rarely, (Msb,) or by the deviation from the constant course of speech: (K:) so in the K; but in the M it is said, that the phrase لَمْ أَذِرْ وَرَائِي شَيْئًا [I left not behind me anything, with kesr to the ى, and so in the original copy of the TT,] is related on the authority of some of the Arabs. (TA.) You say, دَعُ دَا and ذَرُ دَا [Leave thou, or let alone, or cease or desist from, this]. (ISk, T.) It is said in the Kur, [lxiii. 11,] وَذَرْنِي وَرَاءَهُمْ There was before them a king: [because it has reference to a certain period, which might be said to be before them as they

case to me, (Bd, TA,) and busy not thy heart respecting them; (TA;) for I will stand thee in stead to recompense them. (Bd.)

[وذف, &c.]

See Supplement.]

ورأ

1. رَأَى, aor. رَأَى, *He repelled, pushed, or thrust.* (K.) = رَأَى مِنَ الطَّعَامِ *He nas, or became, filled with food.* (K.) = مَا وَرَيْتُ, and مَا أُرَيْتُ, *I knew not.* (K.) = مَا أُرَيْتُ بِالْشَيْءِ *I knew not the thing, or of the thing.* (L.)

2 and 4: see 1.

5. تَوَدَّاتِ i. q. تَوَرَّاتِ عَلَيْهِ الْأَرْضُ, *The earth became even, or plain, over him: or enclosed him: &c.* (IJ, K.)

10. اسْتَوَرَّتِ الْإِبِلُ *The camels took fright and ran away, in a body, one after another:* (As:) accord. to AZ, this is said when they have taken fright and ascended a mountain; but if they have taken fright and run away in a plain, one says اسْتَأْوَرَّتِ: so in the dial. of the tribe of 'Okeyl. [Thus in the TA in this art.: but see اسْتَوَرَّتِ.]

ورَاءَ and وَرَاءَ and وَرَاءَ, indecl., (K,) an adverbial noun of place or time: (Bd, &c.) J mentions it in art. وَرَى, regarding the و as substituted for ى; and this is the opinion of the Koofees, and of all writers on inflexion, though disapproved by F, who, however, mentions it again in art. وَرَى as though belonging to that art.: (TA:) Behind: and, contr., before. (K.) In like manner, الْوَرَاءُ [The location that is behind, or beyond; and the time past: and, contr. that is before, or preceding]. (K.) Or it does not bear contr. meanings; but one meaning; namely, what is concealed from one. (K, art. وَرَى.) Or it is a homonym; [but not a word of contr. meanings; as it signifies what is behind, or beyond, in respect of place, and what is before in respect of time]. Fr. says, It is not allowable to say, of a man behind thee, that he is بَيْنَ يَدَيْكَ; nor of a man before thee, that he is وَرَاءَكَ; these expressions being only allowable [as synonymous] in cases relating to particular times of events or actions: thus one may say, وَرَاءَكَ بَرْدٌ شَدِيدٌ and بَيْنَ يَدَيْكَ بَرْدٌ شَدِيدٌ [meaning Before thee is intense cold]: each of these expressions is allowable because the intense cold is a thing that is coming; so, as it will overtake thee, it is, as it were, behind thee; and as thou wilt attain to the period thereof, it is, as it were, before thee. It is said in the Kur, [xviii. 78,] كَانَ وَرَاءَهُمْ مَلِكٌ There was before them a king: [because it has reference to a certain period, which might be said to be before them as they

would attain to it, and behind them as it would overtake them: this passage Jelál-ed-Deen explains by saying, "there was behind them when they returned, and before them now, a king."] Of the same kind also is the phrase مِنْ وَرَائِهِ جَهَنَّمُ [Kur, xiv. 19,] Before him is hell: [for the same reason]. (TA.) — وَيَكْفُرُونَ بِمَا وَرَاءَهُ, [Kur, ii. 85,] signifies *And they disbelieve in what [hath been revealed] beside that: syn. سِوَاهُ: (IAar:) or it may mean after that. (Jel.)* — وراء is masc. and fem. (TA.) Its dim. is وَرَيْتَةٌ, (K,) accord. to those who hold the و to be a radical letter, not substituted for ى; namely, the Basrees: accord. to others, وَرَيْتَةٌ and وَرَى. (TA.) — [See also art. وَرَى.] — رَجُلٌ مَانِعٌ مَا — وَرَى. *A son's son, or son's offspring.* (K.) — وَرَاءَ Bulky, and thick in the ألْوَاغِ, or shoulder-blades. (AAF.)

ورب

1. وَرَبَّ, aor. يُوْرِبُ, inf. n. وَرَبَّ, *It, or he, (a root, origin, or stock, S, or a man, TA,) was, or became, corrupt.* (S, K.)

2. وَرَبَّ, inf. n. تَوْرِبُ, [app., *He expressed himself respecting a thing equivocally, or ambiguously, by words objectionable in one sense, and allowable in another: so thinks IbrD:] the inf. n. is thus explained: الشَّيْءُ بِالْمَعَارِضَاتِ وَالْمُبَاهَاةِ. (T, K, but in the latter, the و before the last word is omitted.)*

3. وَارِبَ, inf. n. مُوَارِبَةٌ *He strove to outwit, deceive, beguile, or circumvent [another]: syn. خَاتَلٌ and دَاهَى. (K.)* Accord. to I Ath, it is from الْوَرَبُ "the being corrupt:" or it may be from الْارِبُ "intelligence, &c.;" the ا being changed into و. The latter is the opinion of AM. (L.) — One of the sages says, مُوَارِبَةٌ [The striving to outwit the cunning, or intelligent, or sagacious, is ignorance and labour without profit]. (TA.) [See art. أَرَبَ, where this saying, but with مُوَارِبَةٌ in the place of مُوَارِبَةٌ, is given as a trad.] — It is said in a trad., إِنْ بَايَعْتُمْ وَارِبُوكَ, i. e., *If thou buy and sell with them, they will deceive thee, or endeavour to deceive thee.* (IAth.)

أَوْرَابُ The hole of a wild beast: pl. أَوْرَابُ. (K, TA.) — وَرَبُّ The space between two ribs; (K:) but this (says SM) I find not in any other book than the K; and probably it should be مَا بَيْنَ إصْبَعَيْنِ the space between two fingers; for we read in the L that وَرَبُّ is said to signify مَا بَيْنَ الْأَصَابِعِ (TA:) pl. أَوْرَابُ. (K, TA.) [See also art. أَرَبُ.] — وَرَبُّ The space measured by the extension of the thumb and fore-finger; syn. فِتْرٌ. pl. أَوْرَابُ. (K, TA.) = وَرَبُّ

growth, (L, K,) except that it is dust-coloured, having slender leaves, like the leaves of the *طرخون*, or larger. (L.)

أَرْضُ وَرْدَةٍ Land having tangled and luxuriant herbage. (K.)

وَرْدَةٌ Dough that is thin, or flaccid, (S, K,) by reason of the abundance of water in it. (S.) — Wet, or moist, land, or ground. (K.)

تَوَارِيخُ, pl. of **تَوَارِيخُ**: see **تَوَارِيخُ**.

ورد

1. **وَرَدَ**, (S, M, L, Mgh, K,) aor. **يَرِدُ**, (S, L, Mgh, K,) inf. n. **وَرَدٌ** (M, L, Mgh, K) and **مَوْرَدٌ** (L) and **وَرْدٌ** (M, L, K,) or the last is a simple subet., (L, Mgh, K) *He* (a man, and a camel, &c., Mgh, K) *came to it, or arrived at it*, (M, Mgh, L, Mgh, K,) [and repaired to it,] namely a water (S, M, L, Mgh, K) &c., (M, L, K,) whether he entered it or did not enter it; (M, Mgh, L, Mgh, K;) as also **وَرَدَ عَلَيْهِ**, (M, L,) and **تَوَرَدَ**, (M, L, K,) and **استَوَرَدَ**: (M, A, Mgh, L, K:) *he came to it* (namely a water) *to drink*: (L:) *he arrived at it* (namely a town or country or the like), whether he entered it or did not enter it: (Mgh, L:) it is allowed by common consent not necessarily to imply entering. (L.) [Hence, **وَرَدَتِ الْإِبِلُ**, the objective complement **مَاءٌ** or **الْمَاءُ** being understood, *The camels came to water.*] — **وَرَدَ**, inf. n. **وَرَدٌ**, *He came; he was, or became, present.* (S, L.) — **وَرَدَ عَلَيْنَا**, inf. n. **وَرَدٌ** + *He* (a man) *came to us.* (Mgh, K.) — **وَرَدَ الْكِتَابُ**, (A, Mgh, K,) inf. n. **وَرَدٌ** and **مَوْرَدٌ** (A,) *The letter came*, (A, Mgh, K) **وَرَدَ عَلَيَّ** you say, *He ventures upon, or goes into, places of destruction.* (A.) — **الْضَّلَاةُ** **وَرَدَتْ**, and **وَرَدَهَا**, *He ran into error.* (A.) — **وَرَدَ عَلَيْهِ أَمْرٌ لَمْ يَطْفُقْهُ**, *A thing befell him which he was unable to master.* (A.) — **وَرَدَ عَلَيْهِ** *It contravened it; presented itself as an objection to it; opposed it.* — **وَرَدَ**, said of a word or phrase or the like, *It occurred.* — **وَرَدَتْهُ الْحُمَى**, (aor. **تَرَدَ**, Mgh, K,) inf. n. **وَرَدٌ**, (A,) *The fever attacked him periodically.* (S, A, L, Mgh, K.) — **وَرَدَ**; *He suffered a periodical attack of fever.* (A, L, Mgh, K.) — **وَرَدَ**, aor. **رَدَ**, (S, Mgh, K,) inf. n. **وَرَدَةٌ**; (S, L, Mgh, K;) and **وَرَدَ**, originally **وَرَدَ**, the **و** becoming **ي** because of the kesreh before it; (S, L, K;) *He* (a horse) *was, or became, [of a bright, or yellowish bay colour;] of a colour between that called كُمَيْتٌ and أَشْقَرٌ*: (S, L, K:) or, *of a red colour inclining to yellow.* (M, L, Mgh, K.) — **أُرْبَةٌ** and **شَمَرٌ** see **رُودُ الْأُرْبَةِ**.

2. **وَرَدَ ثَوْبُهُ**, *He dyed his garment, or piece of cloth, red, or of a rose-colour.* (A.) — **وَرَدَتِ الشَّجَرَةُ**, (AHn, L, K,) inf. n. **تَوَرَدَ**; (K;) and **وَرَدَتْ**, aor. **تَرَدَ**; (Mgh, K;) *The tree flowered,*

or blossomed. (AHn, L, Mgh, K.) — **وَرَدَتْ** *She* (a woman) *reddened her cheek with the dye of dyed cotton.* (L.)

3. **وَرَدَهُ**, (inf. n. **مَوْرَدَةٌ**, A,) *He came to water with him.* (L, K.) — **بَيْنَ الشَّاعِرَيْنِ مَوْرَدَةٌ**, and **تَوَارَدَ**, *[Between the two poets is an agreement, or a coincidence, in ideas and expressions; as though they both drew from the same source].* (A.) Similar to this is the phrase **تَوَارَدَ الْخَاطِرُ** *[Agreement, or coincidence, of thought, or idea].* (TA.)

4. **وَرَدَهُ**, and **استَوَرَدَهُ**, (K,) and **تَوَرَدَهُ**, (ISd,) *He brought him to the watering-place.* (K.) — Also, the first and second of these verbs, *He brought him; made him to come, or to be present.* (S, L.) — [And the first, *He adduced it, or cited it; namely, an evidence, a speech or saying, a word, &c.* — *He set it forth, or expressed it; namely, a meaning.*] — **وَرَدَهُ** **الْمَاءَ**, (inf. n. **إِيرَادٌ**, A.) *He made him to come to the water.* (L, Mgh, K.) [See an ex. voce **خَمَضَ**.] — **وَرَدَهُ الضَّلَاةَ** *[He made him to run into error.* (A.) — **أَوْرَدَ عَلَيْهِ خَيْرًا** *[He brought to him wealth, property, or what was good.]* (Mgh, in art. **حَطَبَ**). — **أَوْرَدَ عَلَيْهِ الْخَبَرَ** *He related to him the news.* (L.) — **أَوْرَدَ الشَّيْءَ** *He mentioned the thing.* (TA.) — **أَوْرَدَ وَأَصْدَرَ** *He began and compelled.* (TA, art. **صَدَرَ**). — **أَوْرَدَهُ** *He brought it and he took it away.* (Har. p. 361.)

5: see 1, and 4, and 10. — **تَوَرَدَتِ الْخَيْلُ الْبَلَدَةَ** *The horses entered the town by little and little.* (S, L, K,*) — **تَوَرَدَ** *[It became red, roseate, or rose-coloured]: said of a woman's cheek.* (A.)

6. **تَوَارَدْنَا** *We came to water together.* (A.)

10. **تَوَرَدَ** (ISd) and **تَوَرَدَ** (K) *He desired to come to water.* (ISd, K.) [See an ex. of the part. n. voce **خَمَضَ**.] — See 1 and 4.

11: see 1.

وَرْدٌ [coll. gen. n.] *The flower, or blossom, of any tree* (AHn, L, K) or plant: (AHn, L:) but its predominant application is to the rose **خَوْجَرٌ**, (L, K,) the well-known red flower (TA) which one smells: (S, L, TA:) its colour varies in winter and summer: (L:) and it is of different kinds in the cultivated soil and in the desert and in the mountains: (AHn, L:) n. un. with **ة**. (S, L.) Said to be an arabicized word. (Mgh, K.) — **وَرْدٌ** *A horse [of a bright, or yellowish, bay colour;] of a colour between that called كُمَيْتٌ and أَشْقَرٌ*: (S, L, K:) a horse, (M, L, Mgh, K,) or other thing, (M, L,) of a red colour inclining to yellow, (M, L, Mgh, K,) beautiful in everything: (M, L:) fem. with **ة**: (S, L, Mgh, K:) applied in the above sense to the sky, in the Kur, lv. 37: (L:) or it there means *roseates, or of a rose-colour*: (Zj, L:) pl. **وَرْدٌ**, (S, L, K,) like as **جَوْنٌ**

is pl. of **جَوْنٌ**, (S,) and **وَرَادٌ** (S, L, Mgh, K) and **أَوْرَادٌ**: (K:) but this last is unknown, and app. a mistake. (M, F, TA.) — **وَرْدٌ** *A lion of the colour termed وَرْدٌ*: (S, A, L:) or a lion; as also **مَوْرَدٌ**. (K.) — **عَشِيَّةٌ وَرْدَةٌ** *An evening when the horizon is red* (L, K) *at sunset*; which is a sign of drought: and in like manner the morning at sunrise: (L.) — **لَيْلَةٌ وَرْدَةٌ** *A night of which the beginning and end are red*; which is the case in a time of drought. (A.) — **وَرْدٌ** *Bold, or daring*; (K;) an epithet applied to a man; (TA;) as also **وَارِدٌ**. (K.) — **وَرْدٌ** *Saffron.* (K.) — **أَبُو الْوَرْدِ**: see **عَبَّالٌ**. — **الْوَرْدُ الْجَبَلِيُّ**: *The penis*: (K:) so called because of its redness. (TA.)

وَرْدٌ *A coming to, or arriving at, water &c., whether one enters it or does not enter it*; (S, L, Mgh, K;) *contr. of صَدَرَ*. (S, L, Mgh, K.) See also 1. — **وَرْدٌ** *Water to which one comes to drink.* (L.) — **وَرْدٌ** *The time of the day of coming to water, between the two periods of abstaining from water*: (L:) *a time, or turn, of coming to water.* (TA in art. **حَزَبَ**). — **وَرْدٌ** *The arrival of the day of coming to water.* (L.) — **وَرَدَتْ الْإِبِلُ الْمَاءَ وَرْدًا**, and **أَوْرَادًا**, and in like manner, **الطَّيْرُ**, *The camels, and the birds, came to the water in a herd, or in a flock, and in herds, or in flocks.* (L.) — **وَرْدٌ** *A company of men*, (S, L, Mgh, K,) and *a number of camels, and of birds, &c.*, (L,) *coming to, or arriving at, water*; (S, L, Mgh, K;) as also **وَارِدَةٌ**: (L, Mgh, K:) the former originally an inf. n.: (Mgh, K:) its pl. is **أَوْرَادٌ**. (L.) See also **وَارِدٌ**. — **وَرْدٌ** *A herd of camels.* (L.) — *A flock of birds.* (L, K.) — *An army*, (L, K,) so called as being likened to a herd of camels, or to a flock of birds. (L.) — *A portion, or share, of water.* (L, K.) — **ثَوْرٌ** *Thirsty.* (L.) — **نَسَوُكُ الْجَحْرَمِينَ** *We will drive the sinners to hell like beasts that come to water: or, thirsty*: (Beyd:) or, *walking and thirsty.* (Zj, L.) — **وَرْدٌ** *The day of a fever, when it attacks the patient periodically*: (A, S, L, Mgh, K,*) or one of the names of fever: (L, K:) but the former explanation is the more correct. (TA.) — **وَرْدٌ** *A portion of the night when a man has to pray.* (L.) — **وَرْدٌ** *A section, or division*, (S, L, K,) *of the Kur-án*: (L, K:) *a set portion of recitation or the like*: (Mgh, K:) *a certain portion of the Kur-án, as a seventh, or half a seventh, or the like*, (Mgh, L,) *which a person recites at a particular time*: (L:) *a set portion of the Kur-án, or of prayer; &c., of which a man imposes upon himself the recital on a particular occasion, or at a particular time*; i. q. **جَزْءٌ** q. v.: (Mgh, L:) pl. **أَوْرَادٌ**. (L, Mgh, K.) Ex. **قَرَأْتُ وَرْدِي** *[I recited my set portion of the Kur-án, &c.]*: (S, L:) and **وَرْدٌ** *like as جَوْنٌ*

من القرآن يقرأه *Such a one has every night a set portion of the Kur-án which he recites.* (L.)

وردة [A bright, or yellowish, bay colour ;] a colour between that of a horse that is termed كُمَيْت and that of one termed أَشَقَرُ (S, L:) or a red colour inclining to yellow. (L.)

وردان (Msb.) pl. بَنَاتُ وَرْدَانَ (K.) A certain insect, (Msb, K.) well known, (K.) like the beetle, of a red colour, mostly found in baths and in privies. (Msb.)

الوريد, and حَبْلُ الْوَرِيدِ, [Each of the two carotid arteries : and sometimes applied to each of the two external jugular veins :] each of two veins asserted by the Arabs to be from the وَتَيْنِ [or aorta], on the right and left of the two sides of the neck, next the fore part, and thick : (S, L:) or the وريد is a certain vein, said to be the وَدَج [or external jugular vein] : or, by the side of the وَدَج : or, accord. to Fr, a certain vein between the windpipe and [the two sinews called] عِلْبَاوَانِ, always pulsing ; being one of the veins in which is the life : the blood not flowing in it, but only the soul. النَّفْسُ [i. e., the نَفْسُ, not the نَفْسُ ; for, accord. to the Arabs, the animal soul (الروح الحيواني), as is said in the KT,) diffuses itself throughout the body, from the heart, by means of the pulsing veins, or arteries : see also وَدَج (Msb:) or the وَرِيدَانِ are two veins in the neck, (AZ, L, K.) between the أَوْدَاجِ [or external jugular veins] and [the two parts of the neck called] لَيْتَانِ in the camel, the وَدَجَانِ [or two external jugular veins] : (AZ, T:) or, accord. to AHeyth, and his is the correct explanation, two veins beneath the وَدَجَانِ, [see above,] which latter are two thick veins on the right and left of the pit between the clavicles ; they (the former) are always pulsing, in man : the وريد is a vein in which the soul [see above] flows, and in which the blood does not flow : and every pulsing vein, in which the life flows, is of those thus called : (T:) or the وريد is the vein in each side of the neck which swells out on an occasion of anger : (L:) or four veins in the head ; of which two descend before the ears, and of which are the وَرِيدَانِ in the neck : or a certain vein beneath the tongue : and, in the upper half of the arm, the فُلَيْقِ [or cephalic] : and, in the fore arm, the أَضْحَلِ [or median] : and, among those which separate in the outer side of the hand, the أَشَاجِعِ : and, in the belly of the fore arm, the رَوَاهِشِ : (T:) pl. أَوْرِدَةٌ [a pl. of pauc.] (M, Msb, K) and وَرْدُ, (M, Msb,) like as بَرْدُ is pl. of بَرِيدُ, (Msb,) [and وَتَيْنِ and وَتَنَ, &c.,] or وَرُودُ, (K,) [but this I think a mistake]. — *A man whose external jugular vein swells out ;] a man of bad disposition or temper, prone to anger.* (TA.)

وَرَادَ : see وَارِدٌ.

وَارِدٌ A man, and a camel, or other animal, (L,) coming to, or arriving at water, &c., whether he enter it or do not enter it ; (L, Msb, K:) as also وَرَادٌ (L, CK:) pl. of the former, وَرَادٌ (S, L, Msb, K) and وَارِدُونَ (L:) and of the latter, اِنْ مَنَكُمُ الْآلَا وَارِدُهَا. (L.) See also وَرْدٌ. [Kur, xix. 72, *There is not any of you that shall not come to it,*] means, accord. to Th, that the Muslims shall come to hell with the unbelievers, but not enter it with them. (L.) — طَرِيقُ وَاَرِدٍ † A road, or way, by which people come to water : opposed to صَادِرٌ. (M, A, art. صدر.) See also مَوْرِدٌ — مَا لَهُ صَادِرٌ وَلَا وَارِدٌ : see art. صدر. — وَارِدٌ A preceeder. (L, K.) So (accord. to some, TA) in the Kur, xii. 19. (L.) — وَارِدٌ Courageous ; (K;) bold ; forward in affairs. (TA.) See also وَرْدٌ. † شَعْرُ وَاَرِدٍ † Long and lank hair : (L, K:) or hair so long as to reach the buttocks, (A,) of a woman. (L.) — وَارِدٌ † Anything long. (L.) — اُرْتَبَةُ وَاَرِدَةٍ † The end, or tip, of a nose advancing over the middle of the mustaches : (A, L:) because the nose, when it is long, reaches to the water when the person drinks : and in like manner, a lip, and a gum. (L.) — فُلَانٌ وَاَرِدٌ † Such a one has a long end, or tip, to his nose. (S, L, K.) † شَجَرَةٌ وَاَرِدَةٌ الْاَغْصَانِ † A tree having pendulous branches. (L.) — See وَرْدٌ.

مَوْرِدٌ : see وَارِدٌ, وَرْدٌ, and مَوْرِدٌ.

اِبْرَادَاتُ † Income ; revenue : pl. اِبْرَادٍ.

مَوْرِدٌ A place of coming to water : (Msb:) a watering-place : (L:) and † مَوْرِدَةٌ a road, or way, by which one comes to water ; (L, K:) as also † وَاَرِدَةٌ (A, K:) pl. of the first (L) and second, (TA,) مَوَارِدُ ; (L, TA:) and of the third, وَاَرِدَاتُ. (TA.) — Hence, (A, TA,) مَوْرِدٌ and † وَارِدٌ † A road, or way ; (S, L:) as also † وَاَرِدَةٌ (TA:) or the last, the middle and main part of a road ; or a main road ; or simply, a road ; syn. جَادَةٌ ; (K:) as also † مَوْرِدَةٌ (L, K:) pls. as above. (A, TA.) — † مَوَارِدُ اُمْرٍ † [The ways leading to a thing : or the ways of commencing a thing] : (TA, art. رَحَب.) [See an ex., voce تَرَاخَبَ ; and see its opposite, مَصَادِرُ اُمْرٍ, voce مَصْدَرٌ.] — مَوْرِدٌ also signifies, agreeably with analogy, The time of coming to water : pl. مَوَارِدُ : see the last signification of ثَلَّةٌ in this lexicon : see also وَرْدٌ. — † مَوْرِدٌ مَثَلٌ † [The primary idea, or thing, signified by a parable or proverb : correlative of مَضْرَبٌ مَثَلٍ pl. مَوَارِدُ. (TA, &c., passim.)

مَوْرِدٌ : see مَوْرِدٌ.

مَوْرُودٌ † Attacked by a fever periodically : (S,

L:) or suffering a periodical attack of fever. (Msb.) — An Arab of the desert said to another, مَا اَمَارُ اِفْرَاقِ الْمَوْرُودِ [What is the sign of the convalescence of him who is attacked by a periodical fever?] and he answered, الرَّحَضَاءُ [The sweat which follows it ; or copious sweat]. (S.)

مَوْرِدٌ † A shirt dyed of a rose-colour ; of a less deep dye than that which is termed مُضْرَبٌ : (S, L:) or dyed with saffron. (TA.) — خَدُّ مَوْرِدٌ † A reddened cheek. (TA.) — رَجَعَ مَوْرِدُ الْقَذَالِ † He returned [with the back of his head] slapped, or thumped with the fist, [and rendered red]. (A.)

مَوْرِدٌ : see وَرْدٌ.

ورس

1. وَرْسٌ, inf. n. وَرُسٌ, It (a plant) became green. (AA, A, Hn, M.) — See also 4. — وَرْسٌ (M, K,) aor. يَوْرُسُ (K,) It (a rock, M, K, in water, K) became overspread with [the green substance called] طَحْلُبُ, so that it became green and smooth. (IDrd, M, K.) — See also 4.

2. وَرْسَةٌ, inf. n. تَوْرِسٌ, He dyed it (a garment, or piece of cloth,) with وَرْسٌ, q. v. (S, K.)

4. اَوْرِسَ الْمَكَانَ The place produced the plant called وَرْسٌ. (S.) — اَوْرِسَ الرِّمْتِ The [trees called] وَرْسٌ produced a thing yellow like the [garments termed] مَلَاءٌ ; as also † وَرْسٌ : so it is asserted, on trustworthy authority : (M:) or became yellow in their leaves, (S, K,) after attaining to maturity, (S,) and had upon them what was like yellow مَلَاءٌ ; (S, K:) and in like manner one says of a place, اَوْرِسَ الْمَكَانَ : (TA:) or became yellow in its fruit : (A:) — اَوْرِسَ الشَّجَرَ The trees put forth leaves ; (K:) as also † وَرْسٌ. (IKtt.)

وَرسٌ A certain plant, (S, A, Msb, K,) of a yellow colour, (S, Msb,) resembling sesame, (A, K,) with which one dyes, (A, Msb,) and of which is made the [liniment called] غُمْرَةٌ for the face, (S,) existing in El-Yemen, (S, K,) and nowhere else, (K,) being there sown ; (Msb;) it is not wild, but is sown one year, and remains ten years, (AHn, M,) or twenty years, (K,) without ceasing to be profitable, resembling sesame in its manner of growth ; and when it dries, on its attaining to maturity, its pericarps (خَرَائِطُ) burst, and it is shaken, and the وَرْسُ shakes out from it : (AHn, M,) it is useful for the [discolouration of the face termed] كَلَفٌ, used as a liniment ; and for the [leprous-like discolouration of the skin termed] بَبَقٌ, [prepared] as a drink ; and the wearing of a garment dyed with it strengthens the venereal faculty : (K:) or a certain yellow dye : or, as some say, a certain plant, of sweet odour : or, as is said in the قَانُونُ [of Ibn-Seenà, or Avicenna,]

a certain thing of an intensely red colour, resembling powdered saffron, brought from El-Yemen, and said to be scraped or rubbed off, or to fall off, from its trees: (Mgh:) or, as some say, a species of *كُرْكُم*, q. v.: or, as some say, resembling *كُرْكُم*: (Mgh:) or a certain thing, yellow, like the [garments of the kind called *مَلَاءَ*, that comes forth upon the [trees called] *رُمْتُ*, between the last part of summer and the first part of winter, (M, TA,) which, when it touches a garment, soils it: (TA:) or it also, sometimes, [accord. to certain persons who seems to misapply the word, is a substance which] pertains to the [trees called] *عَرَعَر* and *رُمْتُ*, and to other trees, above all in Abyssinia; but this is inferior to that first mentioned (K, TA) in virtue and properties: as to that of the *عَرَعَر*, it is found between its rind and the main substance, when it dries up; and when it is rubbed, it rubs off; and there is no good in it; but *ورس* [properly so called] is adulterated with it: and as to that of the *رُمْتُ*, when it is the end of summer, and it has attained its utmost state, it becomes intensely yellow, so that what envelops it becomes yellow, and with this also one adulterates: so says AHn: (TA:) *ورس* is called in Persian *اسپرك* [اسپرك]; and in Turkish *الاجهره*. (TK.) [Freytag adds to what he has given on this word from the K, S, TK, as follows: "Memecylon tinctorium. Sprengel. hist. med., t. ii., p. 444, ed. tert. (ubi *ورز* scriptum est). Spreng. hist. rei herb., t. i., p. 258. Avicenn. p. 116."]

ورس: see *وريس*.

ورسي A yellow bowl: (A:) or a bowl made of *نُضَار*, (M,) which is a yellow wood: (TA:) or of the best kind of those made of *نُضَار*. (Lth, K.) — A pigeon that is red inclining to yellowness: (M:) or a pigeon inclining to redness and yellowness. (K.) — See also *وريس*.

ورس A garment dyed with *ورس*; as also *ورس* and *وارس* (M) and *مورس*. (M, A.) You say, *ملحفة ورسة*, (so in some copies of the S and K) or *ورسية*, (as in other copies of the S and K, and thus in a copy of the Mgh,) [An outer wrapping garment] dyed with *ورس*; (S, Mgh, K;) i. q. *مورسة*; (K;) which latter epithet is sometimes used. (Mgh.) — See also *وارس*.

وارس applied to a place [Producing the plant called *ورس*]. (TA.) — Applied to a tree of the kind called *رُمْتُ*, Producing *ورس*, a thing yellow like the [garments termed] *مَلَاءَ*: (M:) or becoming yellow in the leaves, (S, K,) after attaining to maturity, (S,) and having upon it what is like yellow *مَلَاءَ*: (S, K:) or becoming yellow in its fruit: (A:) or, app., having *ورس*, like as

تَامَر signifies "possessing dates;" (AHn;) and *وريس* likewise has the last of these significations: (TA:) *مورس* also signifies the same as *وارس*, applied to a tree of the kind above-mentioned; (A, K;) but is very rare, though agreeable with analogy: (K:) it is said (M) one should not say *مورس*; (S, M;) but it occurs in a poem of Ibn-Harmeh. (M.) — Applied to a tree [of any other kind], Putting forth leaves. (TA.) — Applied to a plant, Becoming green. (M.) You say also, *صخرة وارسة بالطحلب*, A rock overspread with the green substance called *طحلب*, so that it is green and smooth: see 1]. (A.) — It also denotes intenseness of colour, in the phrase *أصفر وارس* Yellow intensely bright. (M.) And [in like manner] you say, *جمل وارس* A camel intensely red. (Sgh.) And *زعفران وارس* [app., Bright-coloured saffron]. (A.) See also *وريس*.

وارس: see *مورس*.

مورس: see *وريس*, in two places.

ورث

1. *ورث*, (S, A, K,) aor. *يَرِثُ*, inf. n. *وَرِثَ* (K) and *وَرِثَ*, (TA,) He took, or reached, or took or reached with the hand, or with the extended hand, (S, A, K,) food, (A, K,) or somewhat thereof, (S,) or a little thereof. (AZ.) — Also, (K,) inf. n. *وَرِثَ* and *وَرِثَ*, (TA,) He ate vehemently and greedily: (Ibn-'Abbád, A, K;) but accord. to IAar, *رَوِثَ*, with the rá first, signifies the "eating much;" and *وَرِثَ*, with the wáw first, the eating little. (TA.) — Also, (K,) inf. n. *وَرِثَ*, (TA,) He coveted; longed; yearned; eagerly desired; strove to acquire, obtain, or attain. (Ibn-'Abbád, K.) You say, *ورث إليه* He coveted it; &c. (TK.) — *ورث* (A, K,) inf. n. *وَرِثَ*, (TA,) He came in to them uninvited when they were eating, (A, K, TA,) to get some of their food: and when one has gone in to others while they were drinking, you say, *وَرِثَ* and *وَرِثَ*: but see *وارث*. (TA.) — *ورث فلاناً بفلان* He incited such a one against such a one: (Ibn-'Abbád, TA:) in the K, erroneously, *وَرِثَ* *فُلَانٌ* *بِفُلَانٍ*. (TA.) See also 2.

2. *تورث*, (S,) inf. n. *تَوَرِثَ*, (S, K,) He excited discord, dissension, disorder, strife, quarrelling, or animosity, between, or among, the people; syn. *حَرَشَ*; (S, K;) as also *أَرَشَ* (S) [and *هَرَشَ*]. See also 1, last signification.

ورشان A certain bird, (S, Mgh, K,) of the pigeon-kind, (AHát, Mgh, Mgh,) or resembling the pigeon, (TA,) also called *ساق حُر*, (S, Mgh,

K,) which is the male of the *قَمَارِي* [or kind of collared turtle-doves of which a single female is called *قَمَرِيَّة* (see *قَمَرِيَّة*)], (Mgh,) of the birds of the desert, (TA,) the flesh of which is lighter than that of the [common] pigeon: (K:) fem. with ة: (K:) pl. *وَرَشَان* (S, Mgh, Mgh, K) and *وَرَشَان*, (S, Mgh, K,) like as *كِرْوَان* is a pl. of *كِرْوَان*, contr. to rule. (S.) It is said in a proverb, *بِعَلَّةِ الْوَرَشَانِ تَأْكُلُ رَطَبَ الْمَشَانِ* [With the pretext of the warashán, thou eatest the fresh ripe dates of the excellent kind called *مشان*]: (S, A, K:) said to him who pretends one thing and means another: (A, K:) originating from the fact that some people employed a slave belonging to them to guard the fresh ripe dates of their palm-trees, and he used to eat them, and, when reproved for his evil conduct, laid the blame upon the warashán; wherefore this was said to him. (Sgh.)

وارث One who comes in to a people uninvited, when they are eating; like *وَاعِلٌ* in the case of heverage: (S:) and, accord. to some, i. q. *وَاعِلٌ* but others say, that *وارث* has the first signification only, relating to food: and that of a sponger desiring food. (TA.) See *راشِن* and *طَفِيلِي*.

ورط

1. *ورطها* He veiled, concealed, hid, or covered, her, or it, or them; [to what the pronoun relates is not said; but I incline to think that the right reading is *وَرَّطَهَا*, and that the pronoun relates to camels; (see 2;) as also *اورطها*: (L, TA:) from IAar. (TA.)

2. *ورطه*, (S, Mgh, K,) inf. n. *تَوَرِطَ*, (S, Mgh,) He made him to fall into what is termed *وَرِطَةٌ* [properly and also tropically, or in its primary sense and also in any of its subordinate senses]; as also *اورطه*, (S, Mgh, K,) inf. n. *اِيرَاطَ*: (Mgh:) both signify + he made him to fall into that from which he could not extricate himself: (TA:) or into that from which he could not easily extricate himself. (Mgh.) — *ورط إبله* — *ورط إبله أخرى* + He hid, or concealed, his camels among other camels [in order that they might escape the notice of the collector of the poor-rates]; as also *اورط*. (K.) [See also 1, and 3.]

3. *وراط*, (S, Mgh, TA) and *مَوارِطَةٌ* (TA) [The act of mutually making to fall into what is termed *وَرِطَةٌ*. = And hence,] + The act of mutually deceiving, beguiling, or circumventing; or endeavouring to deceive, beguile, or circumvent: (TA;) or the act of deceiving, beguiling, or circumventing; (S, Mgh;) and the acting, or advising, or counselling, dishonestly, or insincerely; (S, Mgh, TA;) and *ورط* and *وراطة*, the latter on the authority of J, [accord. to some

copies of the §, but in other copies **وَرَّطَ**,] signify the same [as substs.] (TA.) You say, **لَا تُوَارِطُ** + **جَارَكَ فَإِنَّ الْوَرَّاطَ يُؤَدُّ الْأَوْرَاطَ** [Do not thou practise mutual deceit with thy neighbour, or endeavour to deceiving him, &c., for the doing so brings upon its author things, or affairs, from which it is difficult to escape]. (Z, TA.) And it is said in trad, **لَا خَلَاطَ وَلَا وَرَّاطَ**, which is like his [Mohammad's] saying, + **There shall be no putting together what is separate, nor separating what is put together, from fear of the poor-rate**: (§) **خَلَاطَ** has been explained in its place: (TA) **وَرَّاطَ** [has also been variously explained in that place, and, it is said,] signifies the putting together what is separate: and the reverse: (K) or the dispersing camels (K, TA) among other camels: (TA) or the hiding camels among other camels: (Th, K) or in a low, or depressed, piece of ground; in order that the collector of the poor-rate may not see them: (K) or the making one another to fall into a **وَرَّطَةٌ**, (TA), one saying to the collector of the poor-rate, "Such a one has that for which a poor-rate is due," when he has not; (K, TA) so accord. to IAsar: accord. to Ibn-Hāni, it is from **أَوْرَطَ** الجَرِيرِ فِي عُقَى الْبَعِيرِ. (TA.) See 4.

4: see 2, in two places; and 1. — **أَوْرَطَ** **الْجَرِيرَ فِي عُقَى الْبَعِيرِ** + **He put the end of the camel into its ring, and then pulled it so as to throttle him.** (Ibn-Hāni. K.)

5. **تَوَرَّطَ فِي وَرَّطَةٍ** **He fell into what is termed وَرَّطَةٌ** [properly and also tropically, or in its primary sense, and also in any of its subordinate senses]. (§) You say, **تَوَرَّطَتِ الْغَنَمُ وَغَيْرَهَا** The sheep, or goats, &c., fell into mud from which they could not extricate themselves; or into a depressed piece of ground in which was no way directing to escape: and hence the verb is used in relation to any straitness or difficulty. (Msb.) Thus you say, **تَوَرَّطَ فُلَانٌ فِي الْأَمْرِ** + **Such a one undertook, or embarked in, the affair, and could not easily extricate himself; and so فِيهِ** (Msb.) or the former signifies + **he fell into the affair, or case**: (K) or + **he became entangled in the affair, and could not easily extricate himself from it**; (TA) and so † the latter: (Sh, K, TA) and **تَوَرَّطَ** and † **استَوَرَّطَ** both signify **he stuck fast**: or + **he perished**; or died. (TA.)

10: see 5, in three places. — **استَوَرَّطَ مَعَ فُلَانٍ** + **He behaved proudly, haughtily, or insolently, in speech, with such a one.** (TA.)

وَرَّطَ: see 3.

الرَّحْلُ وَرَّطٌ **Slime, or thin mud, [in the CK, الرَّحْلُ] into which sheep or goats fall, and from which they cannot extricate themselves**: (Msb, K) this, or, as some say, what here next follows, is the primary significa-

tion: (Msb) a low, or depressed, piece of ground or land, in which is no way, or road, (§, Msb, K,) directing to escape: (Msb) this is said by A'Obeyd to be the primary signification: (§) a deep hollow, cavity, or pit, in the ground: (TA) a deep hollow, cavity, or pit, formed for the purpose of a stratagem, such as may be in a mountain, occasioning difficulty to him who falls into it: (As) and hence, (TA,) a well: (K, TA) and anything that is غَامُضٌ [app. here meaning low, or depressed]: (K) also, by derivation from the first of these significations, (Msb,) or from the second, (§, Msb,) [or some other,] + **perdition; or destruction; or death**: (§, Msb, K) and + [any embarrassing, or difficult, case, or affair;] any case, or affair, from which escape is difficult: (K) pl. [of pauc.] **أَوْرَاطُ**, (§, IS,) the ة in the sing. being app. regarded as elided; (IS) and [of mult.] **وَرَّاطُ**, (K,) and **وَرَّطَاتُ**. (TA.) — Also, † The *podex*: or the anus: syn. **إِسْتِ**. (K, TA.)

وَرَّاطَةٌ: see 3.

[&c. وِرْط]

See Supplement.]

وز

وَزٌّ a dial. var. of **أَوْزٌ**, (§, K,) A kind of water-fowl; (§) [the goose, or geese; and the duck, or ducks; but generally the former of these birds;] as also **وَزِينٌ** (K) n. un. of the former, **وَزَّةٌ**; (Msb, art. **وز**) and of the latter, **وَزِينَةٌ**. (Sgh, TA.) See **كَرَكِي**.

وَزٌّ and **وَزِينَةٌ**: see **وَزِينٌ**.

أَرْضٌ مَوْزَةٌ A land abounding with the birds called **وَزٌّ**; (K) like **مَآوِزَةٌ** from **أَوْزٌ**. (TA.)

وزأ

1. **وَزَأَ**, (§, K,) aor. **يَزَأُ**, (K,) inf. n. **وَزْأٌ**, (§) **He dried flesh-meat**: (§, K) or **he roasted and so dried it.** (TA.) — **وَزَأَ الْقَوْمَ** **He repelled one part of the people from another.** (K.) — **وَزَأَ الْقَوْمَ** One part of the people repelled another part. (TA.)

2. **وَزَأَ**, inf. n. **تَوَزَّأَ** and **تَوَزَّى**, **He made tight the contents of the bag; or other repository**: syn. **شَدَّ كَنْزَهُ**. (AZ, S, K.) — **وَزَأَ**, (§, K,) inf. n. **تَوَزَّى**, (§) **He filled a water-skin** (§, K) or other vessel. (TA.) — **وَزَأَتْ بِهِ**, (§, K,) inf. n. **تَوَزَّأَتْ**, (§) **She (a mare, TA) or a camel, §, K,) threw him (i. e. her rider, TA,) down prostrate.** (§, K.) — **وَزَأَهُ** **He made him bind himself by every oath**: (K) or **by a hard, or severe, oath.** (L.)

5. **تَوَزَّأَ** It (a water-skin, K, or other vessel, TA) was filled, or became full. (K.) — **He was, or became, filled with drink to satiety.** (As, S.)

وَزَأَ Strong-made: (§, K) or a short, fat, strong-made, man. (TA.)

وزب

1. **وَزَبَ**, aor. **يَزِبُ**, inf. n. **وَزُوبٌ**, It (water, K, or a thing, T,) flowed. (T, K.)

4. **أَوْزَبَ فِي الْأَرْضِ** † **He went, or went away, or pursued his course, through the land, (K,) like as does water.** (TA.)

وَزَّابٌ † **A clever thief**: (K) so called because quick in his motions, like running water. (TA.)

مِيزَابٌ A water-spout; a pipe or other channel that spouts forth water; (TA, art. **أَزَبَ**); that by which water pours down from a high place; (Towsheeh) a water-spout of mood, or the like, to convey away the water from the roof of a house: (MF, art. **زوب**) from **وَزَبَ الْمَاءَ** "the water flowed:" (K) or a Persian term, arabicized; (§, K) i. e., composed of the Persian words, (TA,) signifying "make water:" (K) also written **مِثْرَابٌ**; and in this case its pl. is **مِثْرَابِيَّ** (§, K) but if without ة, its pl. is **مِثْرَابِيَّ**, (S) or **مَوَازِيْبُ**; the latter agreeable with analogy, like **مَوَازِينُ** and **مَوَاعِيدُ**. (TA.) [See also arts. **زوب** and **أَزَبَ**. It has also two other forms, **مِزْرَابٌ** and **مِزْرَابٌ**.]

وزر

1. **وَزَرَ**, (A, Mgh, K,) aor. **يَزِرُ**, inf. n. **وَزْرٌ**, with kesr, (K,) **He bore, or carried, a heavy load, or burden.** (A, Mgh, K.) It is said in the Kur, [vi. 164, &c.,] **وَلَا تَزِرْ وَازِرَةٌ وِزْرَ أُخْرَى** Nor shall any [soul] bearing [a heavy burden] bear the [heavy] burden of another soul; (§) i. e., its burden of sin: (Mgh, Msb) meaning, that no one shall be punished for the sin of another; nor shall any sinning soul bear the heavy burden of another soul; every one shall be requited for his [own] deeds: (TA) or **nor shall any sinning [soul] sin by the sin of another.** (Akh, S, TA.)

— Hence, (Akh, S,) **وَزَرَ**, (Akh, S, A, Msb, K,) aor. **يَزِرُ**; and **وَزَرَ**, aor. **يُوزَرُ**; (Akh, S, A, Msb, K) and **وَزَرَ** (the same and A,) aor. **يُوزَرُ**; (Akh, S, K) inf. n. **وَزْرٌ** and **وَزَرٌ** and **زِرَةٌ**, (K,) or **وَزْرَةٌ**, accord. to Zj, as I have seen it [says IM] pointed and well written; (L) † **He sinned**: (Akh, S, A, K) or **he bore [a burden of] sin.** (Msb.) See also 8. — **وَزَرَ** also signifies † **He was charged with, or accused of, a sin.** (K, TA.) — **وَزَرَ لِلْأَمِيرِ**, (A,) and **لِلْإِمْرَأَةِ**, (Msb, [this I believe to be the right reading; but in the only copy of the Msb, that I have, I find it written سلطان]) aor. **يَزِرُ**; (A, Msb) inf. n. **لِإِمْرَأَةٍ**, (S,) or **لِإِمْرَأَةٍ** (S, K) † **He was, or became, [or vicegerent] (S, A, Msb, K) to the governor, (S, A,) or sultan, (Msb,) or king. (K.)**

3. *He bore a burden with him.* — [Hence,] *وَزَرَ الْمَلِكُ أَعْيَاءَ الْمَلِكِ* † *He bore with the king (حَامِلَهُ) the burden of the regal office.* (A.) See also 1, last signification. — *وَزَرَهُ عَلَى الْأَمْرِ*, (TA,) inf. n. *مُوزَرَةٌ*, (A, TA,) *He aided, assisted, or helped, him, and strengthened him, to do the thing:* originally *أَزَرَهُ*: (A,* TA:) the former of these, *وَزَرَهُ*, is the more chaste. (TA.)

4. *He appointed him a وزير.* (K, TA,) i. e., a place of refuge to which to betake himself. (TA.)

5: see 1, last signification.

8. *أَتَزَرَ*, of the measure *أَفْتَعَلَ*, (S, Mgh,) [originally *أَوْتَزَرَ*]; *He committed a وزير*, (S, K,) i. e., a sin. (Mgh, TA.)

10. *He took him, or chose him, as a وزير* [or vicerent]. (K.) You say, *أَسْتَوَزِرُ فُلَانًا*; *Such a one was taken, or chosen, as a وزير.* (S, A.)*

وزر A heavy load or burden, (A, Mgh, K,) a bundle, (S,) or great bundle, (K,) that is carried on the back: (S, K:) a weight; syn. *ثقل*: (S, [in which the syn. is written *ثقل*: so in two copies; and so app. accord. to A'Obeyd, who makes its pl. *أَثْقَال*]; and Mgh [in which, in my copy, the syn. is written without syll. signs]; and K [in which it is written *ثقل*:]) pl. *أَوَزَارُ*. (Mgh, K.) — † A weapon; an instrument of war: or weapons; arms: syn. *سِلَاحٌ*. (S, Mgh, Mgh, K:) because heavy upon the wearer: (Mgh, Mgh:) or *أَوَزَارُ* signifies the burdens and instruments of war, &c.; and the sing. is *وزر*; (A'Obeyd, TA;) or it has no sing., accord. to some. (TA.) A poet says, (S,) namely El-Aashà, (Mgh, TA.)

• *وَأَعَدَدْتُ لِلْحَرْبِ أَوَزَارَهَا*

• *رِمَاحًا طَوَالًا وَخَيْلًا ذُكُورًا*

[And I prepared for the war its weapons and other apparatus; long lances and male horses]. (S, Mgh, TA.) And it is said in the Kur, [xlvi. 5,] *حَتَّى تَضَعَ الْحَرْبُ أَوَزَارَهَا*, meaning, † *Until the war terminates:* (Mgh, Mgh:) because then the people thereof lay down their arms: (Mgh:) properly, *until the people of the war lay down their burdens:* (Mgh:) *their weapons and burdens:* or, as some say, *their sins.* (Bd.) — † A sin: (S, Bd, ubi supra, and Mgh, K:) and [especially] polytheism: (Fr, Bd, TA:) pl. as above. (Bd, Mgh, &c.) This is the sense in which it is most frequently used in the traditions. (IAth.)

وزر A mountain: this is the primary signification: (S:) or a mountain difficult of access, or

strong: (K, TK:) or a mountain to which one betakes himself for refuge: this is the primary signification. (Abou-Is-hâk.) — A place of refuge: (S, Mgh, K:) any such place. (Abou-Is-hâk, K.) So in the Kur, lxxv. 11. (TA.) — See also *وزير*.

وزير i. q. *مُوزِرٌ* [One who bears a burden or burdens with another: or one who aids, assists or helps, and strengthens, another: see 3:] (S, A, K:) like as *أَكِيلٌ* signifies i. q. *مُؤَاكِلٌ*, (S,) and *مُجَالِسٌ* i. q. *مُجَالِسٌ*. (A.) — † [A vicerent of a king or the like: or a confidential minister of state: in English commonly written *vizier*, in imitation of the Turkish pronunciation; but properly, *wazeer*:] the familiar of the king, who bears his master's burden, and aids him by his counsel: (K:) or the وزير of the king is the person who bears with him (*يُوزَرُهُ*, i. e. *يُحَامِلُهُ*), the burdens of the regal office: not from *مُوزَرَةٌ*, signifying the “act of aiding or the like,” because the *و* in this latter word is substituted for *ز*, and the derivative from it of the measure *فَعِيلٌ* is *أَزِيرٌ*: (A:) ISd says, some hold that the *و* in *وزير* is substituted for *ز*; but Abu-l-Abbás says, that this is not agreeable with analogy; for the substitution of *ز* for *و* in a word of this measure is rare, and that of *و* for *ز* is more strange: (TA:) the وزير is so called because he bears for the king the burden of administration: (S,* Mgh:) or it is from *وزر*, signifying “a mountain to which one has recourse to save himself from destruction:” so the وزير of the khaleefeh is one upon whose counsel the khaleefeh relies in his affairs, and to whom he betakes himself for refuge or safety: (Abou-Is-hâk, TA:) pl. *وَزَرَاءُ*. (A, Mgh, K) and *أَوَزَارُ*; (A, K;) the latter like *أَشْرَافٌ* and *يَتِيمٌ*. (A, TA,) pls. of *شَرِيفٌ* and *يَتِيمٌ*. (TA.)

وزارة and *وزارة* The condition, or office, of a وزير: (S, Mgh, K:) the former word is the more approved. (ISk, Mgh.)

وزر Bearing, or carrying, a heavy load, or burden. (A.) — [Hence,] also, (A,) and *مُوزِرٌ*, (S, A, Mgh, K,) † *Sinning:* (S, A, K:) or bearing [a burden of] sin. (Mgh.) *مُوزِرَاتٌ* occurs in a trad., for *مُوزَرَاتٌ*, the regular form, because it is there coupled with *مُأْجِرَاتٌ*, to which it is opposed. (S, Mgh, Mgh, K.)

وزر see *مُوزِرٌ*.

&c. وزع

See Supplement.]

وس

R. Q. 1. *وسوس*, [inf. n. *وَسْوَسَ* and *وَسَّوَسَ*, and simple subst. *وَسَّوَسٌ*, but see *ظَانًا*], *He*

spoke, or talked, indistinctly: (TA:) [or in a low, faint, gentle, or soft manner; with confusedness: for] Abou-Turáb is related to have said, that he heard Khaleefeh say, *وَسْوَسَ* signifies the speaking in a low, faint, gentle, or soft, manner, with confusedness: or, accord. to one relation, it is [*وَسْوَسَ*], with *ش*. (TA.) [It is generally intrans., agreeable with the above explanations: but sometimes trans.; for you say,] *وَسَّوَسَ الرَّجُلُ* *He spoke to the man with low, faint, gentle, or soft, speech.* (M.) — [Hence,] *وَسَّوَسَ إِلَيْهِ نَفْسُهُ*, (S, M,* A,* Mgh, K,*) and *وَسَّوَسَ إِلَيْهِ الشَّيْطَانُ*, (S, A,* Mgh, K,) and *وَسَّوَسَ إِلَيْهِ*, (S, M,* Mgh, K,) and *وَسَّوَسَ*, (S, A,* Mgh, K,) and *وَسَّوَسَ*, with *كسر*, (S, A, Mgh, K,) and *وَسَّوَسَ*, with *فَتْحٌ*, is also allowable in the case of this and similar reduplicative verbs, (MF, voce *ظَانًا*), or this last is a simple subst., (S, Mgh, K,) *His mind, or soul,* (S, M, A, &c.,) and *the devil,* (S, A, Mgh, K,) *prompted, or suggested to him [something], or talked to him,* (S, M, Mgh,) and [in him, or] in his bosom: (M:) or suggested to him, or talked to him of, (A,* K,) and suggested in him, or talked in him of, (TA,) *what was vain, or unprofitable, and destitute of good:* (A, K, TA:) and in like manner one says of the thoughts. (TA.) By the prep. *لِ* by which it is made trans. in the Kur, in vii. 19, is meant *الَّتِي*. (S, Mgh.) You say also, *وَسَّوَسَ بِهِ* [as though signifying properly *He had vain things suggested in him by the devil, so that his mind was disturbed thereby, and] his speech became confused, and he became stupidified, or deprived of his reason.* (TA.) — [Hence also,] *وَسَّوَسَ الْحَلْبَى*, (M, A, Bd, in vii. 19,) inf. n. *وَسْوَسَ* and *وَسَّوَسَ*, (M,) † *The woman's ornament sounded, or made a sound or sounds:* (M:) or made a low, or gentle, sound; or a chinking. (Bd, [who holds this to be a primary signification: but it is said in the A to be tropical.]) And *وَسَّوَسَ الْقَصَبُ* † [*The reeds made a low sound; or rustling*]. (A.) And *سَمِعْتُ وَسْوَسَ* † *I heard its low sounding, or its chinking; or its rustling*. (A.) See also *وَسَّوَسَ*.

وَسْوَسَ: see 1; and *وَسَّوَسَ*, in two places.

وَسَّوَسَ a subst. from *وَسَّوَسَ*; (S, Mgh, K;) signifying, [*Speech, or talk, that is indistinct: or low, faint, gentle, or soft: or low, &c., and confused: see 1. — And hence,] The soul's, or mind's,* (S, M, Mgh, K,) and the devil's, (K,) *prompting, or suggestion, or talk,* (S, M, Mgh, K,) *of what is vain, or unprofitable, and destitute of good;* (K;) as also *وَسْوَسَ* [used as subst., in which case its pl. is *وَسَّوَسٌ*, occurring below]. (S, K.) — [And hence,] † *An evil, or unprofitable, idea, imagination, or thought, which bestirs itself in, or occurs to, the mind.* (Mgh.) — And

[by a metonymy.] † A certain disease, [i. e. melancholia, in which is a doting in the imagination and judgment, a sort of delirium, vulgarly attributed to diabolical prompting or suggestion, but, it is said,] arising from a predominance of the black bile, attended with confusion of the intellect. (Msb.) — [And from the primary signification seem to be derived those which here follow.] † The low, or faintly heard, sound of the hunter and the dogs. (S, K.) — † A low or faint sound [or rustling] of wind; as also † وَسْوَسَ. (M.) — † The sounds, (S,) or sound, (M, K,) of women's ornaments: (S, M, K:) [the chinking thereof: see 1.] — Also, الوَسْوَاسُ The devil; (M, K;) a name of the devil: (S:) it occurs in verse 4 of the last chap. of the K̲ur; and is said to mean there ذُو الْوَسْوَاسِ [the prompter, or suggester, of what is vain, or unprofitable, and destitute of good. (M.)]

مَرَضٌ وَسْوَاسِيٌّ [A disease of the nature of melancholia]. (K̲ in art. عَشَق.)

مُوسِسٌ: see مَوْسِسٌ.

مَوْسِسٌ, with kesr, A man subject to وَسْوَاسٍ [or diabolical promptings, or suggestions, of vain, or unprofitable, things, and thereby confused in his intellect, or disordered in his mind]: (M:) an act. part. n., applied as an epithet to a man, because he to whom it is applied talks to himself: and one also says مَوْسِسٌ إِلَيْهِ, [or مَوْسِسٌ إِلَيْهِ], like الْمَغْضُوبُ عَلَيْهِمْ (Msb.) or, accord. to I Aqr, one should not say مَوْسِسٌ. (TA.)

وسب

1. وَسَبَ, aor. تَسَبَّ, (inf. n. وَسَبٌ, TA.) and † اُوسِبَ; The land became abundant in fresh herbage, such as is called عَشْبٌ (S, K,) and in dry herbage. (TA.) — وَسَبَ, aor. يَوْسَبُ, inf. n. وَسَبٌ, He, or it, was dirty: (IAqr, K:) syn. with وَكَبَ and حَسَنَ. (TA.)

4: see 1.

وَسَبٌ Wood that is put in the lower part of a well, when its earth is such as would pour in, (K,) and that prevents the earth from doing so: called by the people of Egypt خَنْزِيرَةٌ, and only of the wood of the sycamore fig-tree: (TA:) [the خَنْزِيرَةٌ is a lining of planks, resembling a barrel; and the wood above mentioned is used in its construction because water does not rot it so quickly as it rots other kinds of wood:] pl. وَسَبٌ. (K.) [Accord. to IDrd, of the dial. of El-Yemen. (Freytag.)]

وَسَبٌ Plants; herbs; herbage: (S, K:) or abundance of herbage. (M, in art. اَسَب.)

مَوْسِبٌ A ram abounding with wool: (K:) likened to a land abounding with herbage. (TA.)

مَجْزَعٌ Dates such as are termed مَسَابٌ, [i. e., half, or two-thirds, ripe]: (K:) i. e., as applied to رُطَبٌ, vile, or bad. (TA.)

وسج

1. وَسَجَ, (aor. يَسِجُ, K,) inf. n. وَسِجٌ (S, K) and وَسَجَانٌ and وَسَجٌ (L;) He (a camel) went a certain pace; (S, L, K;) [more quick than that called عَسَجٌ: the contr. is said in the TA, app. by a mistranscription: but see نَصَبٌ, and دَمَلٌ:] the first pace, accord. to En-Nadr and As, is called الدَّبِيبُ; the next, العَنَقُ; the next, الغَنَجُ; the next, الدَّمِيلُ; the next, العَسَجُ; and the next, الوَسَجُ: or he went quickly, or swiftly. (TA, L.)

4. اَوْسَجَ He incited, urged, or made, a camel, to go at the pace called الوَسِجُ. (S, K.)

جَمَلٌ وَسَجٌ عَسَاجٌ A quick, or swift, camel. (K.)
إِبِلٌ وَسُجٌ عَسُوجٌ Quick, or swift, camels. (K.)

وسخ

1. وَسَخَ, aor. يَوْسَخُ (S, K) and يَأْسَخُ and يَمْسَخُ (K,) [the last two of which are irregular forms,] inf. n. وَسَخٌ (L;) and † اِتْسَخَ and † اُسْوَسَخَ (S, K) and † اُسْوَسَخَ (K;) It (a garment, S, L, K, and the skin, L, or some other thing, Msb) was, or became, dirty, filthy, (S, L, K,) in consequence of its being seldom washed, (L,) or from want of care. (Msb.)

2: see 4.

4. اَوْسَخَ (S, L, K) and † اُسْوَسَخَ (L, K) He, or it, made a garment, (S, L, K,) and the skin, (L,) or some other thing, (Msb,) dirty, or filthy. (S, L, K.)

5: }
8: } see 1.
10: }

وَسَخٌ Dirt, filth, or soil; (S, L;) what collects upon a garment, or the skin, (L,) or some other thing, (Msb,) in consequence of its being seldom washed, (L,) or from want of care: (Msb:) pl. اَوْسَاخٌ. (Msb.) — لَا تَأْكُلْ اَوْسَاخَ النَّاسِ [Live not thou upon the alms of men]. (A.)

وَسَخٌ Dirty, or filthy, [in consequence of being seldom washed, or] from want of care: an epithet applied to a garment &c. (Msb.)

وسد

2. وَسَدَهُ وَسَادًا, (L, K,) and شَيْئًا (S,) He put a pillow, (L, K,) and a thing, (S,) beneath his (another's) head. (S, L, K.) [See an ex. in a verse cited voce ذُنُوبٌ: and another voce سَوَادٌ.]

beneath his (another's) head. (S, L, K.) [See an ex. in a verse cited voce ذُنُوبٌ: and another voce سَوَادٌ.]

4. اَوْسَدَ فِي السَّيْرِ He hastened, or was quick, in his pace. (L, K.) — اَوْسَدَهُ (S, L, K,) or اَوْسَدَهُ بِالصَّيْدِ (Msb,) He incited him (a dog) to the chase: as also اَسَدَهُ. (S, L, Msb, K.)

5. وَسَدَ, (L, K,) and تَوَسَّدَ وَسَادًا, or وَسَادَةً (L,) and شَيْئًا (S,) He put for himself a pillow, (L, K,) and a thing, (S,) beneath his head; (S, L,) he rested his head upon a pillow. (L.) — تَوَسَّدَ ذِرَاعَهُ He made his fore arm his pillow; i. e., lay upon his fore arm, putting it as a pillow. (L.)

وَإِسَادٌ (S, L, Msb, K) and † وَسَادَةٌ (S, A, L, Msb, K) and وَسَادَةٌ (K,) but some disallow the last two forms, (TA,) and إِسَادَةٌ (L,) and اُسَادَةٌ (K, art. اُسَدُ.) A pillow, or cushion, upon which one rests his cheek (S, A, L, Msb, K) or head: (L:) and the first, a thing upon which one reclines, or rests: (M, L, K:) or the first, only, signifies, anything that is used as a pillow, (A, Msb,) or put beneath the head, (L,) whether of household-furniture, (Msb,) or stones, (L,) or earth (A, L, Msb) &c.: (Msb:) pl. of the first, وَسَدٌ (S, Msb, K) and وَسَدٌ (L, TA:) and of the second, وَسَادَاتٌ (S, L, Msb, K) and وَسَادَاتٌ (Msb.) — اِنَّ وَسَادَكَ لَعَرِيضٌ [lit., Verily thy pillow is wide:] said by Moḥammad (L, K) to 'Adee Ibn-Hatim: (L:) alluding to his sleeping much; (L, K;) because he whose pillow is wide sleeps pleasantly: (K:) or to his sleeping night and day: (L:) or to his having a wide back to his neck, and a great head, indicating want of understanding. (L, K.) You say, هُوَ عَرِيضٌ الْوَسَادِ, meaning, He is stupid, dull, or wanting in intelligence: (Msb:) or sleepy. (TA, art. عَرَضُ.)

وَإِسَادَةٌ: see وَسَادَةٌ.

وسط

1. وَسَطَ, aor. يَسِطُ, inf. n. وَسِطٌ (S, Msb, K) [and وَسُوطٌ (as shown below)] and سِطَّةٌ (S, K,) He sat, [or was, or became,] in the middle, or midst, of the people, or company of men; (K;) or among them: (TA;) i. q. † تَوَسَّطَهُمْ (S, K;) or تَوَسَّطَ بَيْنَهُمْ (Msb:) and in like manner, وَسَطَ الْمَكَانَ [he was, or became, or sat, in the middle, or midst, of the place]: (Msb:) and تَوَسَّطَهُ, and وَسَطَهُ, and وَسَطَ الشَّيْءَ, he was, or became, in the middle, or midst, of the thing: and [in like manner] تَوَسَّطَ الشَّمْسُ signifies, in the middle, or midst, of the sky. (M.) — وَسَطَ الشَّيْءِ also signifies He, or it, was, or

became, in the best part of the thing, most remote from the two extremes. (TA.) And وَسَطَهُ *He alighted, or took up his abode, in, or among, the best, or most generous, thereof.* (M.) And وَسَاطَةُ الرَّجُلِ قَوْمَهُ, and فِي قَوْمِهِ, inf. n. وَسَاطَةٌ, *The man occupied, or held, a middle place, [meaning the best place, or one of the best places,] among his people, in respect of truth and equity.* (Mṣb.) And وَسَطَ قَوْمَهُ فِي الْحَسَبِ, aor. وَسَطَ, inf. n. سَطَ, *[He held a middle, or good, or the best, rank among his people in regard of grounds of pretension to respect.]* (M.) And وَسَطَ فِي حَسَبِهِ, [aor. يُوَسِّطُ,] inf. n. وَسَاطَةٌ and سَطَ, *[He held a middle, or good, or the best, rank in regard of his grounds of pretension to respect;]* (M, TA;) and وَسَطَ signifies the same; (M;) and so does وَسَطَ, (M, TA,) inf. n. تَوَسَّطَ. (TA.) [See وَسَطَ, below.]

2. وَسَطَهُ, (K,) inf. n. تَوَسَّطَ, (S, K,) *He put it in the middle, or midst.* (S, K.) — And [so in the S, but in the K “or,”] *He cut it [in the middle, or midst, i. e.] in two halves.* (S, K.) [See the pass. part. n., below.] — [In the Kṣur, c. 5,] some read, فَوَسَّطَنَ بِهِ جَمْعًا [which may mean *And have put in the midst, thereby, a company of the enemy: or have divided in two halves, thereby, &c.: or have thereby become in the midst of a company of the enemy*]: (S, TA;) others read فَوَسَّطَنَ. (TA.) See 1, first sentence. — وَسَطَ فِي حَسَبِهِ: see 1, last sentence.

3: see 1, first sentence, in four places. — وَسَطَ He mediated, or interceded, between the men, or people, for the purpose of accommodation; from وَسَطَ الرَّجُلِ قَوْمَهُ and فِي قَوْمِهِ, explained above; (Mṣb;) or from وَسَاطَةٌ; (S;) *he made mediation, or intercession, (عَمِلَ) between them.* (K.) — وَسَطَ also signifies *He took what was of a middle sort, between the good and the bad.* (K.)

وَسَطَ, with the س quiescent, is an adv. n.; [as such written وَسَطَ, meaning *In the middle of; in the midst of; or among;*] (S, M, IB, Mgh, K;) and it is for this reason that it has its middle letter quiescent, (S, IB,) like بَيْنَ (IB) with which it is syn.; (IB, Mṣb;) [for] it may be used in any case in which بَيْنَ may be substituted for it; (S, IATH, K;) and, like بَيْنَ, it does not denote a part of the thing denoted by the noun to which it is prefixed, wherein differing from وَسَطَ. (S, IB, K.) You say, جَلَسْتُ وَسَطَ الْقَوْمِ (S, IB, Mṣb) *I sat [in the middle of, or in the midst of,] or among, the people, or company of men,* (IB, Mṣb;) not being one of them. (IB.) And وَسَطَ رَأْيِهِ دَهْنٌ [In the middle of his head is oil]; not meaning a component part of the head. (IB.) And it is said in a trad. الْجَالِسُ وَسَطَ الْحَلَقَةِ مَنَعُونَ *[The sitter in the*

midst of the ring is cursed]: for he must of necessity turn his back towards some of those who surround him, and so displease them; wherefore they curse him and revile him. (IATH.) — It may not [properly] be used as a decl. n., (IB,) i. e. as an inchoative, (Mgh,) nor as an agent, nor as an objective complement; (IB, Mgh) &c.; thus, also, differing from وَسَطَ; unless it have the adverbial particle [فِي] prefixed to it; in which case it has the sense of وَسَطَ, and you say, وَسَطَ رَأْيِهِ دَهْنٌ and جَلَسْتُ فِي وَسَطِ الْقَوْمِ, [like as you say وَسَطَ رَأْيِهِ دَهْنٌ and جَلَسْتُ وَسَطَ الْقَوْمِ, explained above]: and sometimes it is used as a subst., preserving the quiescence [and the adverbial form], like as بَيْنَ is used as a subst., though virtually an adv. n., in cases like that where it is said in the Kṣur, [vi. 94,] لَقَدْ تَقَطَّعَ بَيْنَكُمْ [meaning *ما بَيْنَكُمْ*, or, as explained in the Expos. of the Jel., *وَصَلَّكُمْ بَيْنَكُمْ*]: (IB;) or وَسَطَ is sometimes used for وَسَطَ, improperly; (S;) or it may be so used; (Mṣb;) or it is so used by poetic license; (M;) or, as some say, each of them may take the place of the other; and this seems the most likely: (IATH;) or one says وَسَطَ, with sukoon, only, of that whereof the component parts are separate, or distinct, (IATH, K*) such as a number of men, and beasts of carriage, &c.; (IATH;) and وَسَطَ, (IATH,) or both, (K,) of that whereof the component parts are united, (IATH, K*) such as a house, and the head, (IATH,) or such as a ring: (K;) it is related, as on the authority of Th, that وَسَطَ الشَّيْءِ and وَسَطُهُ [both meaning *The middle, or midst, of the thing*] are said when the thing is solid; but when its component parts are separate, or distinct, the word is وَسَطَ, with sukoon, exclusively. (M.)

وَسَطَ [The middle, midst, or middle part, of a thing; i. e.,] properly, the part of which several lateral, or outer, portions are equal; as, for instance, the middle finger: but also meaning the part which is surrounded, or enclosed, on its several sides, although unequally: (Mṣb;) or the part that is between the two sides or extremities of a thing; (M, IB, Mgh, K;) [or the part, or point, that is between every two opposite extremities of a thing; and properly when equidistant;] as, for instance, the centre of a circle: (Mgh;) as also وَسَطَ, (M, K,) which is [likewise] a subst., like أَفْكَلٌ and أَزْمَلٌ [but imperfectly decl. because originally an epithet]: (M;) وَسَطَ has its middle letter with fet-h in order that it may agree in measure with its contr., which is طَرَفٌ; the like agreement being frequent: (IB;) and it is only used in cases in which بَيْنَ may not be substituted for it, herein [and in other respects, mentioned in the next preceding paragraph,] differing from وَسَطَ: (S, IB, K;) [respecting the similar and dissimilar usages of وَسَطَ and

وَسَطَ, sufficient observations have been made in the next preceding paragraph, which see throughout, and more especially in its latter part:] the pl. of وَسَطَ is أَوْسَاطٌ; and that of its syn. وَسَطَ is وَأَسَاطٌ; or this may be a pl. of وَسَاطٌ, and originally وَوَسَاطٌ. (M.) You say, جَلَسْتُ فِي وَسَطِ الدَّارِ [I sat in the middle, or middle part, of the house]; (S, Mgh, Mṣb;) because وَسَطَ is a subst. (S.) And اِتَّسَعَ وَسَطُهُ [The middle, or middle part, thereof, became wide]. (Mgh, Mṣb.) And ضَرَبْتُ وَسَطَ رَأْيِهِ [I smote the middle, or middle part, of his head]. (Mgh, Mṣb.) And كَسَرْتُ وَسَطَ الرُّمْحِ [I broke the middle, or middle part, of the spear]. (IB.) And وَسَطُهُ خَيْرٌ مِنْ طَرَفِهِ [The middle, or middle part, thereof is better than the extremity]. (Mgh, Mṣb.) And خَيْرُ الْأُمُورِ أَوْسَاطُهَا *The best of affairs, or actions, or cases, are such of them as are between two extremes.* (M. [See R. Q. 1, in art. حَق.]) It is sometimes put in the accus. case as an adv. n.; as in the saying, جَلَسْتُ وَسَطَ الدَّارِ; but this is an instance of departure from the original usage; and [the meaning is *جَلَسْتُ فِي وَسَطِ الدَّارِ* signifying as explained above; so that] it is not here syn. with بَيْنَ, like as وَسَطَ is. (IB.) — It is also used as an epithet: (IB, Mgh;) [as such signifying *Middle: intermediate; midway, or equidistant, between the two extremities or extremes; in place, or position*: but in this sense superseded in usage by وَسَطٌ and وَسَاطٌ and وَسَاطٌ and وَسَاطٌ; but in this sense also superseded in usage by وَسَطٌ:] middling; of middle sort, kind, or rate; (Mṣb;) as also وَسَطٌ (S, M, Mgh, Mṣb, K) and وَسَاطٌ (M, Mgh, Mṣb) and وَسَاطٌ (M, TA) [and وَسَاطٌ]; between good and bad; (Mṣb, TA;) as also وَسَطٌ: (Mṣb;) conforming, or conformable, to the just mean; just; equitable: (Zj, S, K;) good; (Zj, M, Mṣb, K;) as also وَسَاطٌ: (M;) most conforming, or conformable, to the just mean; most just; most equitable; applied to what is so of a thing; (S, M, K;) whatever it be; (S, K;) as also وَسَطٌ: (M;) best; (Mṣb;) as also وَسَطٌ: (S, Mṣb, K*) most generous: (M;) and when used as an epithet, it is applied alike to a masc., fem., sing., dual, and pl., subst.: (Mgh;) the fem. of وَسَطٌ is وَسَطِي; (Mgh, Mṣb;) and the pl. masc. أَوْسَاطٌ; and pl. fem. وَسَطٌ. (Mṣb.) Hence, (Mṣb,) وَسَطِ الإِصْبَعِ الْوَسْطَى (S, Mṣb, K) *The middle finger.* (Mṣb.) And الْيَوْمُ الْاَوْسَطُ [The middle day]. (Mṣb.) And اللَّيْلَةُ الْوَسْطَى [The middle night]. (Mṣb.) And الْعَشْرَةُ الْاَوْسَاطُ, meaning *The [ten middle] days.* (Mṣb.) And الْعَشْرُ الْوَسْطُ, meaning *The [ten middle nights]*: not

العشر الأوسط; for this is a vulgar mistake, into which relaters of traditions have fallen; or it may be a mistake of transcription. (Msb.) And الصلاة الوسطى (M, Mgh, &c.) mentioned in the Kur, [ii. 239,] (M, K,) meaning *The middle prayer* (Bd, TA) *between the other prayers*, (Bd,) or *between the prayers of the night and the day*; (TA;) or *the most excellent of them in particular*: (Bd:) i. e. *the prayer of the afternoon*; (Alee Ibn-Abee-Talib, I'Ab, and others, Mgh, Bd, K;) because the prophet said, on the day of the Ahzab, "they have diverted us from الصلاة الوسطى, the prayer of the afternoon:" (Bd:) or *the prayer of daybreak*; (also said to be on the authority of 'Alee, Mgh, Bd, K;) because it is between the prayers of the night and the day; (Bd:) for the saying of the prophet mentioned above does not contravene this and other assertions, since what is meant in the trad. is not what is meant in the Kur: (K:) or, (M, K,) accord. to Abu-l-Hasan, (M,) *the prayer of Friday*; (M, K;) because it is the most excellent of the prayers; (M;) and he who says otherwise errs, unless he trace up the assertion to the prophet: (M, K:) these three opinions are of the strongest authority; (B:) and the first is that which commonly obtains: (Mgh:) or *the prayer of noon*; (Mgh, Bd, Msb, K;) because it is in the middle of the day: (Bd:) or *the prayer of Friday on the day thereof*; but on other days the prayer of noon: (K,) and also said to be on the authority of 'Alee:) or *the prayer of sunset*: (Mgh, Bd, K:) or *the prayer of nightfall*: (Bd, K:) or [the night-prayer called] الوتر: (K:) or *the prayer of the breaking of the fast*: (K:) or *the prayer of sacrifices*: (K:) or *the prayer of the period called the ضحى*: (K:) or *the prayer of the congregation*: (K:) or *the prayer of fear*: (K:) or *the prayers of nightfall and daybreak together*: (K,) and said to be on the authorities of 'Omar and 'Othman:) or *the prayers of daybreak and the afternoon together*: (K:) or *any of the five prayers*; because before it are two prayers and after it are two prayers: (K:) or *all the divinely-appointed prayers*: (K:) or *certain prayers not particularized*: (K:) or *prayer of middling length, between long and short*. (K.) Hence also, شئ وسط *A middling thing; a thing of middle sort or kind*; (Msb;) *between good and bad*; (S, Msb;) as also أوسط: (Msb;) and in like manner it is applied to a male slave, and a female slave, (Msb,) and two male slaves, and two sheep or goats. (Mgh.) And مِنْ أَوْسَطٍ مَا تُطْعَمُونَ, in the Kur, [v. 91,] *Of the middle sort of that which ye give for food to your families*, (Mgh, Msb,) *between what is prodigal and what is niggardly*. (Mgh.) And السَّمِطُ الْأَوْسَطُ *The middle class of men*: occurring in a saying of 'Alee, cited in full in art. غط. (M.) And عَلَّمَنِي وَسُوطًا *Teach thou to me a religion of the*

middle sort: occurring in a saying of an Arab of the desert to El-Hasan, cited in full voce فَرَط. (M, TA.) And جَعَلْنَاكُمْ أُمَّةً وَسَطًا, in the Kur, [ii. 137,] (S, Mgh, Msb,) [*We have made you to be a nation*] *conforming, or conformable, to the just mean; just; equitable*: (Zj, S, IB, Bd, K:) or *good*. (Zj, Bd, Msb, K.) And مَرْعَى رَجُلٍ وَسَطٍ *Choice pasturage*. (M.) And وَسَيْطٌ *A good man*; as also وَسَيْطٌ: (M:) or *a man having good grounds of pretension to respect*. (TA.) And فَلَانٌ وَسِيطٌ فِي قَوْمِهِ, (S, K,) or بَيْنَهُمْ, (as in some copies of the K,) *Such a one is the best of his people (أَوْسَطُهُمْ) in race, and the highest of them in station*. (S, K.) And فَلَانٌ وَسِيطٌ الدَّارِ وَالْحَسَبِ [Such a one is of good quality, or of the best quality, in respect of tribe, and of grounds of pretension to honour]. (Lth.) And هُوَ مِنْ وَسَطِ قَوْمِهِ, and هُوَ مِنْ أَوْسَطِهِمْ, (Msb.) And in like manner, هُوَ مِنْ وَسَطِ الشَّيْءِ, and هُوَ مِنْ أَوْسَطِهِ, (Msb.) And قَالَ هُوَ مِنْ أَوْسَطِهِمْ, in the Kur, lxviii. 28, *The best of them said*: (Jel:) or *the most rightly directed, of them, to the truth*: (Msb:) or it means أَوْسَطُهُمْ *the most remote, of them, from either extreme, in judgment*; or سِنًا [in age]. (Bd.)

وَسُوطٌ: see وَسَطٌ, as an epithet, in two places.

وَسِيطٌ: see وَسَطٌ, as an epithet, in five places. — *A mediator, or an intercessor, for the purpose of accommodation*, (O, K,) *between people*, (O,) or *between two persons engaged in mutual altercation or litigation*. (K.)

وَسَاطَةٌ [originally an inf. n.: (see 1:) — and hence, as a subst., *Mediation, or intercession*]. (S, K: see 5.) — وَسَاطَةُ الدَّانِيَةِ *The best of deenars*. (TA.)

[وَسَاطَةٌ *A mean, or means*: pl. وَسَائِطُ.]

وَأَسِطٌ: see وَسَطٌ, as a subst., and also as an epithet. — وَأَسِطُ الْكُورِ, (Lth, S, K,) or الرَّحْلِ, (ISH, Az, M,) and وَأَسِطَتُهُ, (Lth, M, K,) and مُوسِطَتُهُ, (Lh, M, [or perhaps مُوسِطَتُهُ, corresponding to مُؤَخَّرَتُهُ,]) *The fore-part of the camel's saddle*: (S, K:) accord. to Lth, (Az, TA,) *the part, of the camel's saddle, which is between the قَادِمَةٌ and the آخِرَةٌ*; (Az, M, L;) but this is a mistake; (Az, L;) for the واسط of the camel's saddle is one of the شُرْخَانِ, (ISH, Az, L,) which are its two extremities, [or upright pieces of wood,] like the قَرَبُوسَانِ of the horse's saddle, (Az, L,) between which the rider sits; (ISH, Az, L;) it is the extremity which is next to the head of the camel; (Az, L;) the tall fore-part next to the breast of the rider, (ISH, Az, L,) against which the breast of the rider sometimes

strikes; (TA, in art. نَحْر.) the آخِرَةُ being the extremity which is next to the tail of the camel; (Az, L;) the hinder part of the saddle, which is its tall and broad piece of wood that is against (تَحَاذَى) the head of the rider: (ISH, Az, L:) the former of these is not called واسط as being a middle part between the آخِرَةُ and the قَادِمَةُ, as Lth says; nor has the camel's saddle any [part called] قَادِمَةُ. (Az, L.) — الوَاسِطُ also signifies *The piece of wood that is in the middle, between the two pieces called the عَضَادَتَانِ, in the yoke that is upon the neck of a bull which draws a cart or the like*. (L in art. عَضُد.)

وَأَسِطَةٌ *The jewel that is in the middle of a قِلَادَةٌ [or necklace], which is the best thereof*; (S;) the large pearl (دُرَّة) that is in the middle thereof, which is the most precious of the beads thereof. (L.) — [In modern Arabic, *A means of doing a thing*. You say, بِوَأَسِطَةِ كَذَا *By means of such a thing*. — Also, *An intermediary, interposer, or agent between parties; a go-between*.] — See also وَاسِطٌ. — هُوَ فِي وَاسِطَةٍ مِنَ الْعَيْشِ + *He is in a good condition of life*. (Er-Rághib, TA, in art. حَف.)

أَوْسَطٌ: fem. وَنَطَى; pl. masc. وَأَوَاسِطُ; pl. fem. وَنَاطٍ: see وَسَطٌ, as a subst., in two places; and as an epithet, throughout.

مُوسِطٌ *What is in the middle of a بَيْت [i. e. house, or tent, &c.], particularly*. (Ibn-'Abbád, K.)

وَأَسِطٌ, or مُوسِطَةٌ: see وَأَسِطٌ.

قَتَلَ فَلَانًا مُوسِطًا *He slew such a one cut [in the middle, or midst,] in two halves*. (TA.) [This mode of slaughter, termed تَوَسِيطٌ, was often practised under the rule of the Egyptian Sultáns; many instances thereof being mentioned by El-Makreezee and other historians. See De Sacy's Chrest. Ar., 2nd ed., vol. i. p. 468.]

مُتَوَسِطٌ: see وَسَطٌ, as an epithet, in two places.

&c. [وسع]

See Supplement.]

وش

R. Q. 1. وَشَوْشٌ, inf. n. وَشَوْشَةٌ, *He spoke in a low, faint, gentle, or soft, manner, with confusedness*; accord. to an explanation, given by Khaleefeh, of the inf. n.; or the word of which he gave that explanation was وَشَوْشَةٌ, with س: (see وَشَوْشٌ:) or *he spoke confusedly, so as to be hardly intelligible*: or *he spoke in a low, faint, gentle, or soft, manner*: (see وَشَوْشَةٌ below: and see R. Q. 2:) in the present day it signifies *he whispered*: and وَشَوْشَهُ, *he whispered to him*. — وَشَوْشَتُهُ, [or rather, app., وَشَوْشَتُهُ أَيَّاهُ,] *I gave or handed, it to him in a small quantity*. (K.)

• وَلَقَدْ حَمَمْتُ الْحَىَّ تَحْمِلُ شِكْمِي •
• فَرُّطُ وَشَاحِي إِذْ غَدَوْتُ لِبَاحِهَا •

[And I have protected the tribe; a swift, outstripping, horse, whose bit and bridle were my **وشاح** when I went away, bearing my arms: see **توشح**]: he relates his having gone forth as a scout for his people, mounted on his camel, with his horse by his side, and bearing its bit and bridle like a **وشاح**, so that he might bit the horse if he perceived the enemy. (L.) — **وشاح** † A bow: (L.) [so called because of the manner in which it is worn]. — **وشاح** (M) and **وشاحة** (M, K) † A sword: (M, K:) so called because of the manner in which it is worn: see 5. (M.) — **عطشى الوشاح**, [and **غزنى الوشاح**], or **عطشة الوشاح**, and **جائعة الوشاح**, † She is slender in the belly and flanks. (K.) [See also art. **غرث**.]

وشاح: see **وشاحة**.

وشحاة A she-goat (S, K) that is black, (L.) with a white mark, or with two white marks, like a **وشاح**; expl. by **موشحة ببياض**. (S, L, K.)

موشح † A garment, and a cock, having two marks like a **وشاح**. (L.) — **موشحة** † A gazelle, and a sheep, and a bird, having two streaks, or strips, one on each side. (L.) [See **صلصل**.]

وشر

1. **وشر** (S, K,) inf. n. **وشر**, (TA,) He sawed a piece of wood with a **ميشار**; a dial. form of **أشر**; (S, K:) i. q. **نشر**. (K.) — **وشرت**, aor. **تشرت**, (Msb,) inf. n. **وشر**, (S, K,) She (a woman) sharpened (S, Mgb, K) her teeth, (S, K,) or her canine teeth, (Msb,) and made them thin [and serrated], (S; Mgb, K,) meaning their edges: (TA:) [as also **أشرت**.] See **واشرة**.

10. **استوشرت** She (a woman) asked for her [teeth or] canine teeth to be sharpened and made thin [and serrated]. (Msb.)

وشر a dial. form of **أشر** [A serration and a sharpness of the extremities of the teeth]. (Sgh, K.)

واشرة A woman who sharpens and makes thin [and serrated] the [teeth, or] canine teeth. (Msb.) It is said in a trad., **لَعَنَ اللَّهُ الْوَاشِرَةَ وَالْمُوتَشِرَةَ** [May God curse her who sharpens and makes thin and serrated the teeth, or the canine teeth, and her who orders one to do this, or who asks for it to be done]. (S, TA.) An old woman does this in order to make herself like the young. (TA.)

موشر الغصدين, applied to the beetle, [meaning, Having the fore-shanks formed thin, and serrated;] as also without . (K.)

ميشار, without ., A saw; a dial. form of **ميشار**. (S, K.)

موتشرة A woman who orders one to sharpen teeth and to make them thin [and serrated]: (L:) or who asks for this to be done; as also (L:) or who asks for this to be done; as also **مستوشرة**: (K:) if with ., it is from **أشر**, not **وشر**; and if without ., accord. to the regular way it should be **متشرة**. (K.)

موتشرة: see **مستوشرة**.

[&c. **وشط**.]

See Supplement.]

وص

2. **وصصت**, (AZ, TA,) or **وصوصت**, (M,) **نقاب** [a kind of face-veil], (AZ, TA,) or her **قناع** [a kind of head-covering], (M,) in such a manner that nothing was seen but her eyes: (AZ, M, TA:) **توصيض** and **توصيض** signify the same: (AZ, S, CK:) the former is of the dial. of Temeem: (AZ, TA:) or both the above verbs signify she (a woman) contracted her **نقاب** (K, TA) so that it shewed nothing but her eyes: (TA:) or **نقاب** signifies she (a woman) put her eyes near to her eyes. (Fr. TA.)

R. Q. 1. **وصوصت**: see 2, throughout — **وصوص** He looked through a hole such as is termed **وصوص**. (K.) — He (a whelp) opened his eyes. (K.) — **وصوص عينه** He (a man) contracted his eye in order to obtain a sure view. (IDrd, M.)

وصائص: see **وصوص**.

وصوص, (S,) or **وصواص**, (M,) or both, (K,) the latter on the authority of Lth, (TA,) A hole in a veil or the like, of the size of the eye, through which one looks. (S, M, K.) And **وصاوص**, [the pl. of the former, or of either,] The narrow parts of the apertures for the eyes of a **برقع** [a kind of woman's face-veil]; (M, TA:) as also **وصائص**. (TA.)

وصاوص: see **وصوص**. — A small **برقع** [a kind of face-veil]: (S, M:) pl **وصاوص** (S,) signifying small **براقع** worn by a girl. (K.) — **وصاوص برقع** A **برقع** that is contracted [so as to show nothing but the eyes]. (M, TA.)

وصأ

1. **وصئ**, as also **صئ**, (mentioned by Lb, TA,) It (a garment) was, or became, dirty. (K.)

وصب

1. **وصب**, aor. **يصب**, inf. n. **وصوب**; (S, K;) and **اوصب**; (K;) It continued; was constant; (S, K:) was fixed, settled, or firm. (K.) — **وصب لبن الناقة** † The milk of the camel continued, or was constant. (A.) — **وصب**, aor.

يوصب, inf. n. **وصب**; (S, K, Mgb;) and **وصب** and **اوصب** and **توصب**; (K;) He (a man, S,) was, or became, diseased, ill, or sick: (S, K:) or in pain: (Mgb:) [or in violent pain: or in continual, or constant, pain: or emaciated in body by reason of fatigue or disease: or in a state of excessive fatigue: and, sometimes, he suffered fatigue, or nearness, and languor: see **توصب**]: **توصب** is also explained as signifying the being languid: (TA:) and **توصب**, as signifying he felt, or experienced, pain in his body. (A.) — **وصب الشحمر** † The fat [in an animal] continued. (TA.) — **وصب على الأمر**, (S, K,) aor. **يصب**, [inf. n. **وصوب**]; and **وصب**, aor. **يصب**; the latter aor. extr. [with respect to analogy]; (Kr;) like **يبتق**, aor. **يبتق**, and **ومق**, aor. **يبتق**, &c.; but not mentioned by the lexicographers with these verbs; (TA:) [and **اوصب**; see below:]; and **واصب**; (TA:) i. q. **واظب**; He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to the thing; (S, K;) and managed it, or conducted it, well. (K.) — **وصب في ماله**, and **على ماله**; and **وصب**; aors. as above; He kept, attended, or applied himself, constantly to his property, [meaning his camels &c.], and managed it well. (Kr.) — **اوصب القوم على الشيء** The people kept, attended, or applied themselves, constantly, perseveringly, or assiduously, to the thing. (S, K.)

2. **وصبه** He took care of him, tended him, or nursed him, in his sickness: like **مرضه**. (TA, from a trad.) — See 1.

3: see 1, and 4.

4. **اوصبه** It (a disease) rendered him ill, or sick. (TA.) See **وصب**. — **اوصبه** He (God) afflicted him with a disease, sickness, or malady. (S, K.) See **وصب**. — **اوصب** He (a man) had diseased children born to him. (K.) Accord. to IKt, **اوصب القوم** The people had their children wearied by disease. (TA.) — **اوصبت الناقة** † The she-camel grew fat, (K,) and continued so: (TA:) [explained in the K by **ثبت**; **شحمها**, [which is probably a mistake for **ثبت**; and if so, I prefer another reading of the phrase in the K, mentioned in the TA; namely, in the K, **اوصب الناقة الشحمر**; i. e., the she-camel was constantly fat]. — **اوصبت الناقة**, and **واصبت** † The she-camel yielded milk continually, or constantly. (A.) — See 1.

5: see 1, in two places.

وصب The space between the third finger and the first finger; or, lit., what is between those two fingers. (K.)

وصب A disease, sickness, or malady: (S, K:) or pain: (Mgb:) or violent pain: or continual, or constant, pain: or continuance of pain: (TA:) or emaciation of the body by reason of

fatigue or disease : (IDrd:) or excessive fatigue : (Zj:) and, sometimes, fatigue, or weariness, and languor : (TA:) pl. **أَوْصَابُ**. (K.)

وَصِبَ (S, K) and **وَاصِبٌ** (TA) Discased; ill; sick : (S, K:) or in pain : (Msb:) [or in violent pain : or in continual, or constant pain : &c. : see **وَصَبٌ**] : pl. of the former **وَصَابِي** and **وَصَاب**. (K.)

وَاصِبٌ see **وَصَبٌ**. — **عَذَابٌ وَاصِبٌ** [Kur. xxxvii. 9.] A continual, perpetual, constant, or fixed, punishment. (Fr, TA.) — **لَهُ الدِّينُ وَاصِبًا** [Kur, xvi. 54,] as Zj observes, is said to mean To Him shall be rendered obedience perpetually, or constantly : (Fr, S:) or it may mean To Him shall be rendered obedience, whether man be content with that which he is commanded to do, or not; or whether it be easy to him, or not : to Him shall be rendered obedience, even if it be attended by excessive fatigue. (TA.) — **مَفَازَةٌ وَاصِبَةٌ** A desert far-extending, [as though] without end; (S:) that extends so far as scarcely to have an end; (A;) very far-extending. (K.)

مُوصَبٌ Afflicted by God with a disease, sickness, or malady. (S.)

نَاقَةٌ مُوصِبَةٌ, and **مُوصِبَةٌ** [perhaps a mistake for **مُؤَاصِبَةٌ** : see 4:] † A she-camel that yields milk continually, or constantly. (A.)

مُوصَبٌ Having many pains [or diseases]. (S, K.)

نَاقَةٌ مُوصِبَةٌ see **مُوصِبَةٌ**.

وصد

4. **اُوصِدَ** He closed, a door, or an entrance; syn. **أُغْلِقَ**; (S, M, A, L, K:) and **أُطْبِقَ** (Msb, K:) as also **أَصَدَ**. (S, L, K.) — See 10. — **اُوصِدَ** It (a door, or entrance) became closed. (S.) — **اُوصِدَ** He covered, or covered over, a cooking-pot. (M, A, L.) — **وَقَعَ الْجَبَلُ عَلَى بَابِ الْكَهْفِ فَأُوصِدَهُ** The mountain fell upon the entrance of the cavern, and stopped it up. (L, from a trad.) See also **أُؤْطِدَ**. — **اُوصِدُوا عَلَيْهِ** They straitened him, and imposed on him a difficulty which he was unable to bear. (A.)

10. **اُوصِدَ** (S, A, L, K) and **اُوصِدَ** (A, K) He made a fold, such as is called **وَصِيدَةٌ**, (S, L,) or **وَصِيد**, (K,) or a **حَظِيرَةٌ**, for his sheep or goats, (A,) in a mountain. (S, L.)

وَصِيدٌ (M, L,) as also **اِصَادٌ**, (L,) and **وَصَادٌ** [see the Kur, xviii. 17,] (K,) i. q. مطبق : (M, L, K:) [in a copy of the M written مطبق in the L, without any syll. signs: in the CK, مطبق: and in my MS. copy of the K, مطبق: see the remarks on these words in art. **اُصَدَ**:] or **وَصَادٌ** and **اِصَادٌ** are like **طَبِيقٌ**. (O.)

وَصِيدٌ A court, or an open or a wide space in front of a house or dwelling, or extending from its sides : (S, M, A, L, Msb, K:) as also **اُصِيدَ**; q. v. : (L:) pl. **وَصْدٌ** and **وَصَائِدٌ**. (TA.) — A threshold (Msb, K) of a door or entrance. (Msb.) — A door, or entrance. (A.) See **وَصَادٌ**. — It has the first of these meanings in the Kur. xviii. 17; (A, L, TA;) or the second : (TA:) or the third : (A, TA:) or it there means The cavern of the *Ashab el-Kahf*. (K*, TA.) — Also, **وَصِيدٌ**, (K,) or **وَصِيدَةٌ**, (S, A, L,) [as also **اُصِيدَةٌ**,] A fold (**حَظِيرَةٌ**) for sheep or goats : (A:) or a house like a **حَظِيرَةٌ**, of stones, made in the mountains, for flocks or herds; (L, K;) i. e., for sheep or goats &c. : (TA:) an enclosure like a **حَظِيرَةٌ**, made for flocks or herds, excepting that it is of stones, and a **حَظِيرَةٌ** [is] of branches of trees : (S, L:) F, misunderstanding this explanation, has erroneously said in the K, that **وَصِيدٌ** also signifies a **حَظِيرَةٌ** of branches of trees : (TA:) pl. **وَصَائِدٌ**. (A.) — [Snares, or traps, for catching beasts of prey : see **رَصَائِدٌ** in art. **رصد**.] — **وَصِيدٌ** Herbage having the roots near together. (S, L, K.) — **وَصِيدٌ** † Strait; straitened; (K, TA;) as also **مُوصِدٌ** † عَلَيْهِ. (A, TA.)

وَصِيدَةٌ see **وَصِيدٌ**.

مُوصِدٌ A door, or entrance, closed : (L:) or become closed. (S.) — In the Kur, civ. 8, [and xc. 20,] **مُوصِدَةٌ** (as some read instead of **مُؤَصِدَةٌ**, L) signifies Closed over. (S, L.) — See **وَصِيدٌ**.

وصر

وَصَرَ A covenant, compact, or contract : (S, K:) a dial. form of **اِصْرٌ**; like as they said **اِصْرَتْ** and **وَصِرَتْ**, and **اِصَادَةٌ** and **وَصَادَةٌ**. (S.) — Also, (S, A, K,) and **وَصِرَةٌ** (Lth, A, K) and **وَصِيرَةٌ** (K) and **اُوصِرَ**, (Lth, TS, L,) A written statement of a purchase or sale, transfer, bargain, or contract : (S, A, K, TA:) the first is from **اِصْرٌ**, and is generally used in this sense: pl. of the first, **اُوصَارٌ**; and of the second, **وَصَرَاتٌ**: Lth says, that the second is an arabicized word; and others say, that the first and second are Persian words, arabicized. (TA.) One says, **اُصْرَ لَهُ الْوَصْرُ** [He made him a grant of the land to be held in fee, and wrote for him the statement of the transfer.] (A.) And it is said in a trad., **هَذَا اشْتَرَى مِنِّي اَرْضًا وَقَبَضَ مِنِّي وَصْرَهَا فَلَا هُوَ يَرُدُّ عَلَيَّ الْوَصْرَ وَلَا يُعْطِينِي الثَّمَنَ** [This man purchased of me some land (or دارًا a house, as in the TA) and received of me the written statement of its sale, but he will not restore to me the written statement of the sale, nor will he give me the price]. (S.)

وَصِرَةٌ : }
وَصِيرَةٌ : } see **وَصَرٌ**.
اُوصِرَ : }

[&c. وصف]

See Supplement.]

وضا

1. **وَضُوَ** (S, K) aor. **يُوضُو**, inf. n. **وَضَاءَةٌ**; (TA;) and **وَضِي**, aor. **يُوضِي**; (IO, &c. ;) He was, or became, fair, beautiful, neat, or clean. (S, K.) — **يَضَا** † **وَضَاهُ** † **وَضَاهُ** † **فَوَضَاهُ** † (S, K,) aor. of the latter **يَضَا**, (S,) dev. from rule, by which, as a verb of the class called **افعال المغالبة**, it should be like **يَنْصُرُ**, (TA,) He vied with him for the honour of surpassing in fairness, or comeliness, and prevailed over him therein. (S, K.)

2. **وَضَاهُ** [He made him, or assisted him, to perform the ablution termed **وَضُو**, or **وَضُو**. (M, TA.) [See an ex. voce **قَسَطٌ**.]

3 : see 1.

5. **تَوَضَّأَ** (S, K,) inf. n., [or rather quasi-inf. n., used for the regular inf. n. **تَوَضُّؤٌ**, or **وَضُو**, or **وَضُو**, or both, [see these two nouns below,] from **وَضَاءَةٌ**, (lit., He made himself fair, beautiful, neat, or clean : TA:) He performed ablution, **لِلصَّلَاةِ** for, or preparatory to, prayer. (S, K.) — It sometimes signifies He washed some one or more of his members : he purified his hand, or hands, and mouth, by washing, from the foul smell of fat, or greasy, food : he washed his hand. — Some say **تَوَضَّأَتْ** [for **تَوَضَّأَتْ**]; but this should not be said : (S:) it is of weak authority, or is viciously so pronounced : (K:) it is said to be of the dial. of Hudheyl. (TA.) — **تَوَضَّأَتْ** and **تَوَضَّأَتْ**, He (a youth), and she (a girl), arrived at the age of puberty. (K.)

وَضِي : see **وَضِي**.

وَضُو : see **وَضُو**.

وَضُو signifies The act of ablution, &c. (S, K) (see 5); and **وَضُو**, the water with which that act is performed, or the water that is prepared for that act, (S, K, TA,) and is said to be also an inf. n., [or rather a quasi-inf. n., signifying the act itself] : (S, K:) or they are syn. words of two different dialects, each sometimes used as an inf. n., signifying the act, (though inf. ns. of the measure **فَعُولٌ** deviate from constant rule, TA,) and each sometimes as signifying the water. (S, K, TA.) AA says, that **وَضُو** signifies “the water with which one performs the ablution above mentioned;” and he knew not **وَضُو** [though it occurs in many traditions]: and A’Obeyd disallows **وَضُو**, and allows only **وَضُو**. (TA.)

وَضِي (S, K,) pl. **اُوضِيَاءُ** and **وَضَاءٌ**; (K;) and **وَضَاءٌ**, [S, K; in the CK, erroneously, **وَضَاءٌ**];

pl. **وَضَّوْنَ** and **وَضَّيْنِ** (K;) and **وَضَّيْنِ** (K;) which is used in the future sense, accord. to Lh, [like an act. part. n., though from a neut. verb,] as in the ex. [mentioned in the K] **مَا هُوَ بِوَضَّيْنٍ** being used in the present sense; (TA;) Fair, beautiful, neat, or clean. (S, K.) — In the following of En-Nábigah,

فَهِنَّ إِضَاءٌ صَافِيَاتُ الْغَلَائِلِ

[And they are fair, beautiful, neat, or clean; unsullied as to their inner garments], **وَضَاءٌ** may be put for **وَضَاءٌ**. (TA.)

وَضَاءَةٌ Fairness, beauty, neatness, or cleanness. (S, K.)

وَضَّيْنِ and **وَضَّيْنِ**: see **وَضَّيْنِ**.

أَوْضَأُ Fairer, neater, or cleaner. (TA, from a trad.)

مِضَاءَةٌ, and, sometimes, **مِضَاءَةٌ**, A place in which, and from which, one performs the ablution termed **مِطْبَرَةٌ** (K;) [as also **مُتَوَضِّئٌ**]; (K;) in the CK, **مِطْبَرَةٌ**, meaning that from which, or in which, one performs the said ablution: (TA:) [a tank for ablution, accord. to present usage].

مِضَاءَةٌ: see what precedes.

مُتَوَضِّئٌ: see **مِضَاءَةٌ**. A privy; or place where one performs ablution. (K, TA, voce **مَذْهَبٌ**, &c.)

وضح

1. **وَضَحَ**, aor. **يَضُحُ**, inf. n. **وَضُوحٌ** (S, Msh, L, K) and **ضَحَّةٌ** and **ضَحَّةٌ** (L, K,) the last with fet-hah because the guttural letter; (TA;) and **تَوَضَّحَ** (S, Msh, K,) and **أَوْضَحَ** and **تَوَضَّحَ** (L, K;) It (an affair, **أَمْرٌ**, S, K, and a thing, **شَيْءٌ**, L,) appeared; became apparent, or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident; (S, L, K;) became clear, unobscured, exposed to view, displayed, laid open, disclosed, or uncovered. (Msh.) — † It (language) was perspicuous. (The Lexicons, passim.) — **تَوَضَّحَ** **مِنْكَ الطَّرِيقُ** The middle of the road became plainly apparent, obvious, or conspicuous. (S.) — **مِنْ أَيْنَ وَضَحَ الرَّكَّابُ** as AZ says, or, as others say, **مِنْ أَيْنَ أَوْضَحَ** Whence did the rider make his appearance? (L.) Or **رَكَّابُ** **وَضَحَ** signifies the rider came forth: (ISd:) and **مِنْ أَيْنَ أَوْضَحْتَ** whence hast thou come forth? (IAqr, S,) and [in like manner one says] **وَضَحَتْ الْإِبِلُ**. (S.) = **أَلْهَعَتْ**. (K.) = **وَضَحَ**, aor. -, inf. n. **وَضَّحَ**, [a verb of which the inf. n. is explained in the Msh by the word **دَرَنَ**: if this be not a

mistake of a copyist, it app. signifies *He, or it, was dirty; or was dirtied, soiled, or besmeared*].

2: see 4.

4. **أَوْضَحَ** (S, Msh, K,) and **أَوْضَحَ** (L,) inf. n. **إِبْضَاحٌ**: (TA,) and **وَضَّحَ** (K,) inf. **تَوَضِّحٌ**; (TA;) He rendered it apparent or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident; (S, L, K;) rendered it clear, or unobscured; exposed it to view; displayed it; laid it open; disclosed or uncovered it. (Msh.) — He rendered language perspicuous. (The lexicons, passim.) — **أَوْضَحْتَ** **الشَّجَّةَ فِي الرَّأْسِ** The wound upon the head laid bare the bone. (Msh.) [See **مَوْضِعَةٌ**]. — **أَوْضَحَ** **الْكَلَامَ** (S,) and **الْكَلَامَ** (S, K,) and the language, (S,) plain, or clear, to him. (S, K.) — See 1. — **أَوْضَحَ قَوْمًا** He saw a people. (L.) — **أَوْضَحَ** He (a man) had white children born to him: (S, L:) and in like manner one says [أَوْضَحَتْ] of a woman. (L.)

5. See 1. — **تَوَضَّحَ** [app., *He (a sheep or goat) had a whiteness predominant over other colours, overspreading generally his whole body: or in his breast and back and face*]. (L.)

8: see 1.

10. **أَسْتَوْضَحَ** **شَيْئًا** He put his hand over his eyes (in the sun, L) to try if he could see a thing, (S, L, K,) guarding his eyes with his hand from the rays of the sun: as also **أَسْتَشَفَّهُ**, and **أَسْتَشَرَّهُ**. (L.) One says **يَا فُلَانُ اسْتَوْضَحْ عَنْهُ** [Try if thou canst see him, or it, by putting thy hand over thine eyes, O such a one]. (S.) — **أَسْتَوْضَحَ السَّبِيلَ** He sought or endeavoured to see plainly or clearly the way: syn. **أَسْتَبَانَهُ** (Beyd, vi. 55.) — **أَسْتَوْضَحَ الشَّمْسَ** He blinked at the sun; syn. **تَحَاوَصَ إِلَيْهَا**. (A.) — **أَسْتَوْضَحَ الْأَمْرَ** (S, K,) and **الْكَلَامَ** (S,) He asked him to make the affair, (S, K,) and the language, (S,) plain, or clear, to him. (S, K.) — **أَسْتَوْضَحَ عَنِ الْأَمْرِ** He inquired respecting the thing or affair; sought for information respecting it; inquired into it; investigated it. (L.)

وَضَحَ Light, and whiteness, (S,) of anything: (TA:) the whiteness of daybreak, or dawn: and of the moon; (K;) and its light. (TA.) — **فَاصُومُوا مِنَ الْوَضَحِ إِلَى الْوَضَحِ** Fast ye from new moon to new moon. (IAth, from a trad.) — **وَضَحَ** Leprosy; syn. **بَرَصٌ**. (S, K.) It is sometimes used in this sense, metonymically. (S.) — **وَضَحَ** A mark in a horse differing in colour from the generality of his coat. You say **بِالْفَرَسِ وَضَحٌ** In the horse is such a mark. (S.)

وَضَحَ A blaze, or white mark on a horse's forehead or face. (K.) — What is termed **تَحْجِيلٌ** in the legs of a horse. (L, K.) And also applied to other varieties of colour. (L.) — **قَرَسَ ذُو أَوْضَاحٍ** A horse having a blaze and what is termed **تَحْجِيلٌ**. (A.) — **وَضَحَ** Whiteness of the hair, or hoariness; or white, or hoary, hair. (K.) — † Milk: (L, K:) thought by ISd to be so called because of its whiteness: or milk that has not been mixed with water: (L:) or that is just drawn. (TA, art. **زَهْرٌ**) Abou-Dhuyeb says,

* عَقَوْا بِسَهْمٍ فَلَمْ يَشْعُرْ بِهِ أَحَدٌ
* ثُمَّ اسْتَفَاؤُوا وَقَالُوا حَبْدًا الْوَضَحُ

[They shot an arrow towards the sky, and no one knew of it: then they returned, and said, An excellent thing is milk]: meaning, we would rather have milk than the blood of him who has killed our companion: they preferred that camels should be given them in compensation. (L.) [See also 2, in art. **عَقَى**]. — **وَضَحَ** A sound, whole or perfect, [silver coin, of the kind called] **دِرْهَمٌ**. (S, K.) **دِرْهَمٌ وَضَحٌ** A clean, white dirhem: pl. **أَوْضَاحٌ**. (TA.) — **وَضَحَ** The middle, or main part and middle, of a road; the part of a road along which one travels. (S, K.) — **وَضَحَ** A woman's ornament (حُلْيٌ) of silver: (A'Obeyd, K:) or, of stones; (El-Meshárik;) i. e. of silver-stones: (Towshech:) so called because of its whiteness: (TA:) pl. **أَوْضَاحٌ** (K:) or **أَوْضَاحٌ** (حُلْيٌ) made of whole [silver coins such as are called] **دِرَاهِمٌ**: (S:) and (according to some, TA,) **وَضَحَ** signifies an anklet; syn. **خَلْخَالٌ** (K) or **وَضَحَ** (K) or **وَضَحَ** (L, but the latter word is there written **طَرِيقَةٌ**) Small portions, or parts, of herbage; (L, K;) what has become white thereof: (AHn:) pl. **أَوْضَاحٌ** (L:) or **كَلَا** signifies somewhat of herbage that has become white: (Aq:) Az says, I have mostly heard the term **وَضَحَ**, with respect to herbage, applied to the **نَصِيٌّ** and **صَلْبَانٌ صَيْفِيٌّ** which is not a year old and has not become black: and on another occasion he says, that it is the remains of the **وَضَحَ** and **صَلْبَانٌ** only. (L.) — **وَضَحَ** Whiteness predominating over other colours in sheep or goats, overspreading generally the whole body: pl. **أَوْضَاحٌ** (L:) or, in the breast and back and face: (T:) you say also **تَوَضَّحَ** (L.) **وَضَحَ الْقَدَمِ** — see 1. **وَضَحَ** Whiteness of the hollow of the sole of the foot. (L.)

وَضَحَةٌ A she-ass. (K.)

وضيعة *Camels, or camels and sheep*; syn. *وَضَائِحُ*. (L, K.)

وضاح: see *واضح*.

واضح and *وضاح* [but the latter has an intensive signification] *Apparent, or plainly apparent; overt; conspicuous; manifest; notorious; plain; obvious; or evident*; (L, K;) *clear, or unobscured; exposed to view; displayed; laid open; disclosed, or uncovered.* (So accord. to the explanation of the verb in the Msb.) — *Perspicuous language.* (The Lexicons passim.) — Also the *واضح* latter, *A man of white, or fair, and beautiful, complexion*: (S, L, K:) *of beautiful and smiling countenance.* (L.) — See *مُتَوَضِّحٌ*. — Also the *واضح* latter, *Leprous.* Hence Jedheemeh El-Abrash was called *الوَضَّاحُ*. (S.) — *الوَضَّاحُ* *The day.* (L, K.) *The night is called دَهْمَانُ.* (L.) — *بُكْرُ الوَضَّاحِ* *The prayer of morning, or daybreak.* The prayer of nightfall is called *دَهْمَانُ*. (L, K) [but in the CK and a MS. copy of the K, for *دَهْمَانُ* we find *دَهْمَانُ*.] — *عَظْمُ وَضَّاحٍ*, (L, K,) and *عَظْمٌ* *A certain game (of the children of the Arabs of the desert, L,) in which children take a white bone and throw it in the darkness of night, and then disperse themselves in search of it*: (L, K:) *he who finds it wins.* (L.) [See more in art. *عظم*.] — *هُوَ مِنْكَ أَدْنَى وَاضِحَةٍ* *He is plainly apparent to thee, as though he had become white.* (Th.) — *رَجُلٌ وَاضِحُ الْحَسَبِ*, and *وَضَّاحُهُ*, *A man as though he were conspicuous, clean, or pure, and white, with respect to rank or quality, nobility, reputation, or the like.* (L.) — In like manner one says, *النَّسَبُ الوَضَّاحُ*, *He is of conspicuous and pure race, or lineage.* (TA.) — *واضح* + *An illustrious man.* (Es-Saadee.) — [And so] *مِنْ النَّاسِ وَأَوْبَاشٍ* [Illustrious people, and mixed people of the baser sort;] *companies of people of various tribes.* No sing. of *واضح* in this sense has been heard. (L.) — *الدَّوَاكِيبُ الوَضَّاحَةُ* [pl. of *واضح*] *The stars called الكواكب* [namely, *Saturn, Jupiter, Mars, Venus, and Mercury,*] *when in conjunction with the bright stars of the Mansions of the Moon.* (L.)

واضحة: see *واضح*. — *صِيَامُ الْأَوَاضِحِ*, originally *صِيَامُ*, (Hr, K,) pl. of *واضحة*, (TA,) or *صِيَامُ*, (IAth,) *The fasting during the days of the white nights*: (K*, TA:) which was commanded by Mohammad: (K:) these are the 13th, 14th, and 15th, [of the lunar month]. (TA.) — *الْوَضَّاحَةُ* *The teeth that appear when one laughs*: (S, K:) an epithet in which the quality of

subst. predominates: pl. *ضَوَائِحُ*. (TA.) — See *موضحة*.

واضح and *وضح*: see *أوضح*.

تَوَضَّحٌ inf. n. of 2, q. v. — And see *وضح* at the end.

مَوْضِحَةٌ (S, K) and *واضحة* (TA) *A wound by which the head or face is broken, that shows the whiteness of the bone*: (S, K, TA:) or, *that removes the skin which is between the flesh and the bone*: the only kind of *شَجَّة* for which retaliation is allowed: for [some] other kinds there are assigned mulets: and for this too is assigned a mullet, consisting of five camels: but a *مَوْضِحَةٌ* may also be in other parts than the head or face; and respecting this, a judge must give his sentence: pl. *مَوَاضِحُ*. (TA.) [See *شَجَّة*.] — *مَوَاضِحُ الْحَقِّ* i. q. *مَبَاطِنُهُ*, q. v. (TA, in art. *بين*.) *A woman who brings forth white children.* (O, in TA, art. *بيض*.)

واضح and *مُتَوَضِّحٌ* *A camel that is white, but not intensely so*; (En-Nadr, L, K;) *more white than such as is termed أَغْيَضُ* [app. a mistake for *أَغْيَسُ*] and *أَصْبَبُ*: (En-Nadr, L:) also (the former accord. to the K, and the latter also accord. to the L) *of such a colour in the أَقْرَابُ* [or *flanks*]. (L, K.) — *مُتَوَضِّحٌ* *One who is apparent, or plainly apparent.* (K.) — *One who shows himself openly in the road*, (S,) or *who goes along the middle, or main part and middle of the road*, (K,) and *does not enter a woody place or the like where he would be concealed.* (S, K.)

وضع

1. *وَضَّحَ الدَّلْوُ*, and *واضحها*, *He nearly half-filled the bucket, so that it resembled one half-full.* (L, K.) [See also 4.]

3. *وَضَّحَ* (S, K) and *مَوَاضِحَةٌ* (S, K) *He emulated, or imitated, him (that is his companion) in drawing water, doing as he did.* (As, Ks, S, K.) This is the original signification: afterwards used with reference to any two persons emulating each other. (Ks, S.) [Hence,] — *He emulated him, or imitated him, in running*; (L, K;) and *exerted himself excessively, or exceeded the usual bounds or degree, therein*: (L:) or [so in the L; in the K, and] *went, journeyed, or marched, like him; or kept pace with him in going, journeying, or marching*; (S, L, K;) *not a vehement rate*; (S, L;) as also *واضحه السَّيْرُ*. (L.) Az says, that *مَوَاضِحَةٌ*, as used by the Arabs, signifies emulation, although not with unusual exertion, or an exceeding of the usual bounds or degree, in running. (L.) [See also 6.]

4. *وَضَّحَ بِالدَّلْوِ* *He drew water with the bucket and shook it about vehemently* [app. so that it did not become, or remain full]: or *he drew with it little water.* (L.) [See also 1.] — *وَضَّحَ لَهُ* *He drew for him little, or a little, water.* (S, L, K.) — Also, *اَوْضَحَتِ الْبَيْتَرُ* *The well contained little water; its water became little*; (K;) *water having been taken from it for irrigation.* (TA.)

6. *تَوَاضَعَا* *They (two men standing together over a well, L) emulated each other [in drawing water and] in watering, or irrigating.* (L, K.) — *They (two horses) emulated each other [in running]*: (L:) and *تَوَاضَعَتِ الْإِبِلُ* *the camels emulated one another in going, journeying, or marching.* (L, K*) [See also 3.]

وَضُّوحٌ *Water in a bucket resembling half [of the quantity that would fill it]*: (S, L, K:) or *what is less than the quantity that would fill it.* (L.)

وضر

1. *وَضَرَ*, (M, Msb, K,) said of a vessel, (TA,) and *وَضُرْتُ*, said of a bowl, (*قُضَعَةٌ*, S,) aor. *يُوضِرُ* (Msb) and *تَوَضَّرَ*, (S,) inf. n. *وَضَرٌ*, (S, Msb,) *It was, or became, dirty, or filthy*, (S, M, Msb, K,) *with grease or gravy, or the dripping that exudes from flesh-meat*, (S, M, K,) or otherwise, *with what is termed وَضَرٌ*. (M, K.)

2. *وَضَرَهُ* [He made it (a vessel) dirty, or filthy, with *وَضَرٌ*, i. e., grease, or the like]. — *كَانَ نَقِيًّا* [He was unsullied in honour, and he sullied it by baseness]. (A.)

وَضَرٌ *Dirt, or filth*: (S, Msb): and *grease, gravy, or dripping that exudes from flesh-meat or from fat*: (S:) or *the dirt of grease or gravy, or of what exudes from flesh-meat, and of milk*: (M, A, K:) and (so in the M; but in the K, or) *the washings of a skin that is used for mill or for water, and of a bowl and the like*: (M, K:) [see *عُشْبُ خَضْرَاءِ الْوَضَرِ* voce] and *remains of هَنَاءَ* [or *tar*] (AO, S, K) &c.: (AO, S:) [and *feculence of clarified butter, adhering to the interior of a skin*: see *عَبَقَةٌ* and *عَبَقَةٌ*] and *the soil, or stain, of saffron and the like*; (K;) or of [the perfume called] *خُلُوقٌ*, or of [other] *perfume having a colour*: and *a mark that remains from what is not perfume*: (TA:) pl. *أَوْضَارٌ*. (K.) — Also, *The odour, (A,) or what a man smells of the odour, (AA, S, K,) of food in a corrupt state.* (AA, S, A, K.) — You say also of a man, *فِي أَخْلَاقِهِ وَضَرٌ* *In his dispositions is foulness.* And *هُوَ ذُو أَوْضَارٍ* *He possesses foul qualities.* (A.)

وَضَرٌ *Dirty, or filthy*, (M, A, Msb, K,) *with grease, or gravy, or what exudes from flesh-meat,*

or otherwise, with what is termed *وَضَرٌ*; (M, A, K;) applied to a vessel: (A:) fem. *وَضْرَةٌ* (M, A, K) and *وَضْرَى*; (M, K;) both applied to a woman; (M;) and the former, to a hand. (A.) See *سَبَكٌ*. — [Hence] *الْوَضْرَى* (IAqr, K) and *الْوَضْرَاءُ* (A, Sgh, K) *The anus*; syn. *الْإِسْتُ* (A, TA,) and *الْفَنْدُورَةُ* (K, TA, [in the CK, *الفنديرة*, which is a mistranscription,]) both of which signify the same. (TA.) — [Hence also,] *فُلَانٌ وَضَرُ الْأَخْلَاقِ* *Such a one is foul in dispositions.* (A.)

وَضَرًا and *وَضْرَى*: see *وَضَرٌ*; the former in two places.

&c. وضع [

See Supplement.]

وط

1. *وَطٌ*, [an inf. n., of which the verb is *وَطَّ*, aor., accord. to rule, *وَطَّ*, but accord. to the TK, *وَطَّ*,] *The crying of the وَطُوطُ*. (Sgh, K.) — *The creaking of the [kind of vehicle called] مَحْمِلٌ*. (Sgh, K.)

R. Q. 1. *وَطُوطَةٌ*, [inf. n. of *وَطُوطٌ*,] *The uttering speech, or words rapidly, or near together.* (K.) [See *وَطُوطٌ*.] — *† The being weak.* (K.)

R. Q. 2. *تَوَطَّطَ* *He (a child) cried out.* (Ibn. 'Abbād, Sgh, K.)

وَطُطٌ: see the last sentence of the next paragraph.

وَطُوطٌ *The bat*; syn. *خَفَّاشٌ*: (Ag, S, K:) or the *large خَفَّاشٌ*: (Msb:) or the *swallow*; syn. *خُطَّافٌ*; (S, Msb;) this is thought by A'Obeyd to be, more probably than the first, the correct meaning; (S;) or the last may be right, but the first is that which is commonly known: (IB:) or it has the first signification, and also signifies *a species of the swallows (خُطَّافِيّ) of the mountains*, (K, TA,) *black and likened to a species of the حَشَاشِيّ [or bats], because of its [frequent] receding and turning aside [in its flight]*: (TA:) [Golius says, as on the authority of the K, "pec. genus montanum et vocale, quod āpous dicitur; i.e. the swift:"] pl. *وَطَاوِيطٌ*, (Msb,) or *وَطَاوُطٌ*, (S,) or both, (Kr, K,) but the latter, which is irreg., only allowable in poetry, in cases of necessity. (Kr.) It is used in the first of these senses in the proverb, *أَبْصُرْ فِي اللَّيْلِ* *More clear-sighted in the night than the bat*. (S, Msb.) — *Clamorous*; (Lh, K;) applied to a man: (Lh:) and one *who utters his speech, or words, rapidly, or near together*; (Lh, K;) as though his voice were the voice of bats: so they assert it to mean: (Lh:) fem. with *ة*: (K:) and [in like manner]

وَطَاوِيطٌ signifies *loquacious; a great talker; a babbler.* (K*, TA.) — *† A man weak in intellect and judgment*: (ISh:) or *weak and cowardly*; (A'Obeyd, S, K;) in the opinion of A'Obeyd, as being likened to the flying thing so called; (S;) as also *وَطَاوِيطٌ*: (K:) and *وَطُطٌ*, (IAqr, K,) of which *وَطَاوُطٌ* is the sing., (TA,) men (IAqr) *weak in intellects and bodies.* (IAqr, K.)

وَطَاوِيطٌ: see *وَطَاوُطٌ*, in two places.

وطأ

1. *وَطَأَ*, aor. *يَطَأُ*; (S, K;) the *و* falls out from the aor. of this verb, and from that of *وَسَعَ*, because they are transitive; for other verbs of the class *فَعَّلَ*, having the aor. of the measure *يَفْعَلُ*, and the first radical letter infirm, are intransitive; and as these two differ from their class in being transitive, they are also made to differ in the aor.; (S;) or *يَطَأُ* was originally *يَطِئُ*, and therefore the *و* falls out from it; (TA;) inf. n. *وَطْءٌ* (TA) [and *وَطْئَةٌ*, q. v. infra]; and *وَطَأَ* (K, but this has an intensive signification, MF;) and *تَوَطَّأَ* (S, K) *He trod; trod upon*; (*بِرَجْلِهِ* with his foot; S) *trod under foot; trampled upon*: (S, K, TA:) or *وَطْئُهُ* signifies *he pressed, or bore, upon him, or it, with his hand or his foot.* (TA, in art. ثَلَاثٌ.) [See also *وَطْءٌ*.] — *طه*, at the commencement of the 20th ch. of the Kur, is read by some *طه*, and said to be for *طأ*, (the *ه* being substituted for *ا*), and to signify *Tread upon the ground with the soles of both thy feet*; because Moḥammad raised one of his feet in prayer. (TA.) — *هُم يَطْوُهُمُ الطَّرِيقُ* *† They (i. e. the sons of such a one) sojourn, or encamp, near the road, so that its passengers tread upon them [i. e., became their guests]*: (Sb, K:) a tropical phrase, in which *الطَّرِيقُ* is put for *الطَّرِيقِ*; this being done to give greater force to the phrase, as it is one expressive of praise; for the road is a thing that is constant; whereas its passengers are sometimes upon it, and sometimes absent. (L.) [It means *They are a people who take up their abode near the road in order that many passengers may enjoy their hospitality.*] — [See also *طَّرِيقٌ*.] — Of the same kind is the phrase *أَخَذْنَا عَلَى الطَّرِيقِ الْوَاطِيَّ لِبَنِي فُلَانٍ* *† [We look to the road whose passengers tread on (i. e., make themselves the guests of,) the sons of such a one].* (IJ.) — So too, *مَرَرْنَا بِقَوْمٍ* *† [We passed by a people trod on (i. e., resorted to for their hospitality,) by the passengers of the road].* (IJ.) — Also, *يَا طَّرِيقُ* *† O road, bring us near to [or,*

lit., *make us to tread on, i. e., make us the guests of,] the sons of such a one!* (IJ.) — *وَطِئَ*, (S, K,) aor. as above, (S,) *Inivit feminam.* (S, K.) — *وَطَأَ*, inf. n. *وَطْئَةٌ*, *† He trod under foot, and despised.* Ex. *نَعُوذُ بِاللَّهِ مِنْ طِئَةِ الدَّيْلِيلِ* *We put our trust in God for protection from the vile person's treading us under foot, and despising us.* (Lh.) — *وَطَأَ* and *وَطَأَ* (in MF's copy of the K *وَاطَأَ*) *He prepared, and made plain, smooth, or soft.* (K.) — *وَطِئْتُ*, for *وَطَأْتُ*, is disallowed. (TA.) — *وَطُؤُ*, aor. *يُوطِئُ*, inf. n. *وَطْءٌ*, [so in the TA: probably a mistake for *وَطْءَةٌ*: see *وَطْئَةٌ* below:] *He (a horse &c.) was, or became, easy to ride upon.* (TA.) — *وَطُؤُ*, aor. *يُوطِئُ*, inf. n. *وَطْءَةٌ* (S, K) and *وَطْئَةٌ* (TA) and *وَطْءٌ* (TA, as from the K) [and, app., *وَطْئَةٌ*, q. v. infra], *It (a place, S) was plain, level, smooth, soft, or easy to be travelled, or to walk, or ride or lie upon.* (S, K, TA.) — *كُنْتُ أَطَأُ ذِكْرَهُ* *† I used to conceal the mention of him, or it.* (TA, from a trad.)

2. See 1, in two places. — *وَطَأَ*, inf. n. *تَوَطَّئَةٌ*, *He made plain, level, smooth, soft, or easy to be travelled, or to walk or ride or lie upon.* (S, K.) *He made a beast of carriage easy to ride upon; trained, or broke, it* (M, voce رَاضٍ.) — Also, (TA,) and *تَوَطَّأَ*, (L,) *He prepared* (L, ubi supra, and TA,) *a bed, or a chamber.* (TA.) — *He arranged, or facilitated, an affair.* (TA.) — *وَطَأَ* [for *وَطِئْتُ*] is disallowed. (S.) — *وَطَأَ* *He (i. e. God) rendered a land plain, level, smooth, soft, or easy to walk or ride or lie upon.* (TA.) — Also, *He (God,) rendered a land depressed.* (K.) — See 4.

3. *مَوَاطِئَةٌ*, (AZ, S, K,) inf. n. *وَاطِئَةٌ*, (S) and *وَاطِئَةٌ*; (TA;) and *تَوَاطِئَةٌ* and *تَوَاطِئَةٌ*; (K;) *† He agreed, or concurred, with him respecting a thing.* (S, K.) The radical signification of *وَاطِئَةٌ* is said to be *He trod in the footsteps of another*: and the signification of agreement is therefore figurative. (MF.) — *فُلَانٌ يُوَاطِئُ اسْمَهُ أَشْبَى* *† [Such a one's name agrees, or is the same, with mine].* (S.) — *لِيُوَاطِئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ* *† [That they may agree in the number of (the months) which God hath made sacred: Kur, ix. 37].* (S.) — *أَشَدُّ وَطْئًا*, as some read, [in the Kur, lxxiii. 6,] signifies *† More, or most, suitable*; (S;) [i. e., prayer, and the recitation of the Kur-ān]: but some read *وَطْئًا*, in the sense of *قِيَامًا*: see *نَاشِئَةٌ*. (S, L.) See 4.

4. *اِوْطَأَ غَيْرَهُ* *He made another to tread, or trample, upon him.* (TA.) — *اِوْطَأَ فَرَسَهُ* *He made his horse to tread, or trample, upon him.* (K, TA.) — *اِوْطَأَهُ الْأَرْضَ* *He made him to tread upon the ground.* (Msb.) — *أَوْطَأُوهُمْ* *† They overcame them, or prevailed over them, in a*

contention, or dispute. (TA.) — In a trad. it is said, that the pastors of the camels, and the shepherds, boasted, one party over the other, and the former overcame the latter (اوطؤهم). (TA.) The verb is used in this sense because it originally signifies, with the annexed pronoun, *they made (others) to tread, or trample, upon them*: (K, TA:) for him with whom you wrestle or fight, and whom you throw down, you trample upon, and make to be trampled upon by others. (TA.) — اوطأه العسوة (K,) and عسوة (S, K,) *He made him to pursue a course without being rightly directed.* (K*, TA.) See art. عسو. — اوطأ في الشعر (S, K,) inf. n. ابطأ; (TA;) and اوطأ فيه, and واطأ, and واطأه, and اطأه, and اطأه (K,) in which last the و is changed into ا; (TA;) *He repeated a rhyme in a poem,* (S, K,) *using the same word in the same sense*: (Akh, K:) when the word is the same, but the meaning different, the repetition is not called ابطأ [but جناس تام]. (TA.) This repetition (ابطأ) is deemed by Arabs a fault: or it is only deemed a fault if it occur two, or three, or more, times. (TA.)

5. See 1, 2, 3. — تَوَطَّأَتْ for تَوَطَّأَتْ is incorrect. (S.) — توطأ He, or it, was, or became, prepared. (K.) [See also 8.]

6. تَوَاطَوْا + They agreed together. (S.) — تَوَاطَوْا + They agreed together, or concurred, respecting it. (TA.) [See 3.]

8. اِطَّأَ It was prepared, and became plain, smooth, or soft. (K.) [See also 5.] — اِطَّأَ الْعِشَاءُ (in a trad.) *The evening became completely dark*: [or the period of nightfall fully came:] also read اِطَّأَ, accord. to the dial. of the tribe of Keys, and explained as signifying the period of nightfall came. The latter verb also signifies "concurrence, or concord, and agreement, with another." (TA.) — اِطَّأَ الشَّهْرُ [About half the month has elapsed]. This is said a day before the half, and a day after the half. (AZ.) — اِطَّأَ (as in the CK,) or اِطَّأَ (as in a MS. copy of the K,) measure اِطَّأَلَ [in the TA written اِطَّأَ, which is doubtless a mistake.] *It was right, and attained its full period; was perfect, or complete.* (K.)

10. اسْتَوطَأَ He found, or deemed, a thing plain, level, smooth, soft, or easy to walk or ride lie upon. (K, TA.) — He found, or deemed, the thing on which he rode smooth, soft, or easy to ride upon. (S.)

مِفْعَلٌ measure مِطَّأَ and مِطَّأَ and مِطَّأَ (shown in the TA; but in the CK, مِطَّأَ;) *Depressed land, or low ground, between eminences* [in the CK نَشَار] and اَشْرَاف [in the CK

اشْرَاف is pl. of نَشَر, and نَشَار (K:) is pl. of نَشَر; and both signify "eminences." (TA.)

طَئَة: see طَئَة.

طَئَة and طَئَة (in both of which the final ة is a substitute for the incipient و, S) and طَئَة (S, K) and طَئَة (K) Plainness, levelness, smoothness, softness, or state of being easy to walk or ride or lie upon. (S, K, TA.)

طَئَة [A tread, or a treading. — And hence,] A pressure; oppression; affliction; violence: (S, K:) or a vehement assault, or punishment; syn. أَخَذَ شَدِيدَةً (K:) also, a hostile expedition or engagement; battle, fight, or slaughter. (TA.) — اللَّهُمَّ أَشْدِّ وَطْأَتَكَ عَلَى مُضَرٍّ, in a trad., *O God, make thy punishment of Mudar severe.* (S, TA.) — وَطْأْنَا الْعَدُوَّ وَطْأَةً شَدِيدَةً [The enemy assaulted, or punished, us with a very vehement assault, or punishment]. (TA.) — آخِرَ وَطْأَةٍ وَطْأَةٍ: [The last assault, or conflict, which God caused to befall (the unbelievers was) in Wejj [a valley of Et-Táif]. (TA.) — وَطْأَة and مَوْطِئٌ (S, K) and مَوْطِئٌ (K) A place on which the sole of the foot is placed; a footstep, or footprint. (S, K.)

وَطْأَة: see وَطْأَة, and وَطْأَة.

وَطْأَة (S, K) and وَطْأَة (K,) the former is the word commonly known and approved; the latter disapproved by many; (TA;) The contr. of غَطْأَة (a covering); [what is placed, or spread, beneath one, to sit or lie upon]: (S, K:) pl. اَوْطِئَة. (TA, in art. خور.)

وَطِئٌ Plain, level, smooth, soft, or easy to be travelled, or to walk or ride or lie upon. (S, K, TA.) — دَابَّةٌ وَطِئٌ (IAqr) A beast easy to ride upon. (TA.) — عَيْشٌ وَطِئٌ [An easy life]. (TA.) — وَطِئٌ الْخَلْقِ Easy in nature, or disposition. (TA.)

وَطْأَة: } طَئَة. see
وَطْأَة: }

حَمِيَّةٌ A certain kind of food, (S,) i. q. حَمِيَّةٌ (IAqr:) or dates of which the stones are taken out, and which are kneaded with milk: or what is called أَقْط, with sugar: (K:) or a food of the Arabs, prepared with dates, which are put into a stone cooking-pot; then water is poured upon them, and clarified butter if there be any; (but no اقط is mixed up with them;) and then it is drunk, like حَمِيَّة: (T:) or it is like جَمِيْس; dates and اقط kneaded together with clarified butter: (ISh:) or a certain kind of food, also called وَطِئٌ; a thin عَصِيْدَةٌ: when it is thickened, it is called نَفِيْثَةٌ; when a little more thick, نَفِيْثَةٌ

when a little thicker, نَفِيْثَةٌ; and when so thick that it may be chewed, عَصِيْدَةٌ. (El-Muffaddal.) — Also, (as some say, TA.) A thing like [the kind of sack called] a غَرَارَةٌ (S:) or a غَرَارَةٌ containing dried meat (قَدِيد) and كَعْك (K) and other things: (TA:) — أَخْرِجْ إِلَيْنَا ثَلَاثَ أَكْلٍ (TA:) — Take forth and give us three cakes of bread from a غَرَارَةٌ. (S, TA, from a trad.) — [See also وَاطْأَة and مَوْطِئًا.]

وَاطْأَة Fallen dates. (K.) An act. part. n. in the sense of a pass.: (K:) [such dates being so called] because they are trodden under foot. (TA.) Or [it is changed] from وَطْأًا, pl. of وَطْأَة, [which is] from وَطْأَ; [and such dates are] so called because their owner has despised them, or trampled upon them, (ذَلَّلَهَا,) and spread them about, for those who may take them; wherefore they are not included in the conjectural estimate of the produce of the tree [made by the collector of the legal alms]. (TA.) — وَطْأَة (K) [pl. of وَاطْأَة] and وَاطْأَة (S, K) Travellers; wayfarers: (S, K:) so called from their treading the road. (S.)

وَضَوْ لَا يَنْوَضُّ مِنْ مَوْطِئٍ *One is not to perform وضوء (i. e., to repeat it,) on account of treading on filth in the road*: but this does not mean that one is not to wash off the filth. (TA, from a trad.) — See وَطْأَة.

وَطْأَة: see مَوْطِئٌ.

وَطْأَة: see مِطَّأٌ.

آثَارُ مَوْطِئَةٍ (in a trad. respecting destiny) Tracks trodden [as it were] by past predestined events, good and evil. (TA, from a trad.)

وَطِئٌ الْاِكْنَفِ (K,) and مَوْطِئُ الْاِكْنَفِ (TA,) A man of easy nature, or disposition, generous, and very hospitable: or one in whose vicinity his companion is possessed of power, authority, or dignity; not harmed, nor inconveniently situated. (K.) — اللَّهُمَّ اجْعَلْهُ مَوْطِئًا O God, make him to be (a Sultan, followed by many dependants, and) one whose heels shall be trod upon: (K*, TA:) an imprecation, occurring in a trad. respecting a man who had been secretly informed against to 'Omar, who said this with reference to the informer if a liar. (TA.)

وطب

وَطْبٌ A skin (سَقَاءٌ) in which milk is put, (S, K,) specially used for that purpose: (S:) or a skin in which are put clarified butter and milk: (Mejma' el-Bihar, &c.): it is made of the skin of an animal such as is termed جَذَعٌ [meaning a goat in its second year,] or what is above that [in age]: (ISk, S, K:) the skin of a sucking kid, in which milk is put, is called شَكْوَةٌ; and that

of one that is weaned, *بَدْرَة*; and the like of a *شَكْوَة*, in which clarified butter is put, *عَنْقَة*; and the like of a *بَدْرَة*, *مَسَاد*: (ISk, S:) see also *بَدْرَة*: pl. of pauc. *أَوَطَب*, and of mult. *وَطَاب* (S) and *أَوَطَاب*, (dev. with respect to analogy, (TA,) [accord. to most grammarians; but not so accord. to Fr, because its first radical letter is *و*;] and pl. pl. (i. e. pl. of *اوطب*, TA,) *أَوَاطِب* (K.) — *وَطَب*: *A hari, rough, rude, or coarse, man*: syn. *رَجُلٌ جَاب*. (S, K.) — *وَطَب*: *A large breast*: (K:) likened to the skin so called. (TA.) — *وَطَبَة*: *He died: or he was slain*: (K:) the body's becoming empty of the soul is compared to the skin's becoming empty of the milk: or the meaning is *his blood issued forth from his body*: or, as some say, *his skins became empty of their milk*; a hostile attack having been made upon his camels, and no milch camel remaining in his possession. (TA.) [See similar sayings voce *رَفَد*; and see Ham., p. 34.]

طَبَة, without teshdeed, [but whether *طَبَة* or *طَبَة* is meant is not said,] *A piece of skin, or hide*: thought by ISd to be perhaps from *الوَطَب*: but the word commonly known is *طَبَة*, with teshdeed, mentioned in art. *طَب*. (TA.)

وَطَبَة, occurring in a trad., accord. to one relation, and explained by En-Nadr as signifying *The kind of food called حَمِيس, made of dates and clarified butter*: but said to be erroneous: accord. to another relation, *رَطَبَة*, which is erroneous: accord. to another, *وَطَبَة* [q. v., app. the right reading]. (TA.) See *حَمِيس*.

وَطَبَاء: *A woman having large breasts*: (S, K:) as though having a *وَطَب*; (S;) i. e., carrying a *وَطَب* of milk. (TA.)

وطث

1. *وَطَثَ*, (aor. *يَطِثُ*, K,) inf. n. *وَطِثٌ*, *He struck the ground vehemently with his foot*: (S, K:) or *he (a camel) struck vehemently with his foot*: (TA:) a dial. form of *وَطَسَ*, or viciously pronounced for the latter word: (S:) or the *ث* of *وَطَثَ* is a substitute for the *س* of *وَطَسَ*; and the meaning is *he broke*: (Yaakoob:) or *وَطِثَهُ*, aor. *يَطِثُهُ*, inf. n. *وَطِثٌ*, signifies *he trod, or trampled, upon it so that he broke it*. (T.)

وطح

1. *وَطَحَهُ*, aor. *يَطِخُ*, (inf. n. *طِخَة*, TA,) *He pushed him, or thrust him, with his hands, un- gently, harshly, or violently*. (K.)

6. *تَوَاطَحَ الْقَوْمُ* *The people did evil, or mis- chief, one to another, by turns: or fought together*. (El-Umawee, S, K.) — *تَوَاطَحَتِ*

تَوَاطَحَتِ الْحَوَاضُ عَلَى الْإِبِلِ (TA,) or *تَوَاطَحَتِ الْحَوَاضُ* (K,) *The camels crowded, or pressed together, to the tank or cistern*. (K.)

وَطَحَ [so in the S] and so written by Aboo- Sahl, but in the copies of the K *وَطَحَ* (TA,) *Dung (عَرَّة) or mud that adheres to cloven hoofs, and to the claws, or talons of birds*: (S, K:) n. un. with *ة*. (TA.)

وطد

1. *وَطَدَ*, aor. *يَطِدُ*, inf. n. *وَطْدٌ* (S, L, K) and *تَوَطَّدَ* (L, K); and *وَطَدَ* (K,) inf. n. *تَوَطِّدٌ* (S, L); *He made a thing constant, firm, steady, steadfast, fast, or established*. (S, L, K.) — *وَطَدَ*, aor. *يَطِدُ*, inf. n. *وَطْدٌ* (S, L, K) and *وَطْدَة* (L, K); and *تَوَطَّدَ* (K,) inf. n. *تَوَطِّدٌ* (S, L); *He, or it, pressed upon a thing heavily; syn. ثَقَّلَ*. (S, L, K.) — *وَطَدَهُ إِلَيْهِ* *He drew and pressed him to him; hugged him*. (L, K*) — *وَطَدَ*, inf. n. *وَطْدٌ*, *He pressed a thing to another thing, and made it fast*. (AA, L.) — *وَطَدَهُ إِلَى الْأَرْضِ* *He pressed him to the ground [with his hand, or hands, or foot, or feet,] and kept him fixed upon it, preventing his moving*: (IAth, L:) *he trod upon him vehemently*: (S, L:) occurring in a trad. (L.) — *وَطَدَ لَهُ مَبْرَئَةً* *He prepared, or established, (مَبْرَدٌ) for him a station*: (L, K;) as also *وَطَدَ*. (TA.) — *وَطَدَ الْأَرْضَ* *He closed up, (K,) and trod, (TA,) the ground, in order that it might become hard*. (K, TA.) — See 5. — *وَطَدَ* *He trod; trod upon; trod under foot; trampled upon; a dial. form of وَطِنَ*. (K.) — *وَطَدْتُ عَلَى بَابِ الْغَارِ الصَّخْرَ* *I piled up the rocks at the entrance of the cave so as to stop it up with them*. (S, L.) See also 4.

2: see 1. — *وَطَدَ اللَّهُ لِلْسلْطَانِ مَلَكَةً*, as also *اِطَدَهُ*, *God established, or confirmed, to the Sultán his dominion*. (L.) — *وَطَدَهُ* *He beat it with the implement called مِطْطَة*. (A.)

4. *وَقَعَ الْجَبَلُ عَلَى بَابِ الْكَهْفِ فَأَوَطَدَهُ* *The mountain fell upon the entrance of the cavern, and stopped it up with its ruins*. Occurring in a trad. IAth says, One should only say *وَطَدَهُ*; or perhaps *وطده* is a dial. form. Another relation gives *أَوَصَدَهُ*. (L.) See also 1.

5. *أَتَطَدَ* (S, L, K,) and *وَطَدَ* (L, K,) inf. n. *وَطْدٌ* (L, K); *It became constant, firm, steady, steadfast, fast, or estab- lished*. (S*, L, K.)

8: see 5.

وَطَاةٌ q. *وَطَاةٌ*: so in the following words [of a trad.]; *اللَّهُمَّ أَشْدُدْ وَطَدَتَكَ عَلَى مُصْرٍ* [O God, make thy punishment of Mudar severe!] (K*, TA.) [See also *وَطَاةٌ*.]

وَطِيدٌ and *مَوْطُودٌ* *Rendered constant, firm, steady, steadfast, fast, or established*. (L, K.) See also *وَاطِدٌ* and *مَوْطُوبٌ* *Pressed upon heavily; syn. مُثْقَلٌ*. (L, K.)

وَطِيدَةٌ + *An established station which a man holds*. (Yaakoob, L.)

وَطَائِدٌ *The foundations, or bases, or the columns, (قَوَاعِدُ) of a building*: (S, L, K:) the columns (أَسَاطِينُ) of a mosque. (A.) — *فُلَانٌ مِنْ وَطَائِدِ الْإِسْلَامِ* [Such a person is one of the columns of el-Islám.] (A.) — *وَطَائِدٌ* *The sup- ports called أَثَافِي of a cooking-pot*: (A, K:) app. pl. of *وَطِيدَةٌ*. (TA.)

وَاطِدٌ *Constant, firm, steady, steadfast, fast, settled, or established*; as also, by transposition, *طَادٍ* [q. v. in art. *طدو*]. (S, L.) See also *وَطِيدٌ*, and *مَوْطُودٌ*, and *مَوْطُودٌ*.

مَوْطُودٌ: see *وَطِيدٌ*, and *مَوْطُودٌ*.

مِطْطَةٌ *A wooden implement with which the foundations of a building &c. are compressed, in order that they may become hard*. (A, L, K.) — *A piece of wood with which a boring-instru- ment, or drill, is held*: [i. e., a wooden socket which fits upon the top]. (S, L.)

وَاطِدٌ, *وَاطِدٌ*, and *مَوْطُودٌ*, *Established, or confirmed, might, or glory*. (A.)

مُتَوَاطِدٌ *Continuous; or constant and uninter- rupted*; (K;) as also *وَاطِدٌ* and *طَادٍ*. (TA.) — *Strong; vehement; hard*. (K, TA.)

وطر

وَطَرٌ *A want; an object of want or need*: (Zj, S, A, Msh, K:) or one which one purposes to accomplish: (Lth:) or for which one is anxious, (A, K,) or desirous: (Msh:) pl. *أَوَطَارٌ*. (S, A, Msh, K.) It has no verb. (Kh, S, Msh.) You say, *قَضَيْتُ وَطَرِي* *I accomplished, or obtained, my want, &c.* (A, Msh, K.) And *قَضَيْتُ مِنْ كَذَا وَطَرِي* *I accomplished my want of such a thing [so as to have no further need of it: see Kur, xxxiii. 37, in two places]*. (Lth.)

[&c. وطر]

See Supplement.]

وظب

1. *وَضَبَ*, (aor. *يَضِبُ*, K,) inf. n. *وَضَبٌ*, (and *وَضَبٌ*, Msh,) *He continued, to do a thing; persevered in it*: (Lth, Lh, S, K:) or, (as also *وَضَبَهُ*, aor. and inf. n. as above, TA,) i. q. *وَاطَبَ*, [which is the more common,] inf. n. *مَوْاطَبَةٌ*, *he kept, attended, or applied himself, constantly, perseveringly, or assiduously, to a*

thing; he was, or became, intent upon it; (AZ, Lh, S, K;) **وَظَب** is said to be sometimes trans. without a preposition, like **لَا زَمَرَ**; but Es-Sa'ad denies this. (TA.) — **وُظِبَتِ الرَّوْضَةُ** The meadow was incessantly pastured on, [so that it became destitute of herbage]. (TA.) See the pass. part. n. — **فُلَانٌ يُوْظَبُ عَلَيْهِ**, and **يُؤَظَبُ عَلَيْهِ**, [Such a one is deprived of his property (his camels &c.) by successive misfortunes]. (TA, [but for **يُوْظَبُ** is there written **يُظَبُ**].) See the pass. part. n. = **وُظِبَ**, inf. n. **وُظِبَ**, He trod; trod upon; trod under foot; trampled upon. (K, TA.)

3: see 1. — **وَظَبَهُ عَلَى خِدْمَةِ فُلَانٍ** He incited him, or urged him, to keep to, or continue in, the service of such a one. (TA, from a trad.)

وُظْبَةُ The vulva (حَبَاءُ, L, or جَهَاز, K,) of a solid-hoofed animal. (L, K.)

وَظَبَ عَلَيْهِ, and **مُؤَظَبَ عَلَيْهِ**, Keeping, attending, or applying himself, constantly, perseveringly, or assiduously, to such a thing; intent upon it. (Lh.)

مِظْبٌ i. q. **ظُرُرٌ** (K,) which is a kind of stone. (TA.)

رَجُلٌ مَوْظُوبٌ A man deprived of his property (مال [app. meaning his camels &c.]) by successive misfortunes. (S, K.) — **أَرْضٌ مَوْظُوبَةٌ** A land that has been pastured on by turns, so that there remains in it no herbage, or pasture. (S, K.) In like manner, **رَوْضَةٌ مَوْظُوبَةٌ**: or a meadow that has been incessantly pastured on. And **وَادٌ مَوْظُوبٌ** A valley of which the herbage has been eaten by cattle &c., so that it has become barren, or bare. (TA.)

وَظَبَ: see **مُؤَظَبَ**.

&c. وظف

See Supplement.]

وعب

1. **وَعِبَ**, aor. **يَعِبُ**, (inf. n. **وَعِبَ**, Msb;) and **وَعِبَ**, (inf. n. **يَعِبَابُ**; Msb;) and **وَعِبَ**; (and **وَعِبَ**; TA, voce **تَعَبَ**;) He took it altogether; took the whole of it. (K, Msb.) See 4.

4: see 1. — **وَعِبَ** (TA) and **وَعِبَ** (S, TA) He extirpated it; eradicated it. (S, TA.) — **وَعِبَ** and **وَعِبَ** He went to, or attained, the utmost limit in anything. (TA.) — **وَعِبَ** He extirpated the trunk of a palm-tree. (K.) But this is a mistake: the right reading is **وَعِبَ** He made the mutilation (of a nose, ear, hand, or lip) to be radical, or total. (TA.) See **مُوعِبٌ**. — **وَعِبَ** He cut off the whole of his nose. (S, TA.) — **وَعِبَ** He cut off the whole of his tongue. (TA.) — **وَعِبَ** **مُؤَرَّةٌ**

فَأَوْعَبَهَا He swallowed a banana-fruit, and left nothing of it. (Lh.) — **وَعِبَ الشَّيْءُ فِي الشَّيْءِ**, **وَعِبَ** (K,) and **وَعِبَ** (Az,) He put, inserted, or introduced, the whole of the thing into the [other] thing. (K, Az, Msb.) — **وَعِبَ فِي مَالِهِ** He lent, or paid in advance, of his property, syn. **أَسْلَفَ**: (IM:) or he was prodigal of his property; syn. **أَسْرَفَ**: (IKtt:) or, as some say, he expended his property in every way. (TA.) — **وَعِبَ الْقَوْمُ** The people collected themselves together; congregated: (S, TA:) they came all together. (TA.) — **وَعِبَ** He collected; gathered together; congregated. (K.) — **وَعِبَ بَنُو فُلَانٍ** [The sons of such a one came all together, emigrating, so that there remained not in their country one of them]. (ISk, S.) — **وَعِبَ بَنُو فُلَانٍ لِبَنِي فُلَانٍ** The sons of such a one collected together a company for the sons of such a one. (Lh.) — **وَعِبَ الْقَوْمُ** The people went forth all together on a military expedition. (TA.) — **وَعِبُوا النَّفَرَ** They [collected together the men, and] went forth all together on a military expedition. (TA, from a trad.)

5: see 1.

10: see 1. — **وَعِبَ الشَّيْءُ** It (a place, or a vessel,) was large enough to contain the thing; it held the thing, or received it into its capacity. (TA.) — **النِّعْمَةُ الْوَاحِدَةُ تَسْتَوْعِبُ جَمِيعَ عَمَلٍ** One favour [of God] will be equivalent to all the works of a man on the day of resurrection. A trad. (TA.) — **وَعِبَ** [generally signifies He, or it, took, took in or comprised or comprehended or included, or took up or occupied, altogether, wholly, or universally; or took in the gross; engrossed: like **أَسْتَعْرَقَ**]. See 1: and 4, in two places. — **وَإِذَا اسْتَوْعِبَ جَدْعُهُ** **الدَّيَّةُ**, said in a trad. respecting the nose, If the mutilation thereof be total, so that nothing be left of it, the [whole] price of blood [shall be paid]: (S:) or, accord. to another relation, **وَعِبَ كُلُّهُ** [If] the whole of it be cut off. (TA.)

وَعِبٌ A wide road. (K.) You say, **طَرِيقٌ وَعِبٌ** and the pl. is **وَعَابٌ**. (TA.) — **وَعَابٌ** Wide places in a land. (K.) Correctly, it is pl. of **وَعِبَ**; but in the Mojam [el-Buldán] it is made a proper name of certain places. (TA.)

وَعِيبٌ An ample house, or tent. (K.) An ample vessel, that takes in the whole of what is put into it. (TA.) — **جَاءَ الْفَرَسُ بِرُكْحُضٍ وَعِيبٍ** The horse came at his utmost rate. (S, K.) — **وَعِيبٌ** Pudendum mulieris amplum. (TA.)

هَذَا أَوْعَبُ لَكُنَا This is most proper, or fit, for the full giving, or receiving, or the like, of such a thing: syn. **أَحْرَى لِاسْتِيفَانِهِ**. (K.) This is taken from the following words of a trad. — **نَوْمَةٌ**

بَعْدَ الْجَمَاعِ أَوْعَبُ لِلْمَاءِ A sleep after coitus is most proper for the complete evacuation of the semen remaining in the penis. (TA.)

مُوعِبٌ, (also written **مُوعِبٌ**, TA,) A mutilation of the nose, ear, hand, or lip, by which it is extirpated. One says, in reviling, **جَدَعَهُ** May God mutilate him by an utter mutilation of the nose, &c. (S.)

جَاؤُوا مُوعِبِينَ They came having collected together all that they could: (S, K:) they came all together, not one of them remaining behind. (Msb.)

وعث

1. **وَعَثَ**, aor. **عَ**, (inf. n. **وَعَثَ**, TA,) and **وَعَثَ**, aor. **عَ**, (inf. n. **وَعُوثَةٌ** and **وَعَانَةٌ**, TA,) It (a road) was difficult to travel, (K,) and arduous to ascend. (TA.) — **وَعَثَ**, aor. **عَ**, inf. n. **وَعَثَ**; and **وَعَثَ**, aor. **عَ**, inf. n. **وَعُوثَةٌ**; It (a road) was soft, and like what is termed **وَعَثٌ**. (ISd.) — **وَعَثَ** It (dust) was fine, and it (land) was soft, and loose, so that the feet of beasts of carriage sank in it. (TA.) — **وَعَثَتْ يَدُهُ** His hand broke. (K.)

2. **وَعَثَ**, inf. n. **تَوَعَيْتُ**, He withheld, or restrained, and turned, or diverted, [another from a thing]. (K.) — **وَعَثَهُ عَنْ كَذَا** He turned him, or diverted him, from such a thing; as also **وَعَثَهُ**. (Az.)

4. **وَعَثَ** He came upon a tract such as is called **وَعَثٌ**: (S, K:) he came upon an even and soft tract: (A:) he walked along a tract such as is called **وَعَثٌ**. (Msb.) — **وَعَثَ فِي مَالِهِ** He was prodigal of his wealth, (ISk, S, K.) = **وَعَثَ**, inf. n. **إِيعَاثٌ**, He confounded, or confused. (TA.)

وَعَثٌ A place that is even and soft, (S, K,) such as is termed **دَهَسٌ**, (K,) or **دَهَسٌ**, (S,) in which the feet sink, (S, K,) and upon which it is troublesome to walk: (S:) or sand in which the feet of camels, &c., sink: (ISd:) and [in like manner] **وَعَثٌ** signifies that in which the hoofs of horses and the like, and the feet of camels, sink, consisting of fine sand, and what is termed **دَهَاسٌ**, of small pebbles: (Az, from Khálid Ibn-Kulthoom:) or **وَعَثٌ** signifies whatever is soft and even: (As:) or sand that is not much in quantity: or a soft place: pl. **وَعُوثٌ** and **وَعُوثٌ**: and [in like manner] **وَعَثٌ** an extended and gibbous tract of sand, which is soft, and in which the feet sink. (TA.) — Also **وَعَثٌ** and **وَعَثٌ** A difficult road. (K.) — **وَعَثَ** and **وَعَثَ** He walks along a tract such as is called **دَهَاسٌ**, (and along tracts of that kind,) in which walking is laborious.

(TA.) — وَعَثَ † A bone broken, (S, K,) and chipped, or notched. (S.) — وَعَثَ Leanness: (K:) soft leanness. (TA.) — وَعَثَ A corrupt and confused state of an affair: pl. وُعُوثُ. (L.) — وَعَثَ † Anything inconvenient, troublesome, difficult, or toilsome. (Msb.) — اِمْرَأَةٌ وَعْثَةٌ A woman who is fat, (K,) or fleshy; (S;) as though the fingers would sink into her, by reason of her softness and fleshiness. (TA.) — اِمْرَأَةٌ وَعْثَةٌ اِمْرَأَةٌ † A woman having soft buttocks. (ISd.) Ru-beh says,

• تَجِيئُهَا اَعْجَازُهَا الْاَوَاعِثُ •

[Her soft buttocks make her to bend]. Here اِوَاعِثُ may be pl. of وَعَثَ, contr. to analogy; or it may be pl. of اَوْعَثَ, which may be pl. of وَعَثَ. (ISd.) † وَعْثًا also signifies the same as وَعَثَ. (ISd.) — [For the prov.]

• عَلَى مَا خَبِلَتْ وَعْثُ الْقَصِيرِ •

(TA.) [see 2, in art. خَبِلَ.]

وَعْثَ: see وَعَثَ.

وُعُوثٌ Adversity; difficulty; distress; affliction; evil. (TA.) — See وَعَثَ.

وَعْثًا † Inconvenience, trouble, difficulty, or toil, (S, K,) of travel: (S:) or severity of trouble, difficulty, or toil, thereof. (A'Obeid.) — Also the like with respect to crimes, sins, or the like: you say, رَكِبَ الْوَعْثَا meaning † He committed a crime, sin, fault, or act of disobedience. (A'Obeid.) — See وَعَثَ.

مَوْعُوثٌ A man deficient in rank or quality, nobility, or eminence, reputation or note or consideration, or what is termed حَسَبٌ. (S, K.)

مَوْعْثَ: see وَعَثَ.

وعد

1. وَعَدَ, aor. يَعِدُ, inf. n. وَعِدٌ, (S, L, Msb, K,) [in which the ة is a substitute for the elided و,] or the latter is a quasi-inf. n., (L,) and مَوْعِدٌ and مَوْعِدَةٌ, (L, Msb, K,) or the last is a quasi-inf. n., (L,) and مَوْعُودٌ and مَوْعُودَةٌ, (L, K,) the last two being instances of inf. ns. of the measures مَفْعُولٌ and مَفْعُولَةٌ, (L,) He promised. (TA.) It is trans. immediately, and by means of the prep. ب; (L, Msb, K,) but some say that the ب is redundant in this case; and most of the lexicologists disallow it with this form of the verb, allowing it only with اَوْعَدَ. (TA.) It is also used with reference to good and evil: (S, L, Msb, K:) you say وَعَدَهُ خَيْرًا [He promised him good]: and وَعَدَهُ شَرًّا [He threatened him with evil]: (Fr, Fg, S, L, Msb, K, &c.) and, [accord. to some,] وَعَدَهُ بِخَيْرٍ

and بِشَرٍّ. (IKoot, Msb.) When neither good nor evil is mentioned, if you mean the former, you say وَعَدَ [He promised good]: and if you mean the latter, † اَوْعَدَ, (Fr, T, S, L, Msb, K,) inf. n. اِيْعَادُ, with which وَعِدٌ is syn., (S, L, Msb, K,) being one irregular inf. n., [or quasi-inf. n.,] (Msb,) [He threatened,] or threatened with, evil; and † اَوْعَدَهُ [He threatened him, menaced him, or threatened him with evil]; (Msb;) as also † تَوْعَدُهُ, (L, Msb,) inf. n. تَوْعِدٌ; (S, L, K;) and † اَتَعَدَهُ. (L.) You also say اَوْعَدَ خَيْرًا [He promised good]; (IAqr, T, ISd, Msb, K;) but this is extr.: (L:) and اَوْعَدَ بِشَرٍّ [He threatened, or threatened with, evil]: (S, L, Msb, K:) when ب is introduced after this form of the verb, it relates only to evil: (Fg, Msb:) but you also say شَرًّا اَوْعَدَهُ. (Msb.) — Failure of performance, with respect to a promise, the Arabs regard as a lie; but with regard to a threat, as generosity. A poet says,

• وَإِنِّي وَإِنْ اَوْعَدْتُهُ اَوْ وَعَدْتُهُ •

• لَمْخَلْفُ اِيْعَادِي وَمَنْجَزُ مَوْعِدِي •

[And verily I, if I threaten him or promise him, fail to perform my threat, but fulfil my promise]. (Msb.) Nay, they do not apply the term خَلْفٌ to the failure of performing a threat. (TA.) — اَيُّومُنَا يَعِدُ بَرْدٌ † Our day promises cold. (L.) — وَعَدَتِ الْاَرْضُ † The land promised good produce. (A.) — وَاَعَدَهُ قَوْعَدَهُ: see 3.

3. وَاَعَدَهُ, inf. n. مَوْاعِدَةٌ, He promised him, the latter doing the same to him. (Aboo-Mo'adh, L.) — وَاَعَدَهُ قَوْعَدَهُ He vied with him in promising, and surpassed him therein, by promising more. (L, K.) — وَاَعَدَهُ الْوَقْتُ, and الْمَوْضِعُ, [He appointed with him the time, and the place]. (L, K.) اَوْعَدَنِي مَوْعِدًا is a vulgar mistake. (Aboo-Bekr, L.)

4: see 1 throughout. — اَوْعَدَ, (A, L,) inf. n. اِيْعَادُ, (L,) in the sense of which وَعِدٌ is also used [as a quasi-inf. n.], (S, A, L, K,) † He (a stallion-camel) brayed, (هدر, S, A, &c.) on his being about to attack and fight with other camels. (S, A, L.)

5: see 1.

6. اَتَعَدُوا and تَوَاعَدُوا signify the same, [They promised one another]: (K*, TA:) or the former relates to good, (S, Msb, K,) signifying they promised one another something good: (S, Msb,) and the latter, to evil, (S, L, K,) signifying they threatened one another: (L:) and this distinction is commonly admitted and observed. (TA.) — تَوَاعَدْنَا الْمَوْضِعَ, [and الْوَقْتَ], We appointed mutually the place, and the time]. (Msb.)

8. اَتَعَدَ, (A,) [aor. يَتَعَدُ,] inf. n. اِيْتَعَادُ, (S, L,

K,) He accepted a promise: (S, A, L, K:) originally اَوْتَعَدَ; the و being changed into ت and then incorporated [into the augmentative ت]: some persons say اَتَعَدَ, aor. يَاتَعَدُ, (inf. n. اِيْتَعَادُ, TA) and pronounce the act. part. n. مَوْتَعِدٌ, with ة; (S, L, K;) like as they say يَاتَسِرُ: (S, L:) but [if they do not change the و into ت] they should say اِيْتَعَدَ, and يَاتَعَدُ, and مَوْتَعِدٌ, without ة. (IB, L.) — Also, He confided in the promise of another. (L.) — See also 1: — and 6.

عِدَّةٌ and وَعْدٌ (in which latter the ة is a substitute for the [elided] و, S, L) and مَوْعِدٌ and مَوْعِدَةٌ and مَوْعُودٌ (A) and مَوْعُودَةٌ: (L:) see 1: A promising; a promise; (A, L;) meaning, of something good: (S, L, &c.): pl. of the first, مَوْعُودٌ; (IJ, L;) or this has no pl.: (T, S, L, Msb:) and of the second, عِدَاتٌ: (T, S, L, Msb:) (and of the † third, مَوَاعِدُ: and of † مَوَاعِدُ, مَوْعِدٌ. (L.) When عِدَّةٌ is used as a prefixed n., [in a case of wasl,] the ة is elided, (Fr, S, L,) and ي is substituted for it: (Fr, L:) a poet says,

• وَأَخْلَفُوكَ عِدِّي الْأَمْرِ اللَّيْلِ وَعَدُوا •

[And they have broken to thee the promise of the thing which they promised]. (Fr, S, L.) — الْعِدَّةُ عَطِيَّةٌ † [A promise is equivalent to a gift]: i. e., it is base to break it as it is to take back a gift. A proverb. (TA.) — وَعَدَهُ عِدَّةٌ الثَّرْيَا † [He promised him as the moon promises the Pleiades]: for the moon and the Pleiades are in conjunction once in every month. Another proverb. (TA.) [Perhaps we may also read عِدَّةُ الثَّرْيَا الْقَمَرُ: see مَدَاد, in art. عد.] — اِخْلَافُ الْوَعْدِ مِنْ اَخْلَاقِ الْوَعْدِ [The breaking of a promise is one of the natural habits of the mean and base]. A saying of the Arabs. (MF.) — وَعَدٌ also signifies The fulfilment of a promise. Ex. مَتَى هَذَا الْوَعْدُ, in the Kur, [x. 49, &c.] means, When shall be the fulfilment of this promise? (L.) — Also, a thing promised. (TK, art. نَجَزَ.)

عِدَّةٌ: see وَعَدَ, and 1.

عِدِّي Of, or relating or belonging to, a promise: rel. n. of عِدَّةٌ, like زِنَى زَنِىٌّ, formed without restoring the و like as it is restored in [the rel. n. of] شَيْءٌ شَيْئِي: [see art. شَيْءٌ] but Fr says زِنَوِيٌّ and عِدَوِيٌّ, like شَيْئِي. (S, L.)

وَعِيدٌ: see 1: A threatening; a threat: (S, L, K:) also written وَعِيدٌ. (TA.) See also 4.

الْوَعِيدَةُ *A certain sect of the خوارج, who are extravagant in threatening; asserting that transgressors [who have been true believers] shall remain in hell for ever.* (TA.)

وَأَعَدَّ: *A horse that promises run after run.* (L, K.) — *A beast that promises to be productive of good, and fortunate.* (L.) † See an ex. in a verse cited voce مَضَدَّق. — *A tree, or herbage, promising good produce.* (A.) — *A cloud, which, as it were, promises rain.* (L, K.) — *A day which promises heat; (L;) as also a year: (TA:) or of which the commencement promises heat; or cold.* (S, L, K.) — *أَرْضٌ وَأَعَدَّةٌ* *Land of which the herbage is hoped to prove good and productive, (As, S, A, L, K,) by reason of its first appearance.* (As, L.)

مَوْعِدٌ signifies *A covenant, or compact.* So, accord. to Mujāhid, in ch. xx. vv. 89 and 90, of the Kur-ān. (L.) — *مَوْعِدٌ* and *مَوْعِدَةٌ*: see 1, and وَعَدٌ. — See also مِيعَادٌ.

مِيعَادٌ (S, A, L, Mgh, K) and مَوْعِدٌ (S, A, L, Mgh) *A time, and a place, of promise: (S, A, L, Mgh, K:) [and, of appointment; an appointed time, and place]. — مِيعَادٌ A mutual promising, or promise.* (S, K.)

الْيَوْمُ — وَعَدٌ and مَوْعِدَةٌ: see 1, and مَوْعِدٌ. الموعود [The promised day; meaning] the day of resurrection. (TA.) — مَعْبُودٌ وَمَشْهُودٌ وَمَوْعِدٌ: Past and present and future: the tenses of a verb. (Kh, in L, art. عهد.) — مَوْعِدٌ is one of the inf. ns. which have pls. governing as verbs; its pl. being مَوَاعِدٌ.

Ex. مَوَاعِدَ عَرْقُوبٍ أَخَاهُ بِثَرْبٍ

[As 'Orkoob's promissings of his brother in Yethrib.] (IJ, ISd.) See عَرْقُوبٌ.

وعر

1. وَعَرَّ (S, A, Mgh, K) aor. يُوْعَرُّ (TA;) and وَعَرَ (Mgh, K;) and وَعَرَ (Lh, A, K) aor. يُوْعَرُّ (K, TA) and يَعْرِ (Lh, TA;) inf. n. وَعْرَةٌ (S, Mgh, K) and وَعَارَةٌ (Mgh, K) of the first (Mgh, TA) and second; (TA;) and وَعَرَّ (Mgh, K) of the first (TA) and second; (Mgh, TA;) and وَعُرَّ (K) of the second only; (TA;) and وَعَرَّ (K) of the third; (TA;) *It (a place, A, K, and a mountain, S, Mgh,) was, or became, rugged; (A, K;) as also † تَوَعَّرَ (S, * A, K:) or difficult.* (Mgh.) — [Hence,] † تَوَعَّرَ *It (an affair), and he, (a man,) was, or became difficult, or hard.* (K, *TA.) You say, سَأَلْنَا فَلَانًا حَاجَةً, فَتَوَعَّرَ عَلَيْنَا; *We asked of such a one a thing wanted, and he was hard, or difficult, to us.* (Sgh, TA.) — [Hence also,] وَعَرَّ inf. n. وَعَارَةٌ and وَعُورَةٌ, † *It (a thing) was, or became, little, or scanty.* (K, TA.)

2. وَعَرَّ, inf. n. تَوَعَّرَ, *He made it (a place, K, and a mountain, S,) rugged: (S, * K:) [or difficult.]*

4. اَوَعَرَ بِهِ الطَّرِيقَ *The road became rugged to him: or brought him to a rugged land.* (K, *TA.) — اَوَعَرَ *He came, or lighted, upon a rugged place.* (A, K.) — See also 10. — † *His (a man's) property became little, or scanty.* (K, *TA.) The man is thus likened to a rugged place without plants or herbage. (TA.) — اَوَعَرَهُ † *He made it (a thing, A, K,) little, or scanty.* (S, A, K.)

5: see 1, in two places.

10. اسْتَوَعَرَهُ *He found it, (S, Mgh,) or deemed it, (K,) namely a place, (Mgh,) or a road, (A, K,) or a thing, (S, Sgh,) rugged, (S, * K,) or difficult; (Mgh;) as also † اَوَعَرَهُ.* (Sgh, K.)

وَعَرَّ *Rugged; contr. of سَهْلٌ: (A, K:) or difficult: (Mgh:) applied to a place, (TA,) and a road, (A,) and a mountain: (S, Mgh:) as also † وَعَرَّ (A, K, or, accord. to As, this latter is not allowable, (S,) and F's assertion, that this which is said in the S is nothing, being a negation of a negation without evidence, is a thing unheard of, MF,) and وَاعَرَ and وَعِيرَ and † اَوَعَرَ: (K:) and plain with ruggedness: and a mountain rugged, and difficult of ascent: and a place inspiring fear, and desolate: (TA:) pl. اَوَعَرٌ, (K,) a pl. [of pauc.] of وَعَرَّ, (TA,) and اَوَعُورٌ, (A, K,) a pl. of mult. [of the same], (TA,) and اَوَعُورَةٌ, (A,) [of the same,] and اَوَعَارٌ, (A, K,) a pl. [of pauc.] of وَعَرَّ and وَعِيرَ. (TA.) — Applied to a place where a thing is sought, (مَطْلَبٌ, S, and Mgh) + *Difficult [of access].* (Mgh.) — Also, applied to a thing, † *Little, or scanty.* (A, TA.) And you say, فَلَانٌ وَعَرَّ الْمَعْرُوفِ, meaning, † *Such a one has little goodness, beneficence, or kindness.* (S, A, K.) — It is also an imitative sequent to قَلِيلٌ; (S, K;) [but in this case it is only a corroborative;] and to وَتَحُّ: (S:) and so is † وَعَرَّ to مَعَرَّ, in the phrase شَعْرٌ مَعَرَّ وَعَرَّ (K,) meaning, † *Little, scanty, hair.* (TA.)*

وَعَرَّ: see وَعَرَّ, in two places.

وَعِيرَ: }
وَأَعَرَ: } see وَعَرَّ.
اَوَعَرَ: }

وعز

1. وَعَزَّ: see 4.

2: see 4.

4. اَوَعَزَّ اِلَيْهِ فِي كَذَا (S, K,) or بَكَذَا (Mgh,) inf. n. اِبْعَازٌ (Mgh, TA,) *He commanded, or*

dered, or enjoined, him, respecting such a thing, syn. تَقَدَّمَ (S, Mgh, K,) and أَمَرَ (Mgh, K,) *that he should do [it] or not do [it]; (K;) as also † اَوَعَزَّ اِلَيْهِ (S, K, *) inf. n. تَوَعَّرَ (S;) and (sometimes, S) اَوَعَزَّ اِلَيْهِ (S, K, *) inf. n. وَعَزَّ (S;) which are also explained by قَدَّمَ [signifying the same as تَقَدَّمَ and أَمَرَ]: or the first and second are correct, accord. to ISk, but the last (وَعَزَّ) is not allowable, accord. to him, nor is it, as related by AHát, accord. to As. (TA.)*

[وعس]

See Supplement.]

وعظ

1. وَعَظَهُ (S, Mgh, K, &c.) aor. يَعْظُ (Mgh, K,) inf. n. وَعَظٌ and عِظَةٌ (S, Mgh, K,) in which the ة is a substitute for the elided و, (TA,) and عِظَةٌ (TA,) and مَوْعِظَةٌ (K,) in which the ة is not to denote the fem. gender, because this is not real, (TA,) or this last is a simple subst., (Mgh,) *He exhorted him, admonished him, or warned him; he put him in fear: (IF:) he exhorted him to obedience; commanded him to obey: (Mgh:) he gave him good advice, or counsel; and reminded him of the results of affairs: (S:) he reminded him by informing him of that which should make the heart tender: (Kh:) he reminded him of that which should soften his heart, by the mention of reward and punishment.* (K.) It is said in the Kur, [xxxiv. 45,] إِنَّمَا أَعْظَمْتُ بِوَأَحِدَةٍ *I only exhort you, or command you, to do one thing.* (Mgh.) And you say, وَعَظَ بَغِيرِهِ *[He was exhorted, admonished, or warned, by the example of another: see 8].* (S.) [And وَعَظَ, alone, *He preached a sermon or sermons.*]

8. اِنْعَظْ *[He became exhorted, admonished, warned, or put in fear:] he obeyed, or conformed to, [an exhortation to obedience, or] a command, and restrained himself: (Mgh:) he accepted good advice, and the being reminded of the results of affairs: (S:) he became reminded of that which should soften his heart, by the mention of reward and punishment.* (K.) It is said, السَّعِيدُ مَنْ وَعَظَ بَغِيرِهِ وَالشَّقِيُّ مَنْ اِنْعَظَ بِهِ غَيْرُهُ *[The happy is he who is exhorted, or admonished, or warned, by the example of another, and the unhappy is he by the example of whom another becomes exhorted, or admonished, or warned].* (S, L.)

عِظَةٌ: see 1. — [As a simple subst.,] it has for its pl. عِظَاتٌ: and is syn. with مَوْعِظَةٌ: (TA:) [the pl. of the latter is مَوَاعِظُ.] It is said in trad., لَا جَعَلَنَّاكَ عِظَةً *I will assuredly make thee a warning, or an example, to others.* (TA.) And in the Kur, [ii. 276,] فَمَنْ جَاءَهُ *[But he to whom cometh an*

exhortation, or an admonition, or warning, from his Lord]. (TA.) And **وَعَظَ بِالْمَوْعِظَةِ** [The slaying by way of warning], mentioned in a trad., is when the innocent is slain in order that he who gives reason for suspicion may become warned. (TA.)

وَعَظَ: see **وَعَظَ**.

وَعَظَ [One who exhorts, admonishes, warns, or puts in fear:] one who exhorts to obedience; who commands to obey: (Msb.) one who gives good advice, or counsel; [who reminds of the results of affairs; &c.: and a preacher of a sermon or sermons: see 1:] and in like manner **وَعَظَ** [one who exhorts, &c., much, or frequently]: (TA.) pl. of the former **وَعَظَ**. (Msb, TA.)

مَوْعِظَةٌ: see 1: — and **عِظَةٌ**, in three places.

[&c. وعظ]

See Supplement.]

وَعَبَ

1. **وَعَبَ**, aor. **يُوعِبُ**, inf. n. **وَعُوبَةٌ** (and **وَعَابَةٌ**, IM and others), *He (a camel) was, or became, large, big, or bulky.* (S, K.)

وَعَبَ *What is of a mean sort, of the utensils and furniture of a house, or tent:* (S, K:) pl. **وَعَابٌ** and **أَوْعَابٌ**: (K:) the former, of pauc.; the latter, of mult. (TA.) The **أَوْعَابُ** of a house, or tent, are the wooden bowl and the stone cooking-pot and the like: (S:) [as also **أَوْقَابُ**]. — *A sack, such as is called غُرَارَةٌ*: (K:) but this is included among the meaner sort of the utensils of a house, or tent; and is therefore not particularly mentioned by any of the lexicographers except T. (TA.) — **وَعَبَ** (As, S, K) and **وَعِبَ** (Th, K) *Stupid; foolish; of little sense:* (S, K:) i. q. **لَعِبَ**, a weak, stupid, man: (TA, voce (L)): pl. as above. (K, TA.) See also **وَقِبَ**. — **وَعَبَ** *Weak in body:* (as also **وَقِبَ**: TA:) pl. as above. (K.) — **وَعَبَ** *Base; mean; vile:* (as also **وَعَدَ**: TA:) pl. as above. (K.) — **وَعَبَ** *A large, big, or bulky, camel:* (S, K:) pl. as above: fem. with **ة**. (K.)

وَعَدَ

1. **وَعَدَ**, aor. **يُوعِدُ**, (S, K, &c.) inf. n. **وَعَادَةٌ** (L, Msb, K,) *He was, or became, a low, or ignoble, mean, or sordid, and weak person, (S, Msb,) who served for the food of his belly:* (S, L, Msb:) or light, (L,) stupid, and weak (L, K) in intellect, (L,) low, or ignoble, and mean, or sordid; (L, K;) or weak in body: (L, K:) or light in intellect: or weak as is a slave. (Msb.) — **وَعَدَ** **الْقَوْمَ**, aor. **يُوعِدُ**, (S, L,) inf. n. **وَعْدٌ**, (L,) *He served the people; acted as a servant to them.* (S, L.)

3. **وَعَدَ**, (L,) inf. n. **مَوْاعِدَةٌ**, (S, L, K,) *He (a man) did like as he (another man) did:* (L, K:) accord. to some, specially in pace, or in going, or marching; (L:) *he went like him; or kept pace with him:* (S*, L:) and *he ran with him; or vied with him in running:* (K:) you say **وَعَدَتِ النَّاقَةُ الْآخَرَى** *the she-camel went like, or kept pace with, the other:* (L:) and sometimes the term **مَوْاعِدَةٌ** is used in relation to a single she-camel, because one of her fore legs, and her hind legs, moves with (**تَوَاعِدُ**) the other. (As, S, L, K.)

وَعَدَ *A low, or ignoble, mean, or sordid, and weak person, (S, A, Msb:) who serves for the food of his belly:* (S, A, L, Msb:) or light, (L,) stupid, weak (L, K) in intellect, (L,) low, or ignoble, and mean, or sordid: (L, K:) or weak in body: (L, K:) or light in intellect: (Msb:) or weak; as is a slave: (Ummi-El-Heythem, Msb:) or who eats and carries away. (Expos. of the Lameeyeh of Et-Tughrice.) — *A servant of a people.* (L, K.) — *A slave.* (L, K.) — *A boy.* (L, K.) — Pl. **أَوْعَادٌ** (A, L, Msb, K) and **وَعْدَانٌ** and **وَعْدَانٌ**. (L, K.) — *A certain arrow, (S, A, L, K,) of those used in the game called الميسر, (S, L,) to which no portion, or share, pertains.* (S, A, L, K.) Accord. to the A, this is the original signification. (TA.) — *The fruit of the بَادِجَانُ*. (L, K.) — *A certain game (K) of the Arabs, in which one player does like as the other does.* (TA.) — See also 3.

وَعَرَّ

1. **وَعَرَّ** **الشَّمْسَ** *The sun fell vehemently upon him.* (A.) — **وَعَرَّتِ الْهَاجِرَةُ**, (K,) aor. **يَعْرُ**, (K,* TA,) inf. n. **وَعَرٌّ**, (TA,) *The summer-midday was, or became, intensely, or vehemently, hot.* (K,* TA.) = [Hence, (see **وَعَرَّ**)] **وَعَرَّ صَدْرُهُ**, (S, Msb, K,) aor. **يُوعِرُّ** (S, Msb,* K,*), and **يَعْرِ**, with kesr to the first letter, (Fr, K,) [an irreg. form,] like **يَبْجُلُ**; (TA;) and **وَعَرَّ**, aor. **يَعْرُ**; (K, TA;) but **يُوعِرُّ** is more common than **يَعْرُ**; (Az, TA;) inf. n. **وَعَرٌّ**, (S, Msb, K,) of the former, (S, Msb,) and **وَعَرٌّ**, (K,) [of the latter,] or **وَعَرٌّ** is a simple subst., and the inf. n. is **وَعَرٌّ**; (S,* Msb, [but perhaps this is said because only the former of the two verbs is mentioned in the S and Msb];) *His bosom was, or became, affected with rancour, malevolence, malice, or spite, and enmity; and burned with wrath, or rage;* (S, A, Msb, K;) *against such a one:* (S, A:*) or *became filled with wrath, or rage, (Msb, TA,) and rancour, malevolence, malice, or spite:* (TA:) or *burned by reason of intense, or violent, wrath, or rage:* (TA:) and **تَوَعَّرَ** *he (a man, TA,) burned, and was, or became, hot, with wrath, or rage.* (K, TA.) You say also, **وَعَرَّ عَلَى فُلَانٍ**, aor. **يَعْرِ**, [see above,

Such a one became affected with rancour, &c.; or burned with wrath, or rage; against me]. (Fr, TA.)

2: see 4, in two places.

4. **أَوْعَرُوا** *They entered upon the summer-midday when the heat was intense, or vehement.* (K, TA.) = **أَوْعَرِ الْهَاءَ** *He heated the water, (K, TA,) by putting into it heated stones:* (TA:) or i. q. **أَحْرَقَهُ**: (TA:) — *He made the water to boil.* (S, K.) Sometimes, a live pig has its hair scalded off in it, and is then slaughtered: (S, K:) or, accord. to some lexicons, is then roasted. (TA.) This is done by certain Christians. (S, K.) You say **أَوْعَرِ النَّصَارَى الْخِنْزِيرَ** *The Christians boiled some water, and scalded off the hair of a live pig in it, and then slaughtered it.* (A.) — **أَوْعَرِ اللَّبَنَ**, *He made the milk what is termed وَغِيرٌ and وَغِيرَةٌ; as also, وَغَرَهُ, (S, K,) inf. n. **تَوَعِيرٌ**. (S.) = **أَوْعَرَهُ** *He made him to be affected with rancour, malevolence, malice, or spite, and enmity, and to burn with wrath; or rage:* (K:) or *he made him to be affected with wrath, or rage:* (A:) [in like maner,] **وَعَرَهُ** **عَلَيْهِ**, (TK,) inf. n. **تَوَعِيرٌ**, (K,) *he incited him to rancour, malevolence, malice, or spite, against him.* (K,* TK.) You say also, **أَوْعَرْتُ صَدْرَهُ عَلَى فُلَانٍ** *I made his bosom hot with wrath, or rage, against such a one.* (S.)*

5: see 1.

وَعَرَّ *Rancour, malevolence, malice, or spite, and enmity; and a burning with wrath, or rage;* (S, A, K;) as also **وَعَرَّ**; (A, K;) or the latter is an inf. n., (S, TA,) but the former is a simple subst.: (TA:) or the state of being filled with wrath, or rage: (Msb:) from **وَعَرَّ**, explained below. (S.) You say, **فِي صَدْرِهِ عَلَى وَعَرَّ** *In his bosom is rancour, &c., against me.* (S.) And **فِي صَدْرِهِ دَهَبَ وَعَرَّ صَدْرِهِ** *The rancour, &c., of his bosom departed.* And **الْبِدْيَةُ تَذْهَبُ وَعَرَّ الصَّدْرُ** *The gift dispelleth the rancour, malevolence, malice, or spite, and the heat, of the bosom.* (TA.)

وَعَرَّ: see **وَعَرَّ**.

وَعَرَّةٌ, (S, K,) and **وَعَرَّةٌ حَرَّةٌ**, (Msb,) *Intenseness, or vehemence, of heat:* (Msb, K:) or *of the burning thereof,* (S, TA,) *when the sun is in the meridian.* (TA.) You say, **نَزَلْنَا فِي وَعَرَّةِ الْقَيْظِ** *We alighted during the intense midday heat at such a water.* (TA.)

وَعِيرٌ *Milk into which heated stones are thrown, and which is then drunk:* (K:) or (so accord. to the TA; but in the K, and) *milk boiled and cooked:* (K:) or *milk made hot with heated stones; as also وَغِيرَةٌ*: (S:) or the latter, or pure milk alone, heated until it is thoroughly cooked; and sometimes clarified butter is put into

it. (Isd, TA.) — Also, *Flesh-meat roasted upon heated stones*: (Lth, TA:) or *upon stones heated by the sun*. (L, K.)

وَعْرَة: see وَغِيرَة.

هُوَ وَأَعْرَ الصَّدْرُ *He has the bosom [affected with rancour, malevolence, malice, or spite, and enmity, and] burning with wrath, or rage; against me*: (TA:) or *filled with wrath, or rage*. (Msb.)

كَرِهَتِ الْخَنَازِيرُ الْحَمِيمَ الْمَوْعَرِ *The pigs hated the boiled hot water*. A proverb. (TA.) See 4.

[&c. وغل]

See Supplement.]

وند

1. وَفَدَ عَلَيْهِ (S, M, A, K,) [in the Msb, وَفَدَ, but this appears to be a mistake,] and إِلَيْهِ (M, K,) aor. يَفْدُ (M, K,) inf. n. وَفُودٌ (M, A, K,) and وَفَدَ (M, K,) and وَفَادَةً (M, A, K,) or this last is a simple subst., (S,) and إِفَادَةً (M, K,) in which the و is changed into ا, (M,) *He came to him*, (S, M, A, K,) namely, to a king, (A,) or governor, (S, A,) or great man, ('Ináyeh,) as an ambassador, envoy, or messenger; (S, A;) or to convey gifts, and to ask aid, or assistance: ('Ináyeh:) or he went forth to him, namely, to a king, or governor. (As, L.)

2: see 4.

4. اَوْفَدَهُ عَلَيْهِ (M, A, K,) and إِلَيْهِ (S, M, K,) inf. n. اِيْفَادٌ (K;) and وَقَدَهُ (L,) inf. n. تَوْفِيدٌ (K;) *He sent him to him*, (S, M, A, K,) namely, to a king, (A,) or governor, (S,) [or great man, as an ambassador, envoy, or messenger; or to convey gifts, and to ask aid, or assistance: see 1]. — وَقَدَهُ الْأَمِيرُ إِلَى الْأَمِيرِ الَّذِي فَوْقَهُ *The governor, sent him as an envoy to the governor who was above him*. (L.) — مَا أَوْفَدَكَ عَلَيْنَا [What hath caused thee to come to us?]. (TA.) — بَيْنَمَا أَنَا فِي ضَيْقٍ إِذْ أَوْفَدَ اللَّهُ عَلَيَّ (TA.) — *While I was in difficulty, lo, God brought to me a man, and extricated me from it*. (A.) — اَوْفَدَ عَلَى الشَّيْءِ, inf. n. اِيْفَادٌ, † *It rose up, or stood up, so as to be higher than the thing; overtopped it; overpeered it; overhung it; overlooked it*. (S, L, K*) A poet (Honeyd Ibn-Thór El-Hilálee, TA) says,

* تَرَى الْعِلَافِيَّ عَلَيْهَا مُوْفِدًا

* كَانَ بُرْجًا فَوْقَهَا مُشِيدًا

[Thou seest the 'Iláfee saddle overtopping her, as though a high-raised tower were upon her.] (S, L.) And one says of a horse, مَا أَحْسَنَ مَا أُوقِدَ حَارِكُهُ

How beautiful is the prominence of

his withers! (S, L.) † تَوَقَّدَ is also syn. with اَوْفَدَ in the above sense. (K, TA.) — اَوْفَدَ, inf. n. اِيْفَادٌ, † *It (a white antelope) raised its head and erected its ears*. (L, K.) — اَوْفَدَ, inf. n. اِيْفَادٌ, *He hastened, or went, quickly*: (S, L, K;) occurring in the poetry of Ibn-Ahmar. (S, L.) — اَوْفَدَ, inf. n. اِيْفَادٌ, † *It rose, or became elevated*. (A, L, K.) — اَوْفَدَ, † *He raised, or elevated, a thing*. (L.)

5. تَوَقَّدَتِ الْإِبِلُ, and الطَّيْرُ, † *The camels, and the birds, strove to outgo, or outstrip, one another*. (L.) — تَوَقَّدَتِ الْأَوْعَالُ فَوْقَ الْجَبَلِ † *The mountain-goats ascended upon the mountain*. (A.) — See 4.

6. تَوَافَدْنَا عَلَيْهِ [We came together as ambassadors, or envoys, &c., to him: see 1]. (A.)

10. اسْتَوْفَدَنِي † [app. He asked, or desired, me to come]. (TA.) — اسْتَوْفَدَ † *He elevated himself, and made himself erect, in his manner of sitting*; (A;) a dial. form of اسْتَوْفَزَ [q. v.] (S.)

† الْحَاجُّ وَقَدَ اللَّهُ — وَفَدَ: see وَافَدَ. [The pilgrims of Mekkeh are the ambassadors of God]. (A.) — وَقَدَ اللَّهُ ثَلَاثَةَ الْغَارِي وَالْحَاجِّ وَالْمُعْتَمِرِ † [The ambassadors of God are three; the warrior, and the pilgrim of Mekkeh, and the performer of the ceremonies of the عُمْرَة]. A tradition. (L*, El-Jámi' es-Sagheer.) — وَقَدَ: The upper part of an elevated long tract (حَبْلٌ: in some copies of the K, جَبَلٌ: of sand. (S, L, K.)

وَفَادَةً, subst. from وَقَدَ عَلَيْهِ (S,) *A coming to a king, (A,) or governor, (S, A,) [or the like,] as an ambassador, envoy, or messenger, [&c.: see 1]. (S, A.) — لَهُ وَفَادَةٌ [a phrase of frequent occurrence in notices of companions of Moḥammad, meaning, He had the honour of coming as an envoy to the Prophet]. (TA, passim; and other works.)*

وَافَدَ A man coming to a king, (A,) or governor, (S, A,) [or great man,] as an ambassador, or envoy, or messenger; (S, A;) [or to convey gifts, and to ask aid, or assistance: see 1:] pl., (S, L,) or [rather] this first is a quasi-pl. n., (L,) وَقَدَ (S, A, L, K,) and وَقَدَ (K) and وَقَادَ (S, A, L, K,) and وَقَدَ (K) and وَقَدَ (S, A, Msb;) and pl. of وَقَدَ, وَقَادَ and وَقُودٌ (S, L, Msb, K:) وَقَدَ is also explained as signifying a party that assembles together and comes to a country or town: and a party that repairs to princes, or governors, to visit, and to ask aid, or assistance, or some benefit, &c.: (L:) and a party that comes to a king respecting an affair of conquest, or for congratulation, or the like: (Mgh:) and a company chosen to go forth for the purpose of having an interview with great men: (En-Nawawee:) and a company of riders: (Jel, xix. 88:) and a company riding and honoured: (Zj, in explanation of the same verse

of the Kur-an:) but from the explanations in the K, and other lexicons, it seems to signify a party coming, whether walking or riding, chosen for the purpose of having an interview with great men, or not: the explanations of En-Nawawee and some others may be in accordance with general or conventional acceptations, and those of the rest may be proper, or literal. (TA.) — وَافَدَ † A camel, (S, A, K,) or bird, (A,) or bird of the kind called الْقَطَا, (K,) that precedes the others (S, A, K) in pace, and in coming to water. (A.) — الْوَاْفِدَانِ (in the poetry of El-Aasha, S, L) † *The parts of the two cheeks which project when one chews, and which become depressed when one grows old*. (S, A, L, K.) One says of a very old man, غَابَ وَافِدَاهُ † [The middles of his cheeks have become depressed]. (A.)

هُمْ عَلَى أَوْفَادٍ *They are upon a journey*: (L, K:) as also أَوْفَازٍ. (TA.)

مُؤَفَّدٌ † Prominent, or elevated: (A, L:) applied to a camel's hump, (A,) and to the pubes. (L.)

مُسْتَوْفِدٌ † Erecting himself, and not placing himself at his ease, in his manner of sitting; (L;) i. q. مُسْتَوْفَزٌ. (L, K.)

وفر

1. وَفَرَ (T, S, M, A, Msb, K,) aor. يَفِرُّ (T, Msb, K;*) and وَفَرٌ, [aor. يَوْفَرُ:] (A, K;) inf. n. وَفُورٌ (T, S, M, Msb, K) and وَفَرٌ and وَفَرَةٌ (M, K,) [all of the former,] or وَفَرٌ is inf. n. of the trans. v.; (Msb;) and وَفَارَةٌ (K,) [which is of the latter;] *It (a thing) was, or became, full, complete, perfect, whole, or entire*: (S, Msb:) or it (a thing, TA, or property, M, K, and herbage, M, [and a collection of goods, or commodities, or household furniture and utensils,]) *was, or became, much, abundant, ample, or copious*; (T, M, A, K;) *not deficient*: (T:) or it (anything) *was, or became, generally, or universally, comprehensive*: [syn., in the last sense, عَمَر, as is implied by an explanation of the epithet وَفَرٌ, by which this sense of the verb is indicated in the lexicons whence this signification is taken:] (M, A, K:) as also وَفَرٌ (K,) [and وَفَرٌ: see تَوْفَرٌ] You say also of a branch, وَفَرًا *It was full of, or abounded with, leaves*. (L, K, art. غَمَد.) — وَفَرَ عَرَضُهُ, and وَفَرَ, (M, L,) inf. n. [of the former] وَفُورٌ (M,) † [His honour, dignity, or estimation, was unimpaired;] *he was honourable, or generous, not careless of his honour, or dignity, or estimation*. (M, L.) — وَفَرَةٌ (T, S, M, A, Msb, K,*) aor. يَفِرُّ (T, Msb,) inf. n. وَفَرٌ (T, S, M, Msb, K) and وَفَرَةٌ (T, M,) and وَفَرَةٌ (TA, as from the K, but wanting in the CK and in a MS. copy of the K,) *He made it full, without lack or defect, complete, perfect, whole, or entire*; (S, Msb;) as also وَفَرَةٌ, inf. n. تَوْفِيرٌ;

(K;) and **وَافِرُهُ**, inf. n. **وَافِرٌ**; and **وَافِرُهُ**: (S, TA:) or, as also **وَافِرُهُ**, (T, M, A, K,) which latter is the usual form, (Lth, T,) *he made it much, abundant, ample, or copious*; (Lth, T, M, A, K;) *not deficient*. (Lth, T.) You say, **وَافِرُهُ مَالُهُ** *He made his property much, abundant, ample, or copious*. (K, TA.) And it is said in a trad., **الْحَمْدُ لِلَّهِ الَّذِي لَا يَفِرُهُ الْمَنَعُ**, *Praise be to God, whom withholding doth not make to abound*. (TA.) You say also, **وَافِرُ الثَّوبِ** *He cut out the garment whole*. (M, K.) And **وَافِرُ السَّيِّئِ** *He made the skin whole, without cutting off any redundancy*. (M.) And **وَافِرُهُ**, inf. n. **وَافِرٌ**, *I made his food full, or complete, in quantity*; *not deficient*. (Msb.) And **وَافِرُهُ عَلَيْهِ حَقُّهُ فَاسْتَوْفَرَهُ** *I gave him the whole of his right, or due, and so he received the whole of it*; syn. of the former verb with its objective complement and the prep., **وَافِرُهُ**, (A, Mgh,) or **أَعْطَيْتُهُ الْجَمِيعَ**; (Msb;) and of the latter verb with its objective complement, **وَافِرُهُ**: (A, Mgh, K;) or both these verbs, thus used, signify the same, i. e., **وَافِرُهُ**, (S, K) [in the former of which we read, **وَافِرُهُ عَلَيْهِ**, and in the latter, **وَافِرُهُ تَوْفِيرًا وَاسْتَوْفَرَهُ أَيَّ اسْتَوْفَاهُ**.] You also say, **وَافِرُهُ عَلَيْهِ حَقُّهُ اسْتَوْفَاهُ كَوَفَرَهُ**. (TA.) *He restored, or returned to him his gift, being content with it*, (M, K,) or *deeming it little*. (M, TA.) And **وَافِرُ اللَّهِ حَقَّهُ مِنْ كَذَا** *God made his lot, or share, of such a thing, full, or complete*. (T.) And **وَافِرُ شَعْرِهِ** *He left his hair to become abundant and long*. (A, TA.) And **وَافِرُ الْعَرَضِ**, aor. **وَافَرُهُ**, (Msb,) inf. n. **وَافِرٌ** (Msb, TA) and **وَافَرُهُ**; (TA [in my copy of the Msb, **وَافِرُهُ**, which is probably a mistranscription;]) and **وَافِرُهُ**, in an intensive sense; (Msb;) *He preserved, or guarded, honour, dignity, or estimation*. (Msb.) And **وَافِرُهُ عَرَضُهُ**; (S, M, A, K;) and **وَافِرُهُ عَرَضُهُ**; (A;) and **وَافِرُهُ لَهُ**; (M;) or **وَافِرُهُ لَهُ**; (K,) inf. n. **وَافِرٌ**; (TA;) *He preserved his honour, &c., unimpaired*; *he spoke well of him, and did not find fault with him*; (A;) *he did not revile him*; (M, K;) as though he preserved it [namely his honour, &c.] to him abundant and good, not diminishing it by reviling. (M.) It is said in a proverb, **تَوْفَرُ وَتَحْمَدُ عَلَى دَعَا** (S, A,) *Thy honour, or dignity, or estimation, will be preserved, or guarded, and thou wilt be spoken well of, for such a thing*: (A:) from **وَافِرُهُ عَرَضُهُ**; and **وَافِرُهُ**: (S:) said by him to whom a thing is offered: and applied to a man who, when thou hast given to him a thing, returneth it to thee without discontent, or without esteeming it little. (Fr, S.)

2: see **وَافِرُهُ**, and what follows it in the same paragraph.

4: see **وَافِرُهُ**.

5: see **وَافِرُهُ**. — **تَوْفَرُ عَلَيْهِ** *He was regardful of those things pertaining to him (namely his companion, A) which one is under an obligation to respect or honour*; (S, A, K;) and *held loving communion, commerce, or intercourse, with him*. (TA.) — **تَوْفَرُ عَلَى كَذَا** *He turned his purpose, or intention, or strong determination or resolution, (هَمَّتُهُ) toward such a thing*. (A, Mgh, Msb.)

8: see **وَافِرُهُ**.

10: see **وَافِرُهُ** = and see **وَافِرُهُ**, in two places.

وَافِرُهُ: see **وَافِرُهُ**. — Also, [an inf. n. used as an epithet in which the quality of a subst. predominates] *Much, or abundant, property*, (Lth, T, S,) *of which nothing is deficient*: (Lth, T:) *what is much, abundant, ample, or copious, of property, and of goods, or commodities, or household furniture and utensils*; (M, A, K;) *whereof nothing is deficient*: (TA:) or *what is generally, or universally, comprehensive, (عَامٌّ) of anything*: (M, A, K:) pl. **وَافِرُهُ**. (M, K.) See also **وَافِرُهُ**.

وَافِرُهُ: see **وَافِرُهُ**.

وَافِرُهُ: see **وَافِرُهُ**. — Also, *Hair collected together upon the head*: or *hair hanging down upon the ears*: or *hair extending beyond the lobe of the ear*: (M, K:) or *hair extending to the lobe of the ear*: (S:) or *hair* (T, Mgh, Msb) *such as is termed جُمَّة*, (T, A, Mgh,) *extending to the ears*: (T, A, Mgh, Msb:) it is said to be larger than what is termed **جُمَّة**; but this is a mistake: (M:) the order is this: first, the **وَافِرُهُ**; then, the **جُمَّة**; then, the **لَبَّة**: (S, M, K:) the second of these three is what extends beyond the ears; (M;) and the third is what descends upon the shoulder-joints: (S, M:) pl. **وَافِرُهُ**. (M, K.)

وَافِرُهُ and **وَافِرُهُ** and **وَافِرُهُ** [are inf. ns., (see 1,) used as simple substs.,] all signify the same: (S, TA:) *Fulness, completeness, perfectness, wholeness, or entireness*: (S:) or *muchness, abundance, ampleness, or copiousness*: (TA:) and the second also, *richness*; or *competence*. (A, K.) You say, **هَذِهِ أَرْضٌ فِي نَبْتِهَا وَافِرٌ**, (S,) and **وَافِرُهُ**, (S, A,) and **وَافِرُهُ**, (S, A, K,) i. e., **وَافِرُهُ**, (S, A, TA,) *This is land in the herbage of which is fulness, &c., (S,) or abundance*; (TA:) *the herbage of which has not been pastured upon*. (S, A, TA.) And **هُوَ فِي وَافِرَةٍ مِنَ الْبَالِ** [He is in possession of abundance of property]. (A.)

وَافِرُهُ and **وَافِرُهُ** and **وَافِرُهُ** and **وَافِرُهُ** [and **وَافِرُهُ** and **وَافِرُهُ**] all signify the same: [i. e., *Full, without lack or defect, full-sized, complete, perfect, whole, or entire*: or *much, abundant,*

ample, or copious.] (A, TA.) You say, **وَافِرٌ وَافِرٌ**, and **نَبَاتٌ وَافِرٌ**, &c., [Full, or complete, &c., or] *much, or abundant, property, and herbage, &c.*, (TA.) And **وَافِرٌ شَيْءٌ** *A thing that is full, complete, &c.* (S.) And **وَافِرٌ جَرَاءٌ** *A recompense of which nothing is deficient*. (TA.) And **وَافِرٌ فَلَانٌ مُوقَرٌ الشَّعْرَ** *Such a one has his hair left to become abundant and long*. (TA.) And **وَافِرٌ**, (T, S, A, K,) and **وَافِرٌ**, (Sgh, K,) *A skin for milk, or water, made of hide of which nothing is deficient*. (T, S, A, K.) And in like manner, **وَافِرٌ مَزَادَةٌ** *A leather water-bag made of a complete skin*; (S, M, A, K;) *nothing thereof being deficient*: (S, TA:) also signifying *a leather water-bag filled* (M, K, TA) *completely*. (M, TA.) And **وَافِرٌ أَرْضٌ** *Land in the herbage of which is abundance*: (M, K, TA:) and *land of which the herbage has not been diminished*. (S, K.) And **وَافِرٌ أُذُنٌ** *An ear having a large lobe*: (M:) or *a large ear*, (K, TA,) *large in the lobe*. (TA.) You say also, **هُمْ مُتَوَافِرُونَ** *They are numerous*. (S, K.) — **الوَافِرُ** *The fourth metre (بَحْرُ) in prosody*; (M, K;) *the measure of which consists of مُفَاعَلَتَيْنِ six times [in its original state]: (Sgh, K:) or, [in practice,] مُفَاعَلَتَيْنِ مُفَاعَلَتَيْنِ twice: or مُفَاعَلَتَيْنِ مُفَاعَلَتَيْنِ twice: (M, L:) so called because its feet are made full like those of the كَامِلُ, except that there is [in practice] an elision in their letters, so that it is not complete*. (M, L.)

وَافِرُهُ, fem. **وَافِرَةٌ**, [pl. **وَافِرَةٌ**]: see **وَافِرُهُ**.

تَرَكَتُهُ عَلَى: see **وَافِرُهُ**, in three places. — **أَحْسَنَ مُوقَرٍ** *I left him in the best state, or condition*. (TA.)

مُوقَرٌ:
مُتَوَقَرٌ:
مُتَوَافِرٌ:
see **وَافِرُهُ**.

وفر

3. **وَافِرُهُ** *He hastened with him*; *vied, or strove, with him in hastening*; or *made haste to be, or get, before him*; syn. **عَاجَلَهُ**. (A, TA.)

4. **وَافِرُهُ** *He hastened him*. (K.)

5. **وَافِرُهُ** *He prepared himself* (A, K) **لِكَذَا** *for such a thing*, (A,) or **لِلشَّرِّ** *for evil, or mischief*. (K.) — Also, *He turned over and over upon his bed*. (A.) See also 10.

10. **وَافِرُهُ فِي قَعْدَتِهِ** *He put himself in an upright posture, not at his ease, in his manner of sitting*; *he sat erect, not at his ease*: (S, Mgh, K:) or *he put down his knees [upon the ground] and raised his buttocks*: (Abuo-Mo'adh, K:) or *he raised himself upon his legs, or feet, without*

having yet set himself firmly in a standing posture, but having prepared himself to leap, or spring, (Lth, K, TA,) or to go away: (Lth, TA :) or he sat in a posture as though he desired to rise and stand up; whether in the manner termed اِقْعَا [i. e. sitting upon the ground with the shanks erect], or otherwise. (MF.)

وَفَرٌ and وَفْرٌ *Haste* : pl. (of the latter, TA,) **أَوْفَرٌ**. (S, K.) You say, **أَوْفَرٌ عَلَى أَوْفَرٍ**, (S, K.) and **عَلَى وَفْرٍ**, (K,) *We are in haste* : (K :) or *we are on a journey*; [like **عَلَى أَوْفَرٍ**;] *the time of our journeying has come*. (S, TA.) And **عَلَى وَفْرٍ**, and **لَقِيْتُهُ عَلَى أَوْفَرٍ**, *I found him in a state of haste* : (Az, TA :) or *preparing [his apparatus for travel]*. (M, TA.)

وَفَزُّ : see **وَفَزُّ**.

وَفَزَّةٌ *An upright posture in sitting, so that one is not at his ease.* (Lth, TA.) See 10.

مُتَوِّفٌ *Turning over and over upon the bed,*
scarcely sleeping: (K,* TA:) mentioned by Z,
 and by Ṣgh in the O, on the authority of Ibn-
 'Abbād. (TA.)

مُسْتَوِفٌ act. part. n. of 10, q. v. One says, *إِطْمِئْنِ فَإِنِّي أُرَاكَ مُسْتَوِفًا* [*Be thou at ease, for I see thee to be sitting in an upright and uneasy posture*]. (TA.)

وفض

1. وَقَضَ, (A, Mgh, K,) aor. يَفِضُ, (K,) inf.n. وَقَضَ (A, K) and وَقَضَ; (1Drd, K;) and † اَوْضَ, (S, Mgh, K,) and † اسْتَوْضَ; (S, K;) *He ran*: (A, Mgh, K:) *he hastened, or went quickly.* (S, A, Mgh, K.) Hence, in the Kūr. [lxx. 43,] † نَصَبَ يَوْضُونَ إِلَى كَأْتِهِمْ إِلَى, or نَصَبَ, *As though they were hastening, or going quickly, to a thing set up for worship.* (Fr, S, TA.) You say also وَقَضَتِ الإِبِلُ *The camels hastened, or went quickly*: (M:) or *went the pace termed حَبَبٌ.* (Khalcefeh El-Ḥoseynce.) And *The camels became dispersed*: (AA:) and † اسْتَوْضَتِ *they became dispersed* (K, TA) *in their pasturing.* (TA.)

4. **اَوْض**: see 1, in two places. = Also, *He made a she-camel to go the pace termed خَبَب*; as also **اَوْضَف**. (Khaleefeh El-Hoseyneec.) And *He dispersed camels.* (The same, and **ك**.) See also 10. = **اَوْض لَهُ** *He spread for him a carpet, or the like, by which to preserve himself from the ground*; (**ك**, TA;) as also **اَوْضِر**. (TA)

10. استوفض: see 1, in two places. = Also, *He required*, or *commanded*, another to *hasten*, or *be quick*, or *he hastened*, *hurried*, or *urged*, him. (S, M, A, K, [but in the M; it seems to relate to camels, or an ostrich.]) — *He drove away* (S, M, K) camels, or an ostrich; as also † اوفض: (M:) *he drove away*, or *expelled*, another

from his country: (M:) he banished him.
(Mgh, K.)

وَفَضَّ (S, M, K,) and وَفَضَّ (M, K) *Haste* :
 (S, M, K:) [like وَفَرَّ and وَفَرَّ:] pl. أَوْفَاضَ. (K.)
 You say, جَاءَ عَلَى وَفَضٍ, and وَفَضٍ, and أَوْفَاضٍ
He came in haste. (M.) And لَقِيتُهُ عَلَى أَوْفَاضٍ
I found him in a state of haste : (S, K:) like
 أَوْفَاضَ. (S.)

وَفُضْ : see وَفُضْ, in two places.

خَرِبِيْطَةٌ *A pastor's [bag of the kind called]* **وَفَضَةٌ**, for his implements and provisions, (M, K,) which he carries therein. (M.) — And hence, as being likened thereto, (M,) *A [quiver of the kind called]* **جَعْبَةٌ**, (M, K,) or a thing like the **جَعْبَةٌ**. (S,) for arrows, (M,) of skins, or hides, (S, M, K,) in which is no wood: (S, M:) or [a quiver] smaller than the **جَعْبَةٌ**, having its upper and lower parts of equal size: the **جَعْبَةٌ** is round and wide, and has a cover on the top, over its mouth: [see the latter word:] (ISh:) pl. **وَفَاضٌ** (S, M, A, K) and **وَفَضَاتٌ**. (A, TA.) — Also, *A thing like a quiver* (**كِنَانَةٌ**), (Fr, M,) of small size, (Fr,) in which a man of the class called **أَوْفَاضٌ** puts his food. (Fr, M.) — Also, The small depression between the two mustaches, beneath the nose, (K, TA,) of a man. (TA.)

أَوْفَاضَ *Parties of men* : (A'Obeyd, S, K:) a mixed multitude : (A'Obeyd, M, K:) from وَقَضَتْ meaning "the cameis became dispersed:" (AA:) or poor, weak, defenceless people : (L:) or an assemblage, (K,) or a mixed multitude or collection, (S,) from various tribes, such as the أَصْحَابُ الصِّفَةِ (A'Obeyd, S, K:) or a company of whom every one has a وَفْضَةٌ for his food, (Fr, M, K,) i. e. a thing resembling a كِنَانَةٌ, (Fr, M,) of small size, (Fr,) in which he puts his food; (Fr, M;) but this explanation is disapproved by A'Obeyd (TA) [and by ISd]: or أَهْلُ الْأَوْفَاضِ applies to the persons called الصِّفَةُ أَهْلُ (M,) who were a mixed multitude (A'Obeyd, M) from various tribes, (A'Obeyd,) consisting of ninety-three men. (TA.) [See صِفَةٌ.]

مِيفَاضٌ *Gcing quickly, or swiftly*; applied to a she-camel, (S, M, K,) and to an ostrich. (S, M.)

مُسْتَوْفِضٌ *Going quickly, or hastening, by reason of fright; (As;) or running away by reason of fright; as though desiring his وَقْضُ, or running: (Sgh:) or frightened. (TA.)*

[&c., وفق]

See Supplement.]

وقب

1. وَقَبَ الظَّلَامُ. *The darkness came in upon the people.* (S, K*) — So in the verse of the Kur. [exiii. 3.] وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ. *And from*

the mischief of night when it cometh in upon men; (S;) [for other explanations see غَاسِقٌ in art. غَسَقَ.] — وَقَبَتِ الشَّمْسُ (inf. n. وَقَبٌ and وَقُوبٌ, K,) † *The sun set*: (S, K:) *entered its place* [of setting.] (S.) — وَقَبَ الْقَمَرُ (inf. n. وَقُوبٌ, TA,) *The moon entered upon a state of eclipse*; (K:) *entered into the cone-shaped shade of the earth.* (TA.) — وَقَبَتْ عَيْنَاهُ (and simply وَقَبَ, TA,) *His eyes became sunk, or depressed, in his head.* (S.) — وَقَبَ, aor. يَقْبُ, inf. n. وَقَبٌ and وَقِبٌ, *He (a horse) made a sound with his prepuce*: [in the S and K, the verb is not mentioned, but only the latter of the two inf. ns., which is explained as signifying “the soundling of a horse's prepuce:”] or *made a sound by the motion of his penis in its prepuce.* (TA.) — وَقَبَ, aor. يَقْبُ, inf. n. وَقَبٌ *It (a thing) entered*: (S:) but it is said in a marginal note in a copy of the S, that the inf. n. is correctly وَقُوبٌ, because the verb is intrans.: accord. to some, it signifies *he, or it, entered into a* وَقَبٌ, q. v.; and in the K, وَقَبٌ is given as the inf. n. of the verb in this sense. (TA.) [In the CK, وَقَتَ is put by mistake for وَقَبَ.] — وَقَبَ, [aor. يَقْبُ,] inf. n. وَقَبٌ and وَقُوبٌ, *He, or it, became absent, hidden, or concealed.* (K.) — وَقَبَ [aor. يَقْبُ,] inf. n. وَقَبٌ, *He, or it, came; approached; advanced.* (K.)

4. اَوْقَبَ النَّخْلُ *The palm-tree became rotten in the fruit-bearing stalks of its racemes.* (TA.) — اَوْقَبَ *He* (K), or *it*, (a people, S,) *hungered; suffered hunger.* (S, K.) — اَوْقَبَ شَيْئًا, (inf. n. اِيقَابٌ, TA,) *He put a thing into a وَقْبَة*, q. v. : (Fr, S, K :) or, as in some Lexicons, *into a وَقْب*. (TA.)

وَقَبٌ *A small hollow, or cavity, (نُقْرَة) in which water collects, in a mountain : (S:) or in a rock : as also وَقْبَةٌ (K:) or, accord. to some, وَقِب is a coll. gen. n., of which وقبة is the n. un. : (MF:) pl. أَوْقَابٌ : (TA:) or وَقْبٌ, accord. to the K, (but accord. to the TA وَقْبَةٌ,) signifies what is like a well, in a tract of hard and large stones that produce no plants, a fathom, or two fathoms, in depth, (K,) in which the rain-water stagnates. (TA.) — The cavity, or socket, of the eye : (S:) any cavity, or socket, in the body; as that of the eye, and that of the shoulder-blade : (K:) pl. وَقُوبٌ and وَقَابٌ. (TA.) — The pit, or cavity, above the eye of a horse : (K:) pl. وَقُوبٌ and وَقَابٌ. (TA.) — The hole into which enters the axle of a pulley. (K.) — See also وَقْبَةٌ. = Stupid; foolish; of little sense : (S, K:) like وَغْبٌ (S:) an epithet of a man : pl. أَوْقَابٌ. (K, TA:) fem. with ة. (TA.) — So in the following trad. of El-Aḥnaf: يَاكُمْ وَحِمِيَّةُ الْأَوْقَابِ [Beware of the care with which stupid people defend their rights: a proverb]. (TA.) For الْأَوْقَاب, another relation substitutes الْأَوْغَاب, meaning the same, or weak persons. (TA,*

art. **وَقَب**, on the authority of AA.) — See **أَوْقَاب** — A despised, or contemptible, low, base, or ignoble, man. (Th, K.)

قَبَة The thing that is in the belly, resembling the **فَحْث** (TA:) the **إِنْفَحَة** [a name given to the stomach of a sucking kid, &c.] when it has grown large, of a **شَاة**, [i.e., a sheep or goat or the like]: (K:) not in any animals but those termed **شَاة**: (IAar:) mentioned before, in art. **قَب**, [q.v., where it is also written **قَبَة**]. (TA.)

وَقَبَة A large aperture, or hole, in a wall, in which is shade: (K:) pl. **أَوْقَاب**. — See **وَقَب**. — **وَقَبَة الثَّرِيد**, (S, K,) and **الدَّهْن**, (K,) but the latter is a mistake, and the correct word is **أَنْقَوَعَتُهُ**, [a vase for ointment], (TA,) i.e. **أَنْقَوَعَتُهُ**, [i.e., its cavity or hollow]. (S, K.) Lth says, that **وَقَب** signifies any cavity, hollow, or pit: as that in a [stone of the kind called] **فَهْر**, and in a **مُدْهَن**, or **مُدْهَنَة**, q.v. (TA.)

وَقْبِي Fond of, or given to, the company of **أَوْقَاب**, i.e., stupid, or foolish, persons. (K.)

أَوْقَاب [pl. of **وَقَب**?] The utensils and furniture, of the meaner sort, of a house, or tent: (K, TA:) as also **أَوْغَاب**. (TA.)

ذَكَرُ أَوْقَب Multum penetrans in vulvam penis. (K.) — **رَكْبَة وَقْبَاء** A well of which the water sinks into the earth. (TA.)

مِقْب i.e. **وَدْعَة** [The shell called conry]. (K.)

مِقَاب A man who drinks much of water: (K:) or of the beverage called **نَبِيذ**. (L.) — **مِقَاب** A stupid, or foolish, woman: or one who gives birth to stupid, or foolish, children; syn. **مُحِبَّة**. (K:) [so in the CK: in a MS. copy, **مُحِبَّة**, one to whom stupidity, or folly, is imputed: but the former is evidently the right reading; **مِقَاب** being an epithet similar to **مُذْكَار** and **مُثَنَّى** &c.] — Also **Latham vulvam habens mulier**. (K.) — **بَنُو الْمِقَاب** a reproachful appellation, (K,) referring to the mother of the persons to whom it is applied. (TA.) — **سَيْرُ الْمِقَاب** A journeying continued during a day and a night together. (K.)

وقت

1. **وَقْتُ**, aor. **يَقْتُ**, inf. n. **وَقْتُ**; and **وَقْتُ**, inf. n. **تَوْقُت**; He determined, defined, or limited, a thing as to time; (IAth, L, Mshb;) and otherwise: (L, Mshb:) he determined, or defined, times. (S, K.) **وَقْتُهُ** He declared [or appointed] a time in which it should be done. (S.) **وَقْتُ اللَّهِ الصَّلَاةِ**, aor. **يَقْتُ**; and **وَقْتُهَا**, God hath determined, or defined, a time for prayer. (Mshb.) **وَقْتُ**, as also **أَقْتُ**, He assigned, or appointed, for a thing, a particular

time; he assigned, or appointed, a particular time for doing a thing. (IAth, L.) **وَقْتُهُ يَوْمٌ** [I appointed him, or it, for such a day]; like **أَجَلْتُهُ**. (S.) — In the following words of the Kur. [lxxvii. 11.] **وَإِذَا الرُّسُلُ أَقْبَتْ**, is a dial. form of **وَقَّتْ**, like as **أَجُوه** is of **وَجُوه**; (S;) and the meaning is *And when the Apostles shall have one [particular] time assigned to them to decide between the people [to whom they have been sent to preach]: (Zj:) or, shall be collected at their appointed time, on the day of resurrection. (Fr.)* This is the general reading: but there are other readings; namely, **وَقَّتْ**, and **وَقَّتْ**, (S, TA,) and **وَوَقَّتْ**, which last is of the measure **فَوَعَلْتُ**, from **المَوَاقِفَة**. (K.) — **لَمْ يَقْتُ فِي الْخَمْرِ حَدًّا** He (Mohammad) did not determine, or define, for [drinking wine,] a castigation consisting of a certain number [of blows, or stripes]. (TA, from a trad.) — **وَقْتُ** sometimes signifies *He [i.e. God] made the entering upon the state of إِحْرَام in pilgrimage, and prayer at the commencement of its appointed time, obligatory, or incumbent, upon men.* (TA.) — **وَقْتُ** He appointed, for the people of El-Medeenah, Dhu-l-Huleysch as the place where they should enter upon the state of إِحْرَام. (TA, from a trad.)

2: see 1 throughout.

3. **وَقْتُهُ**, inf. n. **مَوَاقِفَة**, [He made an appointment with him for a particular time]. (K.)

وَقْتُ (S, K) A time; or space, or measure, of time, (M, L, K, Mshb,) appointed for any affair; a season: (Mshb:) mostly used with respect to what is past: (M, K:) sometimes with respect to the future: (TA:) as also **مَوَاقِفَة**, (K, Mshb:) or, accord. to some, there is a difference between these two words; the former having an absolute signification, and the latter signifying a time appointed for the performance of some action: [as in the S:] (TA:) pl. of the former **أَوْقَات**, and of the latter **مَوَاقِفَة**. (Mshb.) [Hence, **وَقْتُ** Then; at that time.] — **وَقْتُ** A space, or measure, of local extension; as a mile, &c. (Sb.)

الْوَقْتُ مَفْعَلٌ from **وَقْتُ**: (S, K:) [it may therefore be an inf. n., or a noun of place, or a noun of time]. El-'Ajjāz says,

وَالْجَامِعُ النَّاسَ لِيَوْمِ الْمَوْقِفِ

[And He who congregateth mankind for the day of the appointment of a particular time, or, of the place of a certain event, or, of the time of a certain event; i.e., for the day of resurrection]. (S.)

مِقَاب: see **وَقْتُ**. — Also, A place in which a certain action is appointed to be performed.

(S.) Ex. **مِقَابُ الْحَجِّ** The place where the pilgrims enter upon the state of إِحْرَام: (S, K:) you say, **هَذَا مِقَابُ أَهْلِ الشَّامِ** This is the place where the people of Syria enter upon the state of إِحْرَام. (S.) — [Also, A place in which a meeting is appointed to take place at a particular time. Ex.] **الْآخِرَةُ مِقَابُ الْخَلْقِ** [The world to come is the place in which mankind are appointed to meet after the resurrection]. (L.) — [Also, That which determines the commencement, or the like, of a period &c. Ex.] **الْبَلَالُ مِقَابُ الشُّبْرِ** [The crescent is that which determines the commencement of the month]. (L.) — See also **مَوْقُت**.

مَوْقُت and **مَوْقُت** Determined, defined, definite, or limited, as to time. (L.) — **وَقْتُ مَوْقُت**, and **مَوْقُت**, A determined, defined, definite, or limited, time. (K.) — **إِنَّ الصَّلَاةَ كَانَتْ عَلَى** [Kur. iv. 104,] **الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا** For prayer is to the believers a prescript, or an appointment, or ordinance, ordained [to be performed] in the times [thereof]. (S, K, &c.) — Also **مَوْقُت** (see 1) and **مَوْقُت** Determined, defined, or definite, as to its extreme limit, extent, or amount: (L:) both signify anything defined, definite, or limited. (Mshb.)

مَوْقُت: see **مَوْقُت**.

وقع

1. **وَقَعَ**, (S, K,) aor. **يَوْقِع**; (S;) and **وَقَعَ**, (K,) aor. **يَوْقِع**; (TA;) and **وَقَعَ**, (S, K,) inf. n. **وَقَاعَة** and **وَقُوعَة**, (S, K,) inf. ns. of the first, (TA,) and **وَقَعَ** and **وَقَعَ**, (S,) [also of the first,] and **وَقَعَ**, so in [most of] the copies of the K, [but in the CK] **وَقَعَ**, inf. n. of the second, (TA,) and **وَقَعَ** and **وَقَعَ**, (S, K,) in both of which the **ة** is a substitute for the [elided] **و**, (S,) and in the latter of which the fet-hah is put in the place of kesreh because of the guttural letter, both inf. ns. of the second and third; (TA;) and **وَقَعَ**, and **وَقَعَ**; (S, K;) It (a solid hoof, S, K, and a camel's foot, and the back, TA) was, or became, hard. (S, K.) — **وَقَعَ**, (S, K,) and **وَقَعَ**, and **وَقَعَ**, (S) and **وَقَعَ** and **وَقَعَ** and **وَقَعَ** (Lh;) and **وَقَعَ**; (A;) He (a man) had little shame: (S, K:) he was hard-faced, having little shame: he was bold to do bad, foul, or abominable, things, and cared not for them, accord. to Bḍ and Z. (TA.)

2. **وَقَعَ**, inf. n. **تَوْقِيع**, He repaired a tank, or cistern, with pieces of dry clay, or tough clay in which was no sand, and (or, as is sometimes done, TA) with broad and thin stones. (K.) — **وَقَعَ**, inf. n. **تَوْقِيع**, He rendered a solid hoof

committing an unlawful action. (L.) — وَقَدَهُ † It (drowsiness, S, L, Mṣb) overcame him: (S, L, K:) or made him to fall down. (Mṣb.) — وَقَدَهُ † He, or it, left him ill, or sick; as also وَقَدَهُ. (K.) — وَقَدَهُ الْمَرَضُ, and الْغَمُّ, † [Disease, and grief, overcame him, or rendered him infirm, or caused him to be at the point of death]. (L.) — وَقَدَتُهُ الْعِبَادَةُ † [Religious service rendered him infirm, or caused him to be at the point of death]. (A.) — وَقَدَتْنِي كَلِمَةٌ † [A word, or sentence, that I heard, distressed me.] (A.) — وَقَدَتْ † She (a camel) was milked against her wish, so that her milk became little. (A.) — فِي قَلْبِي وَقْدَةٌ مِنْ ذَلِكَ † In my heart is some distress remaining in consequence of that. (A.)

4: see 1.

وَقِيدَ Beaten [violently: or] until he has become relaxed, or languid, and at the point of death: [S. c.: see 1:] as also مَوْقُودٌ. (Mṣb.) — وَقِيدَ (ISK, L, K) and مَوْقُودَةٌ (Fr, ISK, S, L, Mṣb, K) A ewe, or she-goat, beaten to death; (Fr, ISK, L:) after which it is eaten: (ISK, L:) killed with pieces of wood (S, L, Mṣb, K) &c.; (Mṣb:) not legally slaughtered: (Fr, L, Mṣb:) beaten to death with a staff, or stick; (A, El-Baṣṣār:) or with blunt stones: (El-Baṣṣār:) the Arabs in the time of paganism killed beasts thus. (A.) — وَقِيدَ Prostrated. (K.) [In the TA, الصَّرِيع is erroneously put for الصَّرِيعُ.] — وَقِيدَ † A man in whom is no fat or strength; (S, L.) — وَقِيدَ † A slow, heavy man: (L, K:) as though his heaviness and weakness overcame him, or prostrated him, وَقَدَهُ. (L.) — وَقِيدَ † Violently sick, and at the point of death; as also مَوْقُودٌ: (L, K:) heavy, (Lth, L,) suffering from sickness that cleaves fast to him, and at the point of death: (Lth, A, L:) suffering from a swoon, and in such a state that it is not known whether he be dead or not. (ISH, L.) — وَقِيدَ † Ill, sick; as also مَوْقُودٌ. (TA.) — وَقَائِدُ Stones spread about: (L, K:) sing. وَقِيدَةٌ. (L.) — وَقِيدُ الْجَوَانِحِ † Grieved in the heart; as though it were broken and weakened by grief. The جَوَانِحِ [are the ribs that] enclose the heart. (L.)

وَقِيدَ: see مَوْقُودٌ.

مَوْقُودٌ An extremity of the person, (K.) or place upon which a blow is severe, (A.) as, (K.) or namely, (A.) the elbow, (A, L, K,) and shoulder-joint, (K,) or extremity of the shoulder-joint, (A, L,) and knee, and ankle-bone: pl. مَوْاقِدُ. (A, L, K.)

وَقِيدَ and مَوْقُودَةٌ: see وَقِيدَ.

مَوْقُودَةٌ A she-camel suffering in her dugs

from the effect of the rag with which they have been bound to prevent their being sucked, (S, L, K,) by reason of its tightness: (L:) or that has been sucked by her young one without its drawing her milk otherwise than scantily, by reason of the largeness of her udder, in consequence of which she suffers disease, (S, L, K,) and has a tumour (S, L) in her udder. (L.)

وقر

1. وَقَرَّ as syn. with أَوْقَرَ: and وَقَرَّتِ النَّخْلَةُ as syn. with أَوْقَرَتْ: see 4. — [Hence,] وَقَرَّ اللَّهُ أُذُنَهُ, aor. يَقَرُّهَا, (S, Mṣb, K,) inf. n. وَقَرَّ, (S, Mṣb,) † God made his ear heavy, or dull of hearing: (Mṣb, K:*) or deaf. (S, K.) You say, اللَّهُمَّ اذْنَهُ † O God, make his ear heavy, or dull of hearing: (A:) or deaf. (S.) — [Hence also,] وَقَرَّتْ أُذُنُهُ, (ISK, S, TA,) aor. تَوَقَّرَ, inf. n. وَقَرَّ; (ISK, TA;) and وَقَرَّتْ, aor. تَوَقَّرَ; (S, Mṣb, TA;) and وَقَرَّتْ, aor. تَوَقَّرَ; (Mṣb, TA;) inf. n. وَقَرَّ, (S, Mṣb, TA,) which by rule should be وَقَرَّ, as inf. n. of وَقَرَّتْ, (S, TA,) but which is regular as inf. n. of وَقَرَّتْ; (TA;) † His ear was, or became, heavy, or dull of hearing: (Mṣb, TA:*) or deaf: (S, TA:) but in the K we find, less properly, وَقَرَّ and وَقَرَّ, [as though signifying he (a man) was, or became, dull of hearing: or deaf:] inf. n. وَقَرَّ, which by rule should be وَقَرَّ; and وَقَرَّ, like عَنَى. (TA.) You say also, وَقَرَّتْ أُذُنِي عَنْهُ † [My ear was dull of hearing, or deaf, to (lit. from) him]: (A:) and وَقَرَّتْ عَنْ سَمَاعِ كَلَامِهِ † [it was dull of hearing, or deaf, to (lit. from) the hearing of, or listening to, his speech]. (A, TA: but in the latter, وَقَرَّتْ.) — [Hence also,] وَقَرَّ, aor. يَقَرُّ, inf. n. وَقَارَ, † He, or it, was, or became, still, or motionless; rested; syn. سَكَنَ. (TA.) So in the phrase وَقَرَّ فِي الْقَلْبِ † It (a thing) rested in the heart, or mind: and وَقَرَّ فِي صَدْرِهِ † it (a secret) rested in his bosom: occurring in a trad., accord. to different relations. (TA.) You say also, وَقَرَّتْ فِي أُذُنِهِ كَلِمَتُهُ † I spoke to him a speech which rested (تَبَثَّتْ) in his ear. (Aṣ, A.) And وَقَرَّتِ السَّمْعُ وَوَعَاهُ الْقَلْبُ † [It rested in the ear; and the heart, or mind, kept it in memory]. (A.) And وَقَرَّتْ فِي قَلْبِهِ كَذَا † Such a thing came into his mind and left its impression remaining. (A.) — [And hence,] وَقَرَّ, aor. يَقَرُّ; (Mṣb, K, TA;) and وَقَرَّ, aor. يَقَرُّ; (TA;) inf. n. وَقَرَّ, (K, TA,) of the former, (TA,) and وَقَرَّةٌ, (K, TA,) of the latter; (TA;) † He (a man, TA) sat: (K, TA:) or he sat with وَقَارَ [i. e. gravity, &c.]. (Mṣb.) — [Hence also,] وَقَرَّ, aor. يَقَرُّ; (S, K;) and وَقَرَّ, aor. يَقَرُّ; (Mṣb, K;) inf. n. وَقَارَ, (S, Mṣb, K,) of the former, (S,) or of the latter, (Mṣb, K,) and قَرَّةٌ,

of the former, (S, K,) and وَقَارَةٌ, of the latter; (K:) He was, or became, grave, staid, steady, sedate, or calm; (S, Mṣb, K;) [see وَقَارٌ, below;] as also تَوَقَّرَ and تَوَقَّرَ: (K:) or this last, signifies he showed, exhibited, or manifested, gravity, staidness, steadiness, sedateness, or calmness: (KL:) [and also, agreeably with analogy, he endeavoured, or he constrained himself, to be grave, &c.] It is said in the Kūr. [xxxiii. 33,] وَقَرْنَ فِي بُيُوتِكُنَّ [meaning, accord. to some, And be ye grave, &c., in your houses, or chambers]: (S, A:) or the meaning is, and sit ye, &c.: (TA:) and so another reading, وَقَرْنَ: (TA:) or this latter, (S,) or each of these two readings, (TA,) is from الْقَرَارُ, (S,) [i. e.,] from قَرَّ, aor. يَقَرُّ and يَقَرُّ; (TA;) and is a contraction of إقَرَّرَنَ [or إقَرَّرَنَ]. (S.)

2. وَقَرَهُ, inf. n. تَوَقَّرَ, † He made him (a beast of carriage) to be still, or quiet. (K, TA.) — † He pronounced him, or held, or reckoned him, to be grave, staid, steady, sedate, or calm; syn. of the inf. n. تَوَقَّرَ. (S.) — † He treated him, with honour, reverence, veneration, or respect; (S, A, K, TA;) did not hold him in light estimation. (A, TA.)

4. اوقره (inf. n. إيقارَ and قَرَّةٌ, K, which latter is anomalous, TA,) He loaded him: (S, A, Mṣb, K:) or loaded him heavily: (A, K:) namely a camel, (S, Mṣb,) or a beast (K) or a mule, and an ass: (A:) [see وَقَرَّ, below: and وَقَرَهُ, aor. يَقَرُّ, signifies the same; and its inf. n. seems to be وَقَرَى, q. v., as also, probably, وَقَرَّ, aor. يَقَرُّ, is explained by Golius, as on the authority of Ibn-Maaroof, as signifying "gravavit, aggravavit." You say, اوقر الدابة قرة شديدة [He loaded the beast of carriage severely]. (TA.) And اوقر راحلته ذهباً He loaded his riding-camel with a load, or heavy load, of gold. (TA.) — اوقره الدين † Debt burdened him, or burdened him heavily. (S, A.) — اوقرت النخلة (S, A, Mṣb,) and اوقرت (A,) The palm-tree became laden, or heavily laden, with fruit; (A;) became abundant in fruit. (S, Mṣb.) — And اوقر, or اوقر, (accord. to different copies of the S, in art. دمر,) [or بالشحيم or اوقر شحماً] said of a camel &c., i. q. دمر بالشحيم [He was, or became, loaded, or overspread, with fat: see دمر]. (S, in that art.)

5: } see 1, last signification.
8: }

10. استوقر وقرة طعاماً He took, or received, his load, or heavy load, of wheat or other food. (K.) — استوقرت الإبل (K, TA,) or استوقرت الإبل شحماً (A.) The camels became fat; (K;) [lit.] carried fat: (TA:) or became heavy with fatness. (A.)

وقر A heaviness in the ear; (S, A, K;) a

heaviness, or dulness, of hearing: (Msb, TA:) or deafness; entire loss of hearing. (K, TA.) See 1.

وَقَرٌ *A load*, (S, A, Msb, K,) in a general sense, (A, K, TA,) whether heavy or light or moderate, (TA,) of a mule and of an ass and of a camel; (Msb;) or mostly of a mule and of an ass; that of a camel being mostly termed وَسْقٌ: (S, TA:) or a heavy load: (A, K:) or a weight that is carried upon the back or head: (TA:) pl. أَوْقَارٌ. (A, K.) You say, جَاءَ يَحْمِلُ وَقْرَهُ *He came carrying his load* [&c.]. (S.)

وَقَرٌ, or وَقَرٌ: see وَقُورٌ.

مَوْقُورٌ: see أَذُنٌ وَقِرَةٌ.

مَوْقِرٌ: see وَقَرٌ.

وَقَارٌ *Gravity, staidness, steadiness, calmness*; syn. رَزَانَةٌ, (S, Msb, K,) and حِلْمٌ, (S, Msb,) and سَكِينَةٌ, and وَدَاعَةٌ; (L, TA;) and تَيَقُّورٌ is syn. with وَقَارٌ [in this sense], (S, K,) of the measure وَقُورٌ, originally وَيَتَوَرُّ, (S,) the و being changed into ت: (S, K:) [see 1:] or, accord. to some, it is syn. with تَوَقُّيرٌ. (TA.) El-Ajzāj says,

• فَإِنْ يَكُنْ أَمْسَى الْبَلَى تَيَقُّورِي •

i. e. اَمْسَى وَقَارِي. [And if wear, or waste, hath become the cause of my gravity, &c.: or, if it be syn. with تَوَقُّيرِي, the cause of making me still, or quiet]. (S, TA.) Some make it to be of the measure تَفْعُولٌ, like تَذَنُّوبٌ, &c. (TA.) — Also, The greatness, or majesty, of God: as in the Kur. lxxi. 12. (S. [See 1, in art. رَجُو.]) — See also وَقُورٌ.

وَقُورٌ (S, A, K) and وَقَارٌ, and وَقَرٌ, (K,) or وَقَرٌ, (L,) and مَمَّقُورٌ, (TA,) Grave; staid; sedate; calm: applied to a man: (S, A, K, TA:) and the first applied also to a woman: (K:) pl. of the first, وَقُورٌ, (A, TA,) applied to men, (A,) and to women. (TA.)

وَقِيرٌ *Heavily burdened with debt*. (TA.) — مَوْقُورٌ: see أَذُنٌ وَقِرَةٌ.

وَقَرٌ *A heart which fright does not make to flutter*. (A.)

وَقَارٌ: see تَيَقُّورٌ.

مَوْقِرٌ [Laden;] having a load: or [heavily laden;] having a heavy load: [as also مَوْقُورٌ:] applied to a man: (K:) and also [the former] applied to a woman, in the same sense: (TA:) or you apply to a woman the epithet مَوْقِرَةٌ, meaning, bearing a heavy burden. (Fr, S, TA.) You say also دَابَّةٌ وَقَرِي, meaning مَوْقُورَةٌ [A beast of carriage laden: or heavily laden]: (K:) but ISd holds that وَقَرِي is used ellipti-

cally, for ذَاتٌ وَقَرِي, and is an inf. n., of the measure نَعْلَى, like حَلَقَى and عَقَرَى. (TA.) [مَوْقُورٌ, in the same sense, is also applied to a ship; as in the Expos. of the Jel, ii. 159.] — نَخْلَةٌ مَوْقِرَةٌ, (S, A, K,) and مَوْقِرَةٌ, (S, K,) and مَوْقِرٌ, (S, A, K,) like as one says, إِمْرَأَةٌ مَوْقِرَةٌ, (S,) and مَوْقِرٌ, which is anomalous, (S, K,) and مِيقَارٌ, (K,) and مَوْقُورَةٌ, (A,) and مَوْقِرَةٌ, (K,) A palm-tree laden, or heavily laden, with fruit; (A, K;) abounding in fruit: (S:) pl. [of the first, second, third, and fourth,] مَوَاقِرٌ, (S, K,) and [of مِيقَارٌ and مَوْقُورَةٌ,] مَوَاقِيرٌ. (A.) — See also وَقِيرٌ.

مَوْقِرٌ, and with ة: see مَوْقِرٌ.

نَخْلَةٌ مَوْقِرَةٌ: see مَوْقِرٌ pass. part. n. of 2, q. v. — مَوْقِرٌ: see مَوْقِرٌ.

مَوْقُورٌ, and with ة: see مَوْقِرٌ. = † A man [dull of hearing: or deaf. (S.) And أَذُنٌ مَوْقُورَةٌ † An ear dull of hearing: or deaf: (ISk, A, TA:) as also وَقِرَةٌ, (A,) or وَقِيرَةٌ. (TA.)

مِيقَارٌ: see مَوْقِرٌ.

وَقُورٌ: see مَوْقِرٌ.

وقص

1. وَقَصَّ عُنُقَهُ, (Ks, S, K,) and الشَّيْءُ, (A'Obeyd, TA,) aor. يَقْصُ, (Ks, S, K,) inf. n. وَقْصٌ, (Ks, S, Mgh,) *He broke his neck*, (Ks, S, Mgh, K,) and the thing. (A'Obeyd, TA.) You say also, وَقَصَّتْ بِهِ رَاحِلَتُهُ [His riding-camel, or she-camel, broke its neck]: (S, K:) like as you say, خَذَّ خَذً بِالْخِطَامِ and الْخِطَامُ خَذَّ خَذً *The she-camel threw her rider and broke his neck*. (Msb.) And وَقَصَّ *He had his neck broken*; (S, K:) said of a man: (S:) [and also] said of a camel, signifying, he became diseased in his back, and without motion: and in like manner said of the neck, and of the back. (Khálid Ibn-Jembel.) And وَقَصَّتْ رَأْسَهُ *I pressed, or squeezed, his head*; sometimes meaning, so as to break the neck. (TA.) — [Hence,] الْفَرَسُ وَقَصَّ *Debt [oppressed him as though it] broke his neck*. (TA.) — [Hence also,] الْفَرَسُ يَقْصُ الْإِكَامَ *The horse bruises the hills, or rising grounds*: (S, K:) or breaks the summits thereof: (A:) and in like manner one says of a she-camel. (TA.) — You say also, فَتَقْصُ بِذَنْبِهَا فَتَقْصُ الدَّابَّةُ تَذْبُ بِذَنْبِهَا فَتَقْصُ *The beast of carriage beats off from her with her tail, and kills, the flies*. (TA.) = وَقَصَّتِ الْعُنُقُ *The neck broke*: thus the verb is intrans. as well as trans.: (K:) or, accord. to Ks, one does not say this: (S:) i. e., one only says of the neck وَقَصَّتْ, using the pass. form. (TA.) = وَقِصٌ, (S, K,) aor. يَوَقِصُ, (S, K,) inf. n. وَقْصٌ, (S, A, Mgh, K,) *He (a man, S) was short in the neck*. (S, A, Mgh, K.)

inf. n. وَقْصٌ, (S, A, Mgh, K,) *He (a man, S) was short in the neck*. (S, A, Mgh, K.)

2. وَقَصَّ عَلَى نَارِهِ, (S, A,) inf. n. تَوَقِصٌ, (TA,) *He threw fragments, or broken pieces, of sticks upon his fire*: (S, A:) or he broke in pieces sticks upon his fire. (TA.)

4. اَوَقَصَهُ *He (God) made him to be short in the neck*. (S, K.)

5. تَوَقَّصَ † *He went a pace between that called الْعَنْقُ and that called الْخَبَبُ; (K:) falling short of the latter, but exceeding the former, and removing his legs as in the pace called الْخَبَبُ, excepting that they were nearer to the ground, and throwing himself [forward]: (AO:) or he trod vehemently in going, (K, TA,) with short steps, (TA,) as though breaking what was beneath him: (K, TA:) or he (a horse) bounded (Aq, S, A) in his running, (Aq,) making short steps, (Aq, S, A,) as though breaking his steps. (A.) You say, مَرَّ فُلَانٌ يَتَوَقَّصُ بِهِ فَرَسُهُ *Such a one passed along, his horse bounding, and making short steps, with him*. (S.)*

6. تَوَاقَصَ *He made himself like, or imitated, him who is short in the neck*: (K:) said of a man. (TA.) Hence, لَا تَوَاقَصْ عَلَى بُرْدَتِهِ كَيْ لَا تَسْقُطَ *He bent and shortened himself to hold on his بُرْدَةٌ with his neck, that it might not fall*. (TA, from a trad.)

وَقْصٌ: see what next follows.

وَقْصٌ † *Fragments, or broken pieces, of sticks, which are thrown upon, (S,) or into, (K,) a fire*: (S, K:) or small pieces of fire-wood with which a fire is made to burn more vehemently; (A, TA;) as also وَقَشٌ: so, says Abou-Turáb, I heard Mubtekir say. (TA.) = Also, sing. of أَوْقَاصٌ, as used in relation to the [tax called فَرِيضَةٌ; signifying † What is between one فَرِيضَةٌ and the next فَرِيضَةٌ: (S, K:) as, for instance, when camels amount in number to five, one sheep or goat is to be given for them; and nothing is to be given for such as exceed that number until they amount to ten: thus, what is between the five and the ten is termed وَقْصٌ: (S:) sometimes pronounced وَقْصٌ: (Msb:) and in like manner, شَنْقٌ: (S:) or (accord. to some of the learned, S) relates to bulls and cows particularly, (S, Mgh, Msb,) or to these and to sheep and goats, (Msb,) and شَنْقٌ [q. v.] to camels: (S, Mgh, Msb:) both signifying what is between one فَرِيضَةٌ and the next: (S, Mgh, Msb:) or, accord. to Abou-Amr, (Mgh, L,) i. e. Esh-Sheybánee, (L,) وَقْصٌ signifies camels for which it is incumbent to give sheep or goats in payment of the فَرِيضَةُ, (Mgh, L,) when the camels are between five and twenty in number; (L;) but some disapprove of this: (Mgh, L:) accord. to

IB, it signifies *sheep or goats taken in payment of the صدقة* for camels. (L.) = You also say, *صَارُوا أَوقَاصًا* + They became scattered, or dispersed: and *أَتَانَا أَوْقَاصٌ مِنْ بَنِي فُلَانٍ* + There came to us separate portions of the tribe of the sons of such a one: (Ibn-'Abbād, K:*) *اوقاص* in these cases being a pl., [namely of *وقص*,] like *أسباب*, pl. of *سبب*. (TA.)

وَقِصَّةٌ : } see *مَوْفُوضٌ*.
وَأَقَصَّةٌ :

أَوْقَصُ A man (S, Mgh) short in the neck; (S, A, Mgh, K;) naturally so: (TA:) or having the neck inclining and short: (A'Obeid, TA:) fem. *وَقِصَّةٌ*. (A, TA.) = *خَذَ أَوْقَصَ الطَّرِيقَيْنِ*: (Ibn-'Abbād, K:*) or shorter thereof. (A, TA.)

مَوْفُوضٌ A man (S) having his neck broken: (S, K:) and so *مَوْفُوضُ الْعُنُقِ*: (A:) the fem. is with *ة*: and *وَأَقَصَّةٌ* occurs in the sense of *مَوْفُوضَةٌ* in a trad. of 'Alee, in which he is said to have given judgment in the case of the *قَارِصَة* and the *قَامِصَة* and the *وَأَقَصَّةٌ*, that the price of blood, or fine for homicide, should be paid in thirds; these being three girls, who were playing together, and mounted, one upon another; and the lowest pinched the middle one, who thereupon leaped off, so that the uppermost fell, and her neck broke; wherefore he imposed a third of the fine for the killing of the uppermost upon the lowest, and the like upon the middle one, annulling the third of the uppermost because she aided against herself: (Mgh, TA, in art. *قرص*, and Mgh,) here, [accord. to those who hold that *وقص* is trans. only,] *واقصة* is like *راضية*, in the phrase *عَيْشَةٌ رَاضِيَةٌ*; (TA, in art. *قرص* and in the present art.) and is used in the place of *مَوْفُوضَة* for the sake of agreement in form with the two other epithets: (Mgh, in art. *قرص*, and Mgh:) *وَقِصَّةٌ*, also, signifies *having her neck broken*; and its pl. is *وَقَائِصٌ*. (Meyd, as in Freytag's Lex., excepting that the pl. is there written *وَقَائِصٌ*.) You say also *عُنُقٌ مَوْفُوضَةٌ* A broken neck. (Mgh.) And *مَوْفُوضٌ* is also applied to a camel, signifying, *Become diseased in his back, and without motion*. (Khálid Ibn-Jembeh.)

[وقع, &c.]

See Supplement.]

وَكَا

1: see 8.

3. *وَكَأَ عَلَى يَدَيْهِ* He leaned upon his hands, or arms. Mohammad was seen to do so when he raised and extended his hands in supplication to God. (IAth.)

4. *أَوْكَاهُ* (S, K,) inf. n. *أَيْكَاهُ* (S,) He set up for him a thing upon which to recline (*مَتْنًا*). (S, K.) — *أَتَكَاهُ* (in which *ت* is substituted for *و*) inf. n. *أَيْتَكَاهُ*, He propped him up by a cushion or other thing whereon to recline; made him recline upon a cushion &c. (AZ, TA.) — *طَعَنَهُ حَتَّى أَتَكَاهُ* (A,) or *ضَرَبَهُ فَأَتَكَاهُ* (S,) *أَوْكَاهُ* (S,) *↑* He smote him, (A,) or pierced him, (S,) so that he made him fall in a reclining posture: (S, A, K:*) or, so that he threw him down upon his left side. (K.) — See 3.

5: see 8.

8. *أَتَكَاهُ* He sat in a firm, or settled, manner: and he sat leaning upon one of his sides: (Mgh, in art. *تَكَ*;) the vulgar know it only in the latter sense: but it signifies *he leaned, rested, or stayed, his back, or his side, against, or upon, a thing*: and he leaned, rested, or stayed, himself in any manner, upon a thing. (IAth, in Mgh, art. *وَكَا*.) — *أَتَكَاهُ عَلَى شَيْءٍ* (S,) and *تَوَكَّاهُ* (S, K,) and *أَوْكَاهُ* (K;) and *تَكَّاهُ* [in which *ت* is substituted for *و*,] aor. *يَتَكَّاهُ*, inf. n. *تَتَكَّاهُ* (Lth;) and *وَكَّاهُ* (CK:); He leaned, or reclined, upon a thing; supported, propped, or stayed, himself upon it. (K.) — *أَتَكَاهُ* He reclined upon a cushion, &c. (TA.) — *أَتَكَاهُ* He made for him [i.e., app., for himself,] a thing upon which to lean, or recline: (CK, and a MS. copy of the K:) or he made him to be a thing upon which to lean, or recline. (TA.) [The latter seems to be wrong, unless the verb be read *أَتَكَاهُ*.] — *أَتَكَانَا عِنْدَ فُلَانٍ* *↑* We ate a repast with, or at the abode of, such a one. (TA.) = *أَتَكَاتُ* (MF) and *تَوَكَّاتُ* (K) She (a camel) was taken with the pains of labour, and cried out. (K.) Accord. to Lth, *تَوَكَّاهُ الشَّاةُ* signifies *تَصَلَّاهُ*: (TA:) [but it is evident that the right reading is *تَصَلَّاهُ*; and the sense agreeable with the above explanation].

تَكَاهُ (in which *ت* is substituted for *و*, TA) A staff, or stick, (K,) upon which one leans in walking; a walking-stick: (TA:) that upon which one leans or reclines. (S, K.) — One who reclines much. (S, K.) — *↑* A heavy person [app., in disposition]. (TA.)

لَا أَكُلُ مَتَكًا act. part. n. of 8. — *↑* I (said Mohammad) eat not sitting in a firm, or settled, posture, cross-legged, or in such other similar manner as is adapted for much eating: for he used to eat sitting upon his hams, with his shanks erect, so as to be ready to rise. The meaning is not [only] "inclining on one side," as the vulgar among students imagine. (K.)

مَتَكًا A place in which one reclines: (S:) a chamber, or sitting-room. (Akh, S.) — That upon which one leans, or reclines, in eating, drinking, or talking. (Zj.) — *↑* Food, or a

repast: so called because people used to recline when they sat to eat: but the Muslims are forbidden to do so. [See *مَتَكِي*.] It is said to have this last meaning in the Kur. xii. 31. (TA.)

وَكَب

1. *وَكَبُ*, aor. *يَكُبُ*, inf. n. *وَكُوبٌ* (K) and *وَكَبَانٌ* (S) and *وَكَبٌ* (CK), He walked, went, or marched along, in a leisurely manner, (S, K,) or, as in some copies of the S, in a grave and leisurely manner. (TA.) See *مُوكِبٌ* = *وَكَبٌ* He (an antelope) proceeded at a quick pace, (IKtt,) [and with long steps: see *وَكُوبٌ*]. [Thus the verb bears two contr. significations.] Hence the word *مُوكِبٌ* (IKtt) [as meaning "a certain mode, or manner, of walking, &c."]. = *وَكَبُ*, inf. n. *وَكَبٌ*, He, or it, stood erect; became erected, set up, raised, or reared: (S, K:) he stood. (K.) — *وَكَبَ عَلَى الْأَمْرِ*, and *وَكَبَ*, (in a copy of the S, *واكب*, which is also mentioned in the sense here following by IKtt and IM, as stated in the TA,) He hept, attended, or applied himself, constantly, perseveringly, or assiduously, to the thing, or affair. (S, K.) = *وَكَبَ*; and *وَكَبَ* inf. n. *تَوَكَّبَ*; It (a date) became black when ripe: (K:) or *وَكَبَ* signifies, as below, "it (the skin, or a garment,) was dirty, or filthy;" and *وَكَبَ*, it (a grape) became black: (TA: where it is said that this distinction [excepting that the second verb relates to the grape rather than the date] is meant in the K; the passage presenting what is termed *لَفٌّ وَنَشْرٌ مُرْتَبٌ*;) or the latter verb signifies it (a grape or a date) showed some degree of blackness. (Az.) See *مُوكِبٌ* = *وَكَبَ*, aor. *يُوكِبُ*, inf. n. *وَكَبٌ*, It (the skin, or a garment,) was dirty, or filthy. (TA.) See *وَكَبَ*.

2. *وَكَبَ*, inf. n. *تَوَكَّبَ*, [app., He pursued a middle or just, way with respect to the *صِرَار*; which is a cord, or a piece of rag, that is bound over a she-camel's udder, or teats, to prevent her young one from sucking her]. (K: the inf. n. is explained by the words *الْمُقَارَبَةُ فِي الصِّرَارِ*: written in the TA *الإصرار*; to which is there added, with kesr.) — See 1.

3. *وَكَبَهُمُ* (inf. n. *مُوكِبَةٌ*, TA,) He marched, or journeyed, or kept pace, with them; syn. *سَافَرَهُمْ*: or he hastened with them, and strove to be before them; syn. *بَادَرَهُمْ*: (K:) or he rode with them (S, K) in their *مُوكِبٍ* [or procession]: (TA:) and also, he contended with them in a race or the like. (S.) — See 1.

4. *أَوْكَبَ* He (a camel) kept to the mode of walking, &c., or kept with [the kind of procession, called] a *مُوكِبٌ*. (ISK, S, K: [but accord. to the K, the latter is the meaning intended; or, as said in the TA, he kept with the procession of riders or camels; for which,

أ : (L:) and in like manner **وَكَّدَ** he confirmed an oath: you say, **وَإِذَا حَلَفْتَ فَأَكْذُ** **فَوَكَّدَ** When thou makest a contract, ratify; and when thou swearest, confirm.

4: see 2. — **أَوَكَّدَتْهُ يَدَاهُ** His arms, or hands, exercised him with work. From a trad., relating to a seeker of knowledge. (L.)

5. **تَوَكَّدَ الْأَمْرُ** and **تَأَكَّدَ** signify the same, [The thing, or affair, became confirmed, ratified, or corroborated]. (S, L, K.)

وَكْذٌ Desire; purpose; intention; aim; endeavour. (L, K.) See also 1.

وَكْذٌ Work; labour; exertion; endeavour. (L, K.) Ex. **مَا زَالَ ذِكُّكَ وَكْذِي** That ceased not to be my work, (L, K.) and endeavour. (L.)

وَكَاذٌ A rope with which cows are tied on the occasion of milking. (S, L.) — Also **وَكَاذٌ** and **إِكَاذٌ** sings. of **وَكَاذٌ** [and **أَكَاذٌ**], (IDrd, L, K.) [pls. deviating from the constant course of speech in relation to the sings.; see art. **أَكْدَ**] signifying, (i.e. the pls.) *Thongs, or straps, with which one binds* (L, K) a camel's, or horse's saddle: (L:) or the *thongs, or straps, by which the horse is bound to the two side-boards of a horse's saddle*; (IDrd, L;) as also **مِيَاكِيذٌ** and **تَوَكِيذٌ**; (K;) or these are called **مِيَاكِيذ**, but not **تَوَاكِيذ**: (L:) and it [مِيَاكِيذ] is a pl. that has no [proper] sing. (TA.)

مُؤَاكِدَةٌ A she-camel that strives, or exerts herself, in her progress, course, or pace. (K.)

وَكَاذٌ and **تَوَكِيذٌ**: see **وَكَاذٌ**.

مُتَوَكِّدٌ بِأَمْرٍ (L,) or **لَأَمْرٍ**, (K,) Standing ready, or prepared, for a thing, or an affair (L, K.)

وكر

1. **وَكَّرَ**, aor. **يَكُرُّ**, inf. n. **وَكْرٌ** (S, K) and **وَكَّرَ**, (K,) He (a bird) came to the **وَكْرُ** [or nest]: (K:) or entered his **وَكْرُ**. (S.) — **وَكَّرَ**, (Mgh, Mshb,) aor. **يَكُرُّ**, (Mshb,) He (a bird) took for himself, or made, or prepared, (**اِتَّخَذَ**) a **وَكْرٌ**; (Mgh, Mshb;) as also **وَكَّرَ**, (A, Mgh, Mshb, TA,) inf. n. **تَوَكُّيرٌ**; (TA;) but the latter has an intensive signification; (Mshb;) and **اِتَّكَرَ**. (K.) **أَوَكَّرَ** in this sense is a mistake. (Mgh.) — **وَكَّرَ**, aor. **يَكُرُّ**; (K;) or **وَكَّرَ**, (A, L, Mshb,) inf. n. **تَوَكُّيرٌ**; (Fr, S, L;) He made, or prepared, the food called **وَكِيرَةٌ**; (Fr, S, A, L, Mshb;) **لَهُمْ** for them. (L, K.)

2: see 1, in two places. — See also **وَكِيرَةٌ**, in two places.

8: see 1.

وَكْرٌ The nest (**عُشٌّ**) of a bird; (AA, S, A, Mshb, K;) wherever it is; in a mountain or a tree; (AA, S, Mshb;) and so if the bird is not in it; (M, A, K;) as also **وَكْرَةٌ**: (K:) the place in which a bird lays its eggs, and has, or hatches, its young; being a hole in a wall, or in a tree: (T, TA:) the place into which the bird enters; as also **وَكْنٌ**: (As, TA:) [see also **عُشٌّ**; and **سَرَبٌ**] pl. (of pauc., TA:) **أَوَكَّرَ** (K) and **أَوَكَّارٌ**, (S, A, Mshb, K,) and (of mult., TA) **وَكَّرَ** (S, K) and **وَكَّارٌ** (Mshb) and **وَكْرٌ**. (K.) You say, **بُيُوتٌ كَأَوَكَّارِ الطَّيْرِ** [Houses like the nests of birds]. (A.) — **أ** [A house: as in the following saying,] **ثِيْنَةٌ أَلِغَتْ فِي فِكْرِي نَزْوَلُكَ فِي وَكْرِي** Thine alighting at my house was not revolved in my mind. (A.) See also **وَكِيرَةٌ**. — The **فَرْصُ** [q. v.] of a **زَنْدَةٌ**. (A, in art. **فَرْصُ**.)

جَمَّازٌ: see **نَاقَةٌ وَكْرِي**.

وَكْرَةٌ: see **وَكْرٌ**. = See also **وَكِيرَةٌ**.

وَكْرَةٌ: } see **وَكِيرَةٌ**.
وَكِيرٌ: }

وَكِيرَةٌ Food that is prepared on account of the completion of a building; (S, * Mshb, * K;) as also **وَكِيرٌ** and **وَكْرَةٌ** and **وَكْرَةٌ**: (K:) food which a man prepares on the occasion of building his **وَكْرُ** [or house], or buying it, (A, TA,) and to which he invites [others]: (TA:) accord. to Fr, [food] prepared by a woman among the requisites for a bride or a traveller which latter word also signifies the act of feeding [with the food called **وَكِيرَةٌ**]. (TA.)

وكر

1. **وَكَّرَ**, (S, Mshb,) aor. **يَكُرُّ**, (Mshb,) inf. n. **وَكْرٌ**, (Mshb, K,) He struck, or beat him, (S, Mshb,) [with anything,] as, for ex., with a staff, or stick: (TA:) or it signifies, (Mshb,) or signifies also (S) he struck, or beat, him with his fist upon his chin: (S, Mshb:) or, accord. to Ks, i. q. **لَكُمَهُ**; (Mshb;) [i. e.] he struck, or beat, him with his fist. (A, K.) — He pushed, or impelled, or repelled, him. (S, Mshb, K.) — He pierced him (Ks, K, * TK) with a spear. (TK.) — He goaded him. (TA.) — He broke his nose. (T, TA.)

وَكْرَةٌ A blow with the fist. (A.)

وَكَّارٌ One who strikes, or beats, much with his fist. (A.)

مُتَوَكِّزٌ بِأَمْرٍ Standing ready, or prepared, for a thing, or an affair. (L, art. **وَكَّدَ**.)

وكس

1. **وَكَسَ**, aor. **يَكْسُ**, inf. n. **وَكْسٌ**, It (a thing,

S, Mshb) was, or became, defective, or deficient; it fell short; it diminished, or decreased. (S, A, Mshb, K.) It is said in a trad., (S, Mshb,) **لَهَا مَهْرٌ مِثْلُهَا لَا وَكْسٌ** (TA,) of Ibn-Mes'ood, (TA,) **وَلَا تَطُطُ** She shall have the dowry of her like: there shall be no falling short nor exceeding: (S, A, * Mshb, * TA:) or there shall be no diminishing nor exceeding of the limit. (Mgh.) [For] **وَكْسٌ**, aor. and inf. n. as above, signifies He rendered it defective, or deficient; diminished it, or decreased it; (A, Mgh, Mshb, K;) as also **وَكْسَةٌ**, (TK,) inf. n. **تَوَكُّيسٌ**. (K, TK.) — He made him (a man) to suffer loss; syn. **نَقَصَ**; (S, TA; as also **وَكْسٌ** inf. n. **تَوَكُّيسٌ**. (K, * TA:) or he cheated, or defrauded him. (IKtt, TA.) You say, **وَكْسٌ فِي تِجَارَتِهِ**, (S, A, Mshb, K,) inf. n. **وَكْسٌ**, (TA,) He suffered loss, (S, A, Mshb, TA,) or diminution of the price, (TA,) [in his traffic, or merchandise; as also **وَكْسٌ**, (S, A, Mshb, K,) inf. n. **إِبْكَاسٌ**; (TA;) and so **وَكْسٌ**, aor. (K) and inf. n. (TA) as above. (K, TA.)

2. **وَكْسٌ**, inf. n. **تَوَكُّيسٌ**: see 1, in two places. — Also, He reproved, or blamed, him, or did so severely; or with the utmost severity; or he reproached, or upbraided him. (AA, K.)

4. **أَوَكَّسَ**, (A,) or **أَوَكَّسَ مَالَهُ**, (Ibn-'Abbád, K,) His property went away. (Ibn-'Abbád, A, K.) — **أَوَكَّسَ فِي تِجَارَتِهِ**: see 1.

أَوَكَّسَ [More, and most, defective, or deficient: less, and least, in value]. The saying respecting the division of a building, **يُنْظَرُ إِلَى صَاحِبِ الْأَوَكَّسِ** means, One shall look to see which is he whose place is of the less, or least, value. (Mgh.) — A man having a small portion, or little good fortune: (A:) or a low, an ignoble, or a mean, or sordid, man. (Ibn-'Abbád, K.)

[وَكْع, &c.]

See Supplement.]

ولب

1. **وَلَبَّ**, aor. **يَلِبُّ**, inf. n. **وَلُوبٌ**, He entered (K) into a house or tent, or into a tract, or quarter, or the like. (TA.) — **وَلَبَّ** He hastened (K) in entering. (TA.) — **وَلَبَّ إِلَيْكَ الشَّيْءُ**, aor. **يَلِبُّ**, inf. n. **وَلُوبٌ**, The thing, of whatever kind it was, came to thee, or reached thee. (A'Obeyd, S.) In the copies of the K, **وَلَبَّ** and **وَلَبَّ إِلَيْكَ الشَّيْءُ**; accord. to which, the verb, in the sense of **وَصَلَ**, there assigned to it, is trans. both immediately and by means of **إِلَى**: but the correct reading is **وَلَبَّ إِلَيْكَ الشَّيْءُ**, as above. In an old, and generally correct, copy of the Tahdheeb el-Af'al of IKtt, it is said that **وَلَبَّ إِلَيْكَ الشَّيْءُ** signifies The evil reached thee:

syn. **تَوَصَّلَ**. (TA.) — **وَبَّ**, inf. n. **وَبُوبٌ** and **وَبٌّ**, *It (corn or the like) germinated in offsets around the older plants.* (IKtt.) — **وَبَّ بَنُو** **فُلَانٍ** *The sons of such a one multiplied, or increased.* (IKtt.)

وَالْبَ، *Going into a thing; entering into it.*
(Esh-Sheybánee, S.)

وَالْبُ *The offsets of the corn and the like :* (K:) so called because they enter into the roots of the parent-plants: (TA:) or *corn* or *the like* growing from the roots of that which has preceded it: (S:) pl. **أَوَالِبُ**. (TA.) — **وَالْبُ** *The offspring* of camels, (IAḡr, S,) and of sheep or goats, (IAḡr, K,) and of cows, (K,) and of a people. (IAḡr.)

تَوْنُبُ : see art. تَلَب. Accord. to Suh, the ت is substituted for و, and the word is derived from وَاَلَة, the "offsets of corn and the like:" and Ibn-'Oṣfoor and IḲṭṭ assert the same. (TA.)

• **ولت** •

1. **وَلَتَهُ حَقُّهُ**, aor. **يَلْتُ**, inf. n. **وَلْتُ**; and **وَلَتَهُ**; *He diminished unto him his due, or right; [or defrauded him of part thereof]: (K:) as also وَلَتَهُ, and وَلَتَهُ, or أَتَهُ. (TA.)*

4 : see 1.

ولت

1. **وَلَتْ** [aor. **وَلَّتْ**, inf. n. **وَلَتْ**,] *The sky wetted us with a little rain.* (TA.) — **وَلَّتْهُ** aor. **يَلْتُ** (S,) inf. n. **وَلْتُ** (S, K,) *He beat, struck, or smote, him, (AA, S, K,) with a staff, or stick, (AA, S,) a little: (Aṣ:) or he beat him, or struck him, without wounding him.* (Abou-Murrah El-Kusheyree.) — **وَلَتْ لَهُ عَقْدًا** *He made with him a covenant, compact, or contract, that was unintentional, or not firmly concluded, or settled.* (S.) **وَلَتْ لَهُمْ** [aor. **يَلْتُ**] inf. n. **وَلْتُ** *He gave them, or granted them, somewhat of a covenant, compact, or contract.* (TA.) — **وَلَتْ** [aor. **يَلْتُ** ?] inf. n. **وَلْتُ** *He concluded a covenant, compact, or contract.* (TA.) — **وَلَتْ لَهُ** aor. **يَلْتُ** inf. n. **وَلْتُ** *He made to him a weak promise.* (TA.) — **وَلْتُ** **فُلَانٌ لَنَا مِنْ أَمْرِنَا** inf. n. **وَلْتُ** *Such a one appointed the manner of somewhat of our affair for us; syn. وَجَّهَ.* (TA.) — **وَلْتُ لِمَمْلُوكِهِ عِتْقًا** [aor. **يَلْتُ** inf. n. **وَلْتُ**,] *He promised his slave manumission after his death, saying, Thou art free after my death.* (ISH.)

أَصَابَنَا وَلْتٌ : (S, K:) ex. *A little of rain* : وَلْتٌ *A little rain fell upon us.* (S:) — وَلْتٌ السَّحَابِ *A little rain.* (TA.) — وَلْتٌ *A covenant, compact, or contract, between a people, that happens unintentionally,* (S:) مِنْ غَيْرِ قَصْدٍ

or, *not firmly concluded, or settled*: (S, K:) or *somewhat, or a little, of a covenant, compact, or contract*: ex. in a trad., **وَلَوْ لَا وَثَّقْتُ لَكَ مِنَ الْعَهْدِ** *Were it not for somewhat, or a little, of a covenant granted to thee, I had beheaded thee*: (TA:) or *the remainder [or what remains unfulfilled] of a covenant &c.*: (T:) or *a covenant &c. firmly concluded, or settled.*

(TA.) — وَثْتُ *A little of anything that is much in quantity.* (IAqr.) — وَثْتُ *What remains, of dough, in a platter.* (K.) — *What remains, of water, in a مُشَقَّر.* (K.) — *What remains, of the beverage called نَبِيد, in the vessel.* (K.) — وَثْتُ *A weak promise.* (K. [Sec 1. In the CK, and in a MS. copy of the K, for الْوَعْدُ is put الْوَعْدُ.]) — You also say لَهُمْ وَثْتُ ضَعِيفٌ, and وَثْتُ مُحْكَمٌ, [*A weak promise has been made to them, and a firm promise*]. (TA.) — وَثْتُ *A vestige, or trace, of ophthalmia.* (K.) — لَرَأْتُ *I saw not, of him, or it, ought to have a small vestige, or trace.* (A.) — وَثْتُ *تَوْجِيهٌ*; i.e., 'The saying to a slave (مَمْلُوك), Thou art free after my death.' (K.)

I have a little news. (TA.)

شَرٌّ وَالْتٌ *A lasting, or constant, evil.* (K.)
 — دَيْنٌ وَالْتٌ, an expression used by Ru-beh,
 (TA,) *A burdensome debt: (K:) or a lasting,*
or constant, debt: (IAar:) or, as some say, a
debt by which one constantly binds himself
(يَتَقَدَّنُهُ), as he does by a contract. (L.) Ag
 disapproves of the expression. (TA.)

ولسج

1. وَلَجَ, aor. يَلِجُ, inf. n. وَلُوجٌ and لِجَةٌ; and
 ▼ اِتَّلَجَ; (S, K;) and ▼ تَوَلَّجَ; (L;) *He, or it,
 entered.* (S, K.) You say وَلَجَ الْبَيْتُ, and
 ▼ اِتَّلَجَ, and ▼ تَوَلَّجَ, *He entered the house.*
 (L.) And وَلَجَ الشَّيْءُ فِي غَيْرِهِ *The thing entered
 into another thing.* (Mḡb.) As is said in the S
 and L, Sb says that وَلَجَ has for its inf. n. وَلُوجٌ,
 which is of one of the measures of the inf.
 ns. of intrans. verbs, because the meaning [of
 وَلَجْتُ الْبَيْتَ] is وَلَجْتُ فِيهِ: and it is said in
 the M, that Sb holds the intermediate particle to
 be dropped: but Moḥammad Ibn-Yezzeḍ holds
 the verb to be trans. without an intermediate
 particle. MF observes, that Sb's words appear
 to make وَلَجَ a trans. verb, which no one asserts
 it to be: that if he mean that it has as its
 complement a noun in the acc. case as an ad-
 verbial noun of place, it is like دَخَلْتُ and
 other intrans. verbs: but if he mean that it
 governs a simple objective complement, like
 ضَرَبْتُ زَيْدًا, his opinion is not correct. (TA.)

4. *اولج*, (S, K,) inf. n. *إِیْلَج*; (Msb;) and *أُتْلَج*, as in the CK and in several MS. copies of the K) or *أُتْلَج*, (as in the L, and all the copies of the K consulted by SM, in this art., and in art. *تَلَج*), in which *ت* is substituted for *و*, and this is the correct reading; (TA;) *He, or it, caused to enter; introduced; inserted.* (S, K.) — The expression in the K_{ur}. [xxii. 60; and other chapters,] *يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ* signifies *He maketh the night, by increasing it, to enter into, [or encroach upon,] the day, and maketh the day, in like manner, to enter into, [or encroach upon,] the night*: (Jel:) or *He increaseth the night with a part of the day, by taking from the latter and adding to the former, and in like manner increaseth the day with a part of the night.* (S.) — *اولج* is often used for *اولج ذكره*; and hence as meaning *Inivit*.]

5: see 1.

8: see 1 and 4.

and خَرَّاجٌ وَلَاجٌ (S.) and رَجُلٌ خُرْجَةٌ وَلَجَةٌ (TA.) *A man frequently going, or coming, out and in.* (S, TA.) [This is the primary meaning: for others see art. اَخْرَجَ.]

وَلَجَةٌ *A place, (S,) or a cavern, in which passengers shelter themselves from rain &c.:*
 pl. **أَوَّلَاجٌ** and **وَلَجٌ**, (S, K,) [or rather the latter, which is omitted in the CK, is a coll. gen. n., of which **وَلَجَةٌ** is the n. un.] or **وَلَجٌ**. (L.) —
 Also, *A bend, or place of bending, of a valley:*
 (IAgr:) pl. as above. (K.)

وَلُجَّةٌ : see وَلَاجٌ and وَلُوجٌ

وَلِيَّةٌ Anything that is introduced, or inserted, into a thing, and that does not belong to it: any such thing is termed a وليَّة of a thing. (A'Obeyd.) — هُوَ وَلِيَّتُهُمْ He is an adherent to them; (K;) one who has entered, or become introduced, or included, among them,] and not belonging to them. (TA.) Pl. وَلَئِيْجٌ. (TA.) — وَلِيَّةٌ † A particular, or special, intimate, friend, or associate, of a man; syn. حَاصَّةٌ (S, K) and بَطَانَةٌ (S) and دَخِيْلَةٌ (K:) by these syns. A'Obeyd explains it in the K̃ur. ix. 16: and it is applied to one and to more than one: (TA:) or one whom a person takes to rely upon, or to place confidence in, not being of his family (K:) and so some explain the word in the verse above referred to: (TA:) or it there signifies an intimate friend who is one of the polytheists. (Fr.)

وَالْجَعَةُ i.g. دَبِيلَةٌ, (K,) i.e., *A certain disease in the belly.* (TA.) *A pain that attacks a man; or a pain in a man;* وَجَعٌ يَأْخُذُ الْإِنْسَانَ, (so in two copies of the S, and in the L,) or وَجَعٌ فِي الْإِنْسَانِ: (so in the TA and a MS. copy of the K:) *or a pain that attacks the teeth;*

or a pain in the teeth; وجع يأخذ الأسنان (so in a copy of the S,) or وجع في الأسنان (So in the CK.)

أَوْجَع [More, or most, penetrating]: applied to language or discourse. [TA, in art. جمع: see an ex. voce مُجَمَّع.]

تَوَجَّح The hiding place of a wild beast, (or antelope, TA,) among trees, (S, K,) into which he enters (الَّذِي يَلْجُ فِيهِ); like دَوَجَّح: the ت, says Sb, is substituted for و, and the word is of the measure فَعْعَل; for تَفَعَّل is scarcely found in Arabic as the measure of a subst., whereas فَعْعَل is frequent. (S.)

مَوَجَّح A place of entrance; a place into which one enters: (TA:) pl. مَوَاجِح. (S.) [See its contr. مَخْرَج.]

مَوَلَّوَج A man attacked by the disease called مَوَلَّوَج, or دَبِيلَة. (K, TA.)

ولج

وَلَجَة A [sack of the kind called] غِرَارَة (S, L, K:) or such as is called a جَوَاقِي: or a large and wide جَوَاقِي: (L:) and a date-basket of palm-leaves; syn. جَلَّة: (S, L, K:) and a sack or the like forming one half of a beast's load, in which are carried perfumes and clothes (بَر) and the like: (L:) n. un. of وَلَج, pl. وَلَاج. (S, L, K.)

ولد

1. وَلَدَتْ (S, K, &c.) aor. تَلَدَ (L, K, &c.) inf. n. وَلَدَة and وَلَدٌ (S, A, L, Mṣb, K) and وَلَدٌ and وَلَدَةٌ, but each is more common with kesr, (Mṣb,) and وَلَدَةٌ and وَلَدٌ (L, K) and وَلَدَةٌ (K,) [and app. مِلَادٌ, like مِقْدَار, (see an ex. voce تَلَد, in art. تَلَد,)] She (a woman, S, L, or mother, L, or any animal having an ear, as distinguished from one having merely an ear-hole, (Mṣb,) brought forth a child, or young one; or children, young, or offspring. (Mṣb.) — Also, وَلَدَ, (aor. as above, Mṣb,) He begot a child, or young one; &c. (Th, L, Mṣb, K.) — اللِّبَالِي حَبَالِي لَيْسَ [The land of El-Balkā produces saffron]. (A.) — [The nights are pregnant: it is not known what they will bring forth]. (A.) — رَبُّ لَيْسَ occurs in a verse cited voce رَبُّ. — لَمْ أُجِدْ لَمْ أُجِدْ for لَمْ يَلِدْهُ; like لَمْ يَلِدْهُ.

2. وَلَدَهَا, inf. n. تَوَلَّدَ, He assisted her [namely a woman, A, L, Mṣb, and a ewe or she-goat, S, A, L, Mṣb, or other animal, Mṣb] in bringing forth; delivered her of her child or young one: (S, L, Mṣb, K:) he acted as a midwife to her.

(L.) وَلَدَهَا أَوْلَادًا — He made her to be the mother of children. (MA.) See 4. — وَلَدَهُ, (inf. n. تَوَلَّدَ, K,) He reared him; educated him; brought him up. The Christians (as Th says, T, L) have corrupted, in the Gospel, God's saying to Jesus, on whom be peace! أَنْتَ نَبِيّ [in the CK, erroneously, وَلَدْتَك,] Thou art my prophet, and I reared thee: altering it thus, أَنْتَ بَنِيّ وَأَنَا وَلَدْتَك [Thou art my little son, and I begot thee]; attributing to Him a son. (T, * L, K, *) — وَلَدَ † He innovated, or originated, language, and a story or the like. (A.) † [It (a thing) generated, engendered, produced, or originated, another thing.]

4. وَلَدَتْ (inf. n. اِيْلَادٌ, Mṣb,) She (a woman, S, L, Mṣb, and a ewe or goat, L) attained to the time of bringing forth; was about to bring forth. (S, L, Mṣb, K, *) — وَلَدَ الْقَوْمَ The people attained to the time of [their having] children. (IKṭt.) — وَلَدَ الْجَارِيَةَ He made the girl to be the mother of a child. (MA.) See 2.

5. عَنْ غَيْرِهِ (S,) or تَوَلَّدَ الشَّيْءُ مِنْ الشَّيْءِ, (Mṣb,) † The thing became generated, or engendered, or produced; it originated; from the other thing. (Mṣb.) — تَوَلَّدَتِ الْعَصِيَّةُ بَيْنَهُمْ † [Party-spirit originated, or became engendered, among them]. (A.)

6. تَوَالَدُوا They multiplied, or became numerous, [by propagation,] and begot one another; (S, L;) as also † اتَلَدُوا. (TA.)

8: see 6.

10. اسْتَوْلَدَهَا He rendered her pregnant; got her with child. وَلَدَهَا in this sense is not of established authority; and some expressly disallow it. (Mṣb.)

وَلَدَ: see وَلَدَ.

وَلَدَهُ † and وَلَدَ رَجُلٍ, A man's people, tribe, or family. So, accord. to some, in the Kur. lxxi. 20. (T.) — See وَلَدَ.

وَلَدَ: see وَلَدَ, and وَلَدَ.

وَلَدَ (of the measure فَعْعَل in the sense of the measure مَفْعُول, Mṣb) and وَلَدَ (S, A, L, Mṣb, K) and وَلَدَ (S, L, K) and وَلَدَ (K,) each used alike as sing. and pl., (S, M, A, L, K,) and masc. and fem., (M, L, Mṣb,) A child, son, daughter, youngling, or young one; and children, sons, daughters, offspring, young, or younglings; of any kind: [often applied to an unborn child, &c.; a foetus:] (M, L, Mṣb:) pl. [of pauc.] of وَلَدَ (M, L, Mṣb, TA,) and of وَلَدَ (M, L,) اَوْلَادٌ (M, L, Mṣb, K;) and [pl. of pauc. of وَلَدَ, وَلَدَةٌ and وَلَدَةٌ: (M, L, K:) and pl. of وَلَدَ, وَلَدَ (S, M, L, Mṣb, K, *) like as أَسَدٌ is pl. of أَسَدٌ, (S, L, Mṣb,) in the dial. of the tribe of Keys, (T, Mṣb,) who make وَلَدَ singular. (T.)

— وَلَدَكَ † مَنْ دَمَى عَقَبِكَ, a proverb, (T, S, L; but in the S, عَقَبِكَ;) of the Benoo-Asad, (S, L,) Thy son is he who made thy two heels to be smeared with blood; (TA;) i.e., whom thou thyself broughtest forth; (K, TA;) he is thy son really; not he whom thou hast taken from another, and adopted. (TA.) — مَا أَذْرَى أَيْ وَلَدَ الرَّجُلِ هُوَ (S, K.)

لَدَ, in which the د is a substitute for the و that is elided from the beginning, for it is from الْوَلَدَةِ, (S, L,) or, accord. to some, it is from لَدَى, q.v., (TA,) applied to a male and to a female, (TA, voce تَرَبُّبٌ, i.q. تَرَبُّبٌ;) (S, L, K;) meaning One born at the same time with another; coetaneous, or a contemporary in birth (TA) of a man: (S, L:) dual لَدَانِ (S, L;) [but لَدَ occurs in a dual sense in the Jm and O and K, voce صَوُغٌ, q.v.]; pl. لَدُونٌ and لَدَاتٌ (S, L, K:) AHei and other expositors of the Tesheel say, that words like لَدَ have the latter form of pl. when they become proper names. (TA.) The dim. [of the pl.] is وَلَدَاتٌ and وَلَدُونٌ (K,) because the formation of a dim. restores a word to its original form; (TA;) not لَدَيَاتٌ and لَدَيُونٌ, as some of the Arabs erroneously make it: (K:) but this which F pronounces an error is accordant to the authority of the leading writers on inflexion, who say that by regarding the original form, and restoring it thereto, the word is made to depart from the meaning intended by it; for if its dim. were made وَلَدَتٌ, there would be no difference between it and the dim. of وَلَدَ. (TA.) See also art. لَدَى. — See مِلَادٌ.

وَلَدٌ and وَلَدٌ: see 1. — Pregnancy: (A, L, in which the former only is mentioned, and Mṣb:) the former is the more common. (Mṣb.)

وَلَدٌ [Prolific; that breeds, or brings forth, plentifully.] (S, K, art. اِهْد.) — See وَلَدَ.

وَلِيدٌ (of the measure فَعِيل in the sense of the measure مَفْعُول, TA,) and مَوْلُودٌ signify the same, (T, L, K,) i.e., A new-born child: (M, L:) a young infant: (the former in the L, and the latter in the Mṣb:) the former, as well as the latter, masc.: (M, L:) or, accord. to some, the former is applied also to a female: as also وَلِيدَةٌ and مَوْلُودَةٌ: pl. of وَلِيدٌ, وَلِيدَاتٌ, and of وَلِيدَةٌ, وَلِيدَاتٌ. (L.) — وَلِيدٌ فِي الْجَنَّةِ The child that dies in early infancy, or that is prematurely born, is in paradise. (L, from a trad.) — Also وَلِيدٌ A boy: (S, A, L, K:) a youth: (AHeyth, L:) † a boy who has arrived at the age when he is fit for service, before he attains to puberty: (A, L:) a youthful servant; one is so called from the time of his birth until

he attains to manhood: the servant of a man in paradise is a **وليد** always, never changing in age: (L:) a slave; (S, L, K;) or, as some say, one *born in servitude*: (TA:) fem. in these senses, with ة: (S, A, L, K:) a female slave is called **وليدة** even if aged: (L:) pl. (of the masc., S, L) **وَلَدَانِ** (S, L, K) and **وَلَدَةٌ**; (L:) and (of the fem., S, L) **وَلَدَاتٍ**. (S, L, K.) — See also **مَوْلَدٌ** — **أُمُّ الْوَلِيدِ** *The domestic hen*.

(K.) — **هُمْ فِي أَمْرِ لَا يَنَادَى وَلِيدُهُ** (S, L, K*) [They are in a case, or an affair, wherein (lit. whereof) the boy, or servant-boy, or slave, will not be called out to]: a proverb, (L.) originally meaning, they are in a case of difficulty or distress, such that the mother forgets her child, and does not call out to him: and afterwards applied to any case of difficulty or distress: (M, L:) or they are in a formidable case, in which children are not called out to, but those advanced in age: (AO, or Aḡ, M, L:) and sometimes it means, they are in such a state of abundance and affluence that if a **وليد** put forth his hand to take a thing he is not chidden away from it: (M, L:) or it is applied to a case of good and to one of evil, and means, they are so occupied with their case or affair that if a **وليد** put forth his hand to the most valuable of things he is not called out to for the purpose of chiding him: (K:) some say, that its original reference is to the running of horses; because a fleet and excellent horse goes without being called out to; and that it is secondarily applied to any case of great moment, and to any case of abundance. (S, L.) — One also says, **فِي الْأَرْضِ عُشْبٌ لَا يَنَادَى وَلِيدُهُ** [In the land is fresh herbage respecting which the servant-boy, or slave, will not be called out to]; because it matters not in what part of such land the beasts are; the whole abounding with herbage: and **جَاءُوا بِطَعَامٍ لَا يَنَادَى وَلِيدُهُ** [They brought food respecting which the servant-boy, or slave, would not be called out to]; meaning, that one would not care what injury he might do to it, nor when he ate of it. (ISK, L.) — Muzarrid Eth-Thaalebee says,

- تَبَرَّأْتُ مِنْ شَرِّ الرِّجَالِ بِتَوْبَةٍ
- إِلَى اللَّهِ مَبِئَى لَا يَنَادَى وَلِيدُهُ

[I have become clear of the vice of reviling men, by my turning unto God with repentance respecting which the servant (myself) will not be called out to]; meaning, respecting which I shall not be questioned. (ISK, L.)

وَلِيدَةٌ: see **وَلِيدٌ**.

وَلُودِيَّةٌ, (IAḡ, L, K,) an inf. n. which has no verb, (Th, L,) and **وَلُودِيَّةٌ** (K) and **وَلِيدِيَّةٌ**, which, accord. to Th, is the original form, and **وَلَادَةٌ**, (L,) *Infancy*: (IAḡ, L, K:) *boyhood*; *girl-*

hood: the state of a **وليد** or **وليدة**. (L.) Ex. **وَلُودِيَّتِهِ**, **وَلُودِيَّتِهِ**, **فَعَلَ ذَلِكَ فِي وَلُودِيَّتِهِ**, and **فَعَلَ ذَلِكَ فِي وَلِيدِيَّتِهِ**, *He did that in his infancy*: (El-Baṣāir:) and **وَلِيدِيَّتِهِ** when he was a **وليد**. (L.) — **وَلُودِيَّةٌ** (L, K) and **وَلُودِيَّةٌ** (L) *Rudeness; coarseness; hardness; churlishness; deficiency in gentleness*, (L, K,) and in knowledge of affairs: (L:) *illiterateness*. (L.)

‡ **صُحْبَةُ فُلَانٍ وَلَادَةٌ لِلْخَيْرِ** [The society of such a one is very productive of good.] (A.)

وَالِدَةٌ and **وَالِدٌ**, (M, L, K) the former as a possessive epithet, and the latter as an act. part. n. (M, L.) A woman, and any pregnant animal, *having a child or young one, or children or young*; and *bringing forth*. (Th, M, L.) — Also **وَالِدٌ** A father: (S, L, Mṣb:) and a mother; (L;) as also **وَالِدَةٌ**; (S, L, Mṣb;) [which latter is the more common in this sense:] pl. of the former, **وَالِدُونَ**; and of the latter, **وَالِدَاتٍ**: (Mṣb:) the dual **وَالِدَانِ** signifies the *two parents*; the *father and mother*. (S, L, Mṣb.) — **شَاةٌ وَالِدٌ** A pregnant ewe or goat; (ISK, S, A, L, Mṣb, K;*) as also **وَالِدَةٌ** and **وَلُودٌ**: (L, K:) pl. **وَلَدٌ**, (as in the L, and most other lexicons, accord. to the TA, and in some copies of the K,) or **وَلَدٌ**, (as in the A, and in other copies of the K,) each of which is correct. (TA.) — Also, A *prolific ewe or goat; that breeds, or brings forth, plentifully*; (Nh, L;) [as also **وَلُودٌ**: see S, K, art. **أَبَد**: see also an ex. of **وَلُودٌ**, applied to a woman, voce **أَسْوَأُ**.] — **مِنْ شَرِّ وَالِدٍ وَمَا وَلَدَ**, occurring in a trad. respecting prayer for God's protection, [lit., *From the evil of a parent and what he hath begotten*], is said to mean Iblces and the devils: (L:) or Adam and the true friends and the prophets and the martyrs and the believers whom he hath begotten. (El-Baṣāir.)

مَوْلَدٌ The place of birth (T, S, M, A, Mṣb) of a man. (S, L, &c.) — See also **مِيلَادٌ**.

مَوْلِدٌ [A woman, and] a ewe or she-goat, (L,) *about to bring forth*: (L, K;*) pl. **مَوَالِدٌ** and **مَوَالِيدٌ**. (L, K.)

مِيلَادٌ The time of birth (T, S, M, A, L, Mṣb, K) of a man; (S, L, &c. ;) as also **مَوْلِدٌ**, (T, M, A, L, Mṣb, K,) and **لِدَةٌ**: (K:) but this last is mentioned only in the K, and requires proof. (TA.) — [See also 1, of which it is app. an inf. n.]

مَوْلُودٌ: see **وَلِيدٌ**.

عَرَبِيَّةٌ مَوْلَدَةٌ, (S, L, Mṣb,) and **رَجُلٌ مَوْلَدٌ**, (S, L,) A man, and an Arab female, not of mere

Arabian extraction: (S, L, Mṣb:) or **مَوْلَدٌ** (L) and its fem. **مَوْلَدَةٌ** (M, L, K) signify a boy, or slave-boy, (L,) and a girl, or slave-girl, (M, L,) *born among the Arabs*; (M, L, K;) as also **وَلِيدٌ** (M, L) and **وَلِيدَةٌ**: (M, L, K;) or a boy, or slave-boy, and a girl, or slave-girl, *who has been born among the Arabs, and has grown up with their children, and been educated, disciplined, or bred, in their manner*: (A, L:) or the latter, **مَوْلَدَةٌ**, signifies one *born in a country in [and of] which is only her father or her mother*: (ISH, L:) or one *born at thine own abode, or home*; (ISH, T, S, in art. **تَلَد**;) like **تَلَدٌ**: (S, art. **تَلَد**;) or *born in the territory of the Muslims*. (Mgh, art. **تَلَد**.) — **شَاعِرٌ مَوْلَدٌ** † [A post-classical poet;] a poet of the last of the four classes; of the class next after the **إِسْلَامِيُون**; also called **مُحَدَّثٌ**: (Mz, 49th نوع:) called by the former appellation [as well as the latter] because of his recent age. (L, K.) [It is difficult to mark the exact line of distinction between the Islamees and the Muwelleds, so as always to be certain to which of these two classes a poet belongs. The latter are those born, not merely since the first corruption of the Arabic language, which happened in, or before, the age of Moḥammad, (see Mz, 44th نوع,) but since the extensive corruption which happened after the Arabs had spread themselves, by their conquests, among foreigners, in consequence of which their language became simplified. This change took place in the latter half of the first century of the Flight. Hence the poetry of the Muwelleds is not cited as authoritative in lexicology or grammar, or as to the metres of verse, or rhymes. (See **شَاهِدٌ**.)] Ibn-Rasheek mentions, as the most famous of the Muwelleds, El-Ḥasan (surnamed Aboo-Nuwas) Ḥabeeb, El-Bohturee, Ibn-Er-Romee, Ibn-El-Moatezz, and El-Mutanebbe: [the first of whom died in the year of the Flight 195, or -6, or -8]. Aboo-'Amr Ibn-El-'Alā [who died in the year of the Flight 154, or -9,] termed El-Farezdaq and Jeroer Muwelleds, in comparison with the Pagan poets and the Mukhadrams, though others call them Islamees. (Mz, 49th نوع.) — **كَلَامٌ مَوْلَدٌ** † [Post-classical,] or innovated, or modern, or modernized, language; (L;) language which is not of the original dialect of the Arabs; (A;) language which is not genuine Arabic. (Mṣb.) And simply **مَوْلَدٌ** † [A post-classical phrase or word;] a modernism; an innovated, or a modern, or modernized, phrase or word; a phrase or word innovated by any of the Muwelleds, whose phrases or words are not cited as authoritative [in lexicology, or grammar, or as to the metres of verse, or rhymes: see above]: the difference between it and the **مَصْنُوع** is, that the latter is given by its author as chaste (فصيح) Arabic; whereas this is the contrary [i.e., confessedly innovated]. (Mz, 21st نوع.) It is opposed to

لُفَعَةٌ. The lexicons passim.) — Also مُوَلَّدٌ (L,) and its fem. with ة, (K,) † Anything innovated. (L, K.) — كِتَابٌ مُوَلَّدٌ: A forged writing. (L, K.) — بَيِّنَةٌ مُوَلَّدَةٌ: Evidence not verified. (L, K.)

مَوْلِدَةٌ A midwife. (A, L, K.)

[وَلَسَ, &c.]

See Supplement.]

وما

1. وَمَا إِلَيْهِ (S, K,) aor. يَمَّا, inf. n. وَمَا; (S;) and وَمَا (S, K, which is the chaste word, MF,) inf. n. وَمَا; (TA;) and وَمَا; (K;) He made a sign to him. (K.) [أَوَمَاتٌ] [for أَوَمَاتٌ] is disallowed: (S;) [but see what follows in this paragraph]. Lth says, that الإيماء is the making a sign with the head or the hand, as a sick man does with his head for the inclination and prostration in prayer: (TA;) and أَوَمًا بِرَأْيِهِ sometimes signifies He [made a sign with his head as though he] said "No:" Akh cites this verse:

• إِذَا قَلَّ مَالُ الْمَرْءِ قَلَّ صَدِيقُهُ •
• وَأَوَمَّتْ إِلَيْهِ بِالْعَيْنِ الْأَصَابِعُ •

[When the man's wealth becomes little, his friends become few; and the fingers, together with the eyes, make signs to him]; in which أَوَمَّتْ is for أَوَمَاتٌ. (TA.) — [For a further explanation of أَوَمًا, and the manner in which it is said to differ from أَوَمًا, see art. وَبَا.]

2. وَمَا: see 1. — وَمَا بِالشَّيْءِ [for وَمَا: as there is no such root as وَمَا:] He took away the thing. (TA.)

3. وَمَا يَوْمًا, and يَوْمًا, [Such a one agrees, or vies, with such a one]. These two verbs are of two different dialects, or the former is formed by transposition from the latter. (K, TA.) — ISh quotes,

• فَأَنَا الْغَدَاةُ مُوَامِنَةٌ •
meaning, accord. to Abu-l-Khattâb, "And I, in the morning, shall see him, or it:" syn. مُعَابِنَةٌ. (TA.)

4: see 1.

10. اسْتَوَمَّى عَلَى الْأَمْرِ [for اسْتَوَمَّى: as there is no such root as وَمَا:] He made himself master of the thing: like اسْتَوْلَى. (Fr.)

وَامِيَةٌ A misfortune; calamity: (S, K;) thought by ISd to be a subst. [not an act. part. n.] because no verb from which it could be derived is known. (TA.) — وَقَعَ فِي وَامِيَةٍ He fell into a misfortune or calamity. (S.) — ذَهَبَ ثَوْبِي فَمَا أَدْرِي مَا كَانَتْ وَامِيَتُهُ My garment is lost, and I know not what misfortune

has taken it away: (M, K;) or, who has taken it. (Yaakooob, S.) The phrase without negation is also used. (L.) [See a similar phrase in art. لَهَا.]

ومت

مُتَمَوِّتٌ شَيْءٌ: A thing that is known, and decided, or determined; syn. مَعْرُوفٌ مُقَدَّرٌ. (K.)

ومد

1. وَمَدَّتِ اللَّيْلَةُ (S, L, K,) aor. تَوَمَّدَ, inf. n. وَمَدَّ, (L,) The night was, or became, one of وَمَدَّ, i.e., intense heat, &c., as explained below. (S, L, K.) One also says وَمَدَّ الْيَوْمَ: but the former is more common. (M, L.) — وَمَدَّ عَلَيْهِ (S, M, A, L, K,) aor. يَوْمَدُ, (K,) inf. n. وَمَدَّ, (M, L, K,) † He was angry with him; (S, M, A, L, K;) was incensed against him; i.q. وَبَدَّ, (S, L,) of which it is a dial. form. (S.)

وَمَدَّ Intenseness of the heat of night; as also وَمَدَّةٌ: (S, L, K;) or intense heat: (CK;) or sultriness; i.e., intense heat with stillness of the mind: (Ks, T, L, K;) or heat of whatever kind with stillness of the mind: (M, L;) or dew, or moisture, that comes during the greatest heat, (M, A, L, K,) from the direction of the sea, (M, L, K,) with stillness of the mind: (M, L;) or a dew, or moisture, that comes from the direction of the sea, when its vapour rises and is blown by the east wind, so that it falls upon the bordering regions like the dew of heaven, very noxious to men by reason of its offensive smell: (T, L;) and وَمَدَّةٌ a dew, or moisture, from the sea, falling upon men in the intenseness of heat, when the mind is still: (L;) it comes during the greatest heat, from the direction of the sea, and falls upon men in the night; (Lth, T, L;) and sometimes in the days of autumn also. (T, L.)

وَمَدَّ: (L, K;) and وَمَدَّةٌ (T, M, A, L, K,) which latter is the more common, (TA.) A night of وَمَدَّ, i.e., intense heat, &c., as explained above. (T, M, A, L, K.) One also says يَوْمَدُ وَمَدَّ: but not so commonly. (M, L.) — هُوَ عَلَيْهِ وَمَدَّ: He is angry with him. (A.)

وَمَدَّ: see وَمَدَّةٌ.

وَمَدَّ: see وَمَدَّةٌ.

ومض

1: see 4.

4. اَوْمَضَ It (lightning) flashed, gleamed, or shone, slightly, (S, A, Msh, K,) not extending sideways in the adjacent tracts of cloud; (S, K;) for when it does thus, it is termed خَفَوُ; and when it extends high in the sky, without extending sideways to the right and left, it is termed عَقِيقَةٌ: (S;) it is also said of other things, beside

lightning: (M;) and وَمَضَّ (S, M, A, Msh, K,) aor. يَمِضُ, (S, Msh, K,) inf. n. وَمِضٌ and وَمَضَّ (S, M, A, K,) and وَمَضَّ (S, A, K,) and وَمَضَّ (M,) signifies the same; (S, M, A, Msh, K;) or it (lightning) flashed faintly or weakly, and then disappeared, and then flashed again; (IAar;) and is also, sometimes, said of fire, (M, TA,) and of anything of a clear [or bright] colour: (El-'Eyn;) or both verbs signify it (lightning) gleamed, or shone. (Ham, p. 785.) — Hence, اَوْمَضَتِ الْمَرْءَةُ: The woman smiled, so as to display her teeth: the glistening of her front teeth being likened to the flashing of lightning. (A, TA.) — And † The woman stole a glance, or glances; (S, M, K;) as also اَوْمَضَتْ بِعَيْنِهَا: (A;) or this last, † the woman looked, or gazed with widely opened eyes. (L.) — And اَوْمَضَ لَهُ بِعَيْنِهِ: He made a sign to him with his eye: (M;) or اَوْمَضَ فُلَانٌ: such a one made a private, or secret, sign, (K, TA,) اِنِّي to me. (TA.) — Also, He saw the slight flashing, or gleaming, or shining, of lightning, or of fire. (M, TA.)

وَمَضَّةٌ [A slight flash of lightning, &c.] You say, شِئْتُ وَمَضَّةً بَرَقَ كَنْبُضَةٌ عَرَقِي [I looked at a slight flash of lightning, like a single pulsation of an artery, to see whither it tended, and where it might rain]. (A, TA.)

وَامِضٌ i.q. بَرَقَ وَمِضٌ [Lightning flashing, gleaming, or shining, slightly; &c.: وَمِضٌ in this case being app. an inf. n. used as an epithet.] (TA.)

وَامِضٌ: see what next precedes.

[وَمَقَى, &c.]

See Supplement.]

ونب

2. وَنَبَّ, inf. n. تَوْنِبٌ, He reprehended, reprobated, blamed, chid, or reproached, him severely; &c.: (K;) a dial. form of أَنْبَأَ. (TA.)

[وَنَى, &c.]

See Supplement.]

وهب

1. وَهَبَ لَهُ شَيْئًا, (aor. يَهَبُ, K;) said to be originally يَوْهَبُ; which is changed into يَهَبُ because of the kesr; and then, into يَهَبُ because of the medial guttural letter; Msh, voce وَبَعَ; inf. n. وَهَبَ and وَهَبَ and هَبَّةٌ (S, K,) and مَوْهَبٌ and مَوْهَبَةٌ (Msh,) or the last two are subst., (S, K, &c.) He gave him a thing; properly, as a free gift, disinterestedly, and not for any compensation. (Msh, TA.) You should not say وَهَبَكَ [he gave it to thee], (K, &c.,) making

the verb doubly trans.: (TA:) or [this is allowable, as it is said that] AA has related this on the authority of an Arab of the desert: so in the K: but in the L, it is said that Seer¹ has related this, from 'Amr, (meaning Sb,) from an Arab of the desert. (TA.) En-Nawawee allows the expression وَهَبْتُ كَذَا مِنْهُ, meaning, *I gave such a thing to him, &c.*; (من being redundant, as in بَعْتُ كَذَا مِنْهُ "I sold such a thing to him;") as occurring in several trads. (MF.) — See 3. — وَهَبَنِي اللَّهُ فِدَاكَ May God make me [or give me as] thy ransom! (IAar, K.) وَهَبْتُ فِدَاكَ May I be made [or given as] thy ransom! Ibn-Umm-Kásim says, that وَهَب is one of the verbs which signify *He caused to be, or to become*: and he cites the above phrase from IAar; and adds, that the verb is only used in the pret. tense. Others assert it to be rare. (TA.) — وَهَبْنِي فَعَلْتُ ذَلِكَ Suppose me; syn. ظَنَّنِي; (AHei, cited by Fei;) or count me, or reckon me; syn. أَحْصَيْنِي وَأَعَدَدْنِي; (M, K;) [or grant me;] to have done that. (M, K.)* وَهَبُ زَيْدًا مُنْطَلِقًا Suppose Zeyd to be going away, or gone away; syn. إِخْصَبُ. (So in two copies of the S: in another, أَخْصَبُ.) Thus this verb is doubly trans.: (S:) but it is not used in this sense in the pret., nor in the aor.: (S, K:) you do not say وَهَبْتُكَ فَعَلْتُ ذَلِكَ [I supposed thee to have done that]: nor (as some assert, Msb.) do you say وَهَبْتُ أَنِّي فَعَلْتُ, (TA,) as say the vulgar, though what the grammarians say, respecting the class of verbs to which ظَنَنْتُ belongs, that أَنْ and إِنَّ [with what follows them] may supply the place of the two objective complements, [as when you say ظَنَنْتُ أَنَّ زَيْدًا قَائِمًا, and ظَنَنْتُ إِنَّ زَيْدًا لَقَائِمًا, "I thought Zeyd to be standing,"] affords matter for controverting this. (Msb.)

3. وَهَبَهُ فَوْهَهُ, aor. of the latter verb يَهَبُ and يَهَبُ, *He strove to surpass him in giving, freely, or disinterestedly, and he surpassed him therein.* (K.) [The former of the above aors., accord. to general opinion, is irregular; and the latter, regular; because the first radical letter is و; as in the case of وَاعَدَهُ فَوَعَدَهُ, aor. يَعِدُ: or, accord. to the rule laid down by Ks, the reverse is perhaps the case, because the medial radical letter is a guttural. See Lumsden's Ar. Gram., p. 171.]

4. وَهَبَ لَهُ الشَّيْءَ He prepared, or made ready, the thing for him. (K.) — وَهَبْتُكَ الطَّعَامَ وَالشَّرَابَ I prepared, or made ready, for thee the food and beverage, and abundance of them. (Tahdheeb el-Af'al.) But see this verb in an intrans. sense. — وَهَبَ الطَّعَامَ † The food, or corn, or the like, became abundant and ample, so that some of it was given away. (A.) = وَأَوْهَبْتُ

† I became capable of such a thing and able to do it. (A.) — أَوْهَبَ لَكَ الشَّيْءَ The thing was, or became, within thy power, or reach, so that thou mightest take it. (K.)* Related on the authority of IAar alone, who says, They did not say أَوْهَبْتُ لَكَ. (TA.) — أَوْهَبَ لَهُ الشَّيْءَ The thing was lasting to him. (A'Obeyd, AZ, S, K.) J cites the following verse:

* عَظِيمُ الْقَفَا زَخْوُ الْحَوَاصِرِ أَوْهَبَتْ
* لَهُ عَجْوَةٌ مَسْنُونَةٌ وَخَمِيرٌ

[Large in the back of the neck, soft (or loose or flabby) in the flanks: dates of the best that El-Medeeneh produces, prepared with clarified butter, and leaven, are lasting (provisions) to him]. But 'Alee Ibn-Hamzeh says, that this is a mistake, and that the right reading is أُرْهَنْتُ, meaning "are prepared, and continued." So in a marginal note in a copy of the S. (TA.) [So too in the margin of one of my MS. copies of the S.]

6. تَوَاهَبُوا They gave gifts, one to another. (S, K.) — فِيهِمُ التَّوَاهُبُ [They have a habit of mutually giving gifts]. (TA.) — تَوَاهَبَهُ تَوَاهَبَهُ [The people gave it; one to another]. (TA.) — وَلَا التَّوَاهِبُ فِيمَا بَيْنَهُمْ صَعَةً [Nor is their mutual giving of what is (possessed) among them (from fear of) humiliation]: i. e., they do not give by constraint. (TA, from a trad.)

8. (originally وَاتَّهَبَ, TA.) He accepted a هِبَة, or gift. (S, Msb.) — اتَّهَبَ He accepted it [as a gift]. (K.) — اتَّهَبْتُ مِنْكَ دِرْهَمًا [I accepted from thee a dirhem, as a gift]. (L.)

10. اسْتَوْهَبَ (S,) or اسْتَوْهَبَ هِبَةً (Msb.) He asked for a هِبَة, or gift. (S, Msb.) — اسْتَوْهَبَهُ [He asked him to give him a servant.] (K, art. اخدم.)

أَوْهَبَةٌ and هِبَةٌ A gift (or thing bestowed); properly, one that is freely and disinterestedly given, not for any compensation; a free, or disinterested, gift. (L.) [In the K, the latter is explained as signifying simply a gift.] Pl. of the former هِبَاتٌ; and of the latter, مَوَاهِبُ. (A, &c.) — هِبَةٌ صَدَقَةٌ A free gift, for no requital, or compensation: and هِبَةٌ ثَوَابٌ A gift for a requital, or compensation. This distinction is made in law, &c.]

أَوْهَبَةٌ q.v. (K, in art. اهب.)

وَهَبٌ: } see وَهَبٌ.
وَهَابَةٌ and وَهَابٌ

وَهَابَةٌ and وَهَابٌ (K) and وَهَبٌ and وَهَابٌ (S, K) epithets from وَهَب, ["he gave, &c.": the

first signifies Giving; properly, as a free gift, disinterestedly, and not for any compensation: or one who gives; &c.]: the others are intensive epithets, [as is said in the S of the third and fourth,] signifying one who gives liberally, or bountifully; &c.: and in this sense وَهَابٌ is used as an epithet of God; or, accord. to the Nh, it signifies He who dispenses his bounties universally and perpetually, freely, or without constraint, and disinterestedly, for no compensation. The و in وَهَابَةٌ is added to give more force to the intensiveness; as in عَلَامَةٌ. (TA.)

وَهَبٌ and مَوْهَبَةٌ substs. of وَهَبَ ["he gave, &c.," signifying A gift (or act of giving): properly, that is free and disinterested, not for any compensation; a free, or disinterested, donation]. (S, K, &c.) See 1.

مَوْهَبٌ A thing, such as food, prepared, ready, at one's hand. (S.)

وَادٍ مَوْهَبٍ الْحَطَبِ † A valley abounding with fire-wood. (A.) = أَصْبَحَ فَلَانَ مَوْهَبًا Such a one became prepared, or ready, (مُعَدًّا; so in an excellent copy of the S: in another copy, مُعَدًّا) and able. (S.)

هِبَةٌ: see هِبَةٌ. — † A cloud falling [in rain] in any place: (K:) pl. مَوَاهِبُ: you say كَثُرَتْ المَوَاهِبُ فِي الْأَرْضِ The rains became abundant in the land. (TA.) — مَوْهَبَةٌ and مَوْهَبَةٌ † A small pool of water left by a torrent: or the former only is the correct word, and the meaning of which, as explained in the S, is a small hollow, or cavity, in a mountain, in which water stagnates: pl. مَوَاهِبُ: and in the T it is said that a small cavity, or hollow, in a rock, is called مَوْهَبَةٌ, with fet-h, being extr. [with respect to rule]. (TA.)

مَوْهَبَةٌ: see مَوْهَبٌ and مَوْهَبَةٌ.

مَوْهَبٌ A thing given; properly, as a free gift, &c.: see the verb. (Msb.) — مَوْهَبٌ لَهُ Having a thing given to him; properly, as a free gift, &c. (Msb.) — مَوْهَبٌ A son; a child; offspring: and whatever is given to one by the Liberal, or Bountiful, Giver, i. e., by God. An epithet in which the character of a subst. is predominant. (TA.)

وهت

1. وَهَتَهُ, aor. وَهَتَ, inf. n. وَهْتٌ, He trod, or stamped upon it vehemently. (L.) — He pressed, compressed, or pressed against, him; or it; syn. ضَغَطَهُ. (L, K.)

4. وَهَتَ It (flesh-meat) became stinking: (S, K:) dial. form of وَهَيْتَ. (TA.)

وَهْتَةٌ A depressed, or low, piece of ground: (K:) pl. [or rather coll. gen. n. of which it is the n. un.] وَهْتٌ. (TA.)

ويح is **وَيَّ**; sometimes **ح** being added to this latter word, and sometimes **ل**, and sometimes **ب**, and sometimes **س**; (**ك**;) so that it becomes **ويس** and **ويل** and **ويب** and **ويح**. (TA.) [See **وَيْح** and **ويب** and **ويس** and **وي**.] You say **وَيْحَ زَيْدٍ** [*Mercy on Zeyd! or woe to Zeyd!*]; putting **ويح** in the nom. case as an inchoative; (**س**, **ك**;) and in like manner, **وَيْلَ زَيْدٍ**: (**س**;) and also **وَيْحًا زَيْدٍ**; putting **ويح** in the acc. case because of a verb understood; (**س**, **ك**;) as though you said **الزُّمَةُ اللَّهُ وَيْحًا** [*May God make mercy, or woe, to attend him constantly!*]; and in like manner, **وَيْلًا لِّزَيْدٍ**: (**س**;) or [it is put in the acc. case as an absolute complement of a verb understood, i.e., as an inf. n., and] the meaning is **أَتَرْحَمُهُ تَرْحُمًا**. [*I say, May God have mercy on him! emphatically*]: (Z, in the **Fāik**;) you also say **وَيْحَكَ**, and **وَيْحَ زَيْدٍ**; (**س**, **ك**;) making

ويح a prefixed n.; (**س**;) and putting it in the acc. case again because of a verb understood; (**س**, **ك**;) and in like manner, **وَيْلَكَ**, and **وَيْلَ زَيْدٍ**: (**س**;) and also **وَيْحًا زَيْدٍ** in the same sense. (**ك**.)

ويس

وَيْسٌ a word used to denote compassion, or pity, and admiration of one's beauty; (**م**, **ك**;) the object being a child; (**ك**;) as when one says of a child, **وَيْسُهُ مَا أَمْلَحُهُ** [*Mercy on him! or the like: how beautiful is he!*]: (TA;) or **وَيْسٌ** and **وَيْحٌ** are used in the place of **وَيْلٌ**; (TA;) and **وَيْسٌ لَهُ** signifies **وَيْلٌ لَهُ** [*Woe to him!*]: (**م**, TA;) or, as some say, **وَيْسٌ** is a word denoting contempt; and has no verb; analogy forbidding that it should have one: (IJ, M;) Abou-Turāb says, I heard Abu-s-Semeyda' say, **وَيْسٌ** and **وَيْحٌ** and **وَيْلٌ** have one

meaning: (TA;) or **وَيْسَكَ** is not said except to children; and **وَيْلَكَ** is an expression in which is roughness and reproach; and **ويح** is a gentle and good expression. (AHūt, TA.) See **وَيْحٌ** and **وَيْلٌ** and **وَيْبٌ**. — It also signifies *Poverty*. (ISk, M.) And one may say, if it be right to say so to one, **وَيْسٌ لَهُ** as meaning *Poverty be to him*. (ISk.) — Also, *What a man desires*. (M, K.) So in the phrase **وَيْسًا لَقِيَ** *He found, or met with, or experienced, what he desired*; (M, K;) accord. to an explanation given by IAḡar; so that it means *much*: but in one place he says that this phrase signifies *he found, &c., what he did not desire*. (M.)

[ويل &c.

See Supplement.]

ی

The twenty-eighth letter of the alphabet: called **يَا**. It is one of the letters termed *soft*, or *weak*, and is a letter of prolongation and of augmentation. As a numeral it signifies *Ten*. — **يَا** for **يا** frequently occurs in the phrase **يَا رَسُولَ اللَّهِ**, and in **يَا أَيُّهَا**. — **يَا** inserted to give fulness of sound to **kesreh**, see art. 1. — Used for **اللَّانْكَار**, see **الف الاستنكار** in art. 1. — **يَا** with **sheddeh** followed by **ة** converts a part. n. into a quasi-inf. n., as **الْمَضْرُوبَةُ**, “the being beaten.” So, by the relative **يَا**, **النَّسَبِ**, **يَا**, subst. and even particles are converted into abstract nouns of quality, as **أُسْمِيَّة** and **كَيْفِيَّة**. — **يَا** is the most common of vocative particles, used in calling to him who is near; [like *O!*]; and to him who is distant; [like *Ho there! Holloa!*]; and to him who is between near and distant; [like *ho! what ho!*]; (Ibn-el-Kâtib, in the *Kâfiyeh*, cited in *TA*, art. **أَيَّا**.) Pronounced with **imâleh**, see art. **إِمَّا**. — **يَا آل** for **يَا آل**, see **ج**. — **يَا** and **يَا**, see art. **أَيَّا**.

يَا

R.Q. 1. **يَايَا**, inf. n. **يَايَا** and **يَايَا**, [respecting the form of which latter see **ظَاظَا**.] *He made a show of kindness, benignity, or favour to him.* (K.) — **يَايَا هُوَ يَايَا** [It is only making a show of kindness, &c.: or, perhaps, *He is only one who makes a show of kindness, &c.*] (L.) — **يَايَا بِالْقَوْمِ** *He called the people:* (K.: so too in the *L*, and this is the correct meaning: *TA*;) or *he said to the people يَايَا, in order that they should assemble, or collect together.* (K.) — **يَايَا بِالْإِبِلِ** *He called to the camels by the cry يَايَا*, (whence the verb is formed by transposition, *TA*;) *to quiet them.* (K.)

يَايَا The cry, or crying, of the bird called **يُؤَيُّو**. (K.) — [See also the verb.] — See art. **أَيَّا**.

يُؤَيُّو A certain bird (S, K) of prey, (S,) resembling the [kind of hawk called] **بَاشِق** (S,

K:) it is of the birds called **صُفُور**, [pl. of **صُفْر**.] as are also the **بَازِي** and the **شَاهِين** and the **زُرَق** and the **بَاشِق**: (AHât in *TA*, in art. **بَشَق**;) accord. to *Dmr*, it is a small bird, short-tailed, the temperament of which is, in comparison with that of the **بَاشِق**, cold and moist; for it is more patient, or enduring, and heavier in motion: the people of Egypt and Syria, he adds, call it **جَلْم**, on account of the lightness and swiftness of its wings: (*TA*;) pl. **يَايِي**, and, in a verse, **يَايِي**. (S.) — Also, accord. to *AA*, The head, or uppermost part, of a vessel in which **كُحْل** (collyrium) is kept: mentioned before as called **يُؤَيُّو**, which is perhaps a mistake for **يُؤَيُّو**. (*TA*.)

يَاس

1. **يَاسَ**, (S, M, A, Mgh, K,) **يَاسَ**, (S, A*, Mgh,) aor. **يَاسَ** and **يَاسَ**, (S, M, Mgh, K,) the latter of which is extr., (Sb, S, M, K,) like **يَحْسِبُ**, aor. of **حَسِبَ**, and **يَنْعِمُ**, aor. of **نَعِمَ**, (Aq, S, *TA*;) and is of the dial. of the higher classes of *Muḍar*, as are also the similar instances, but the former is of the dial. of the lower classes of the *Muḍar*; (AZ, S, Mgh, *TA*;) or, as *Sb* says, accord. to his companions, the verb was originally of two forms, **يَاسَ**, aor. **يَاسَ**, and **يَاسَ**, aor. **يَاسَ**, and a compound [which is **يَاسَ** having **يَاسَ** for its aor.] was then formed from the two; but as to **وَمَقَ**, aor. **وَمَقَ**, and **وَمَقَ**, aor. **وَمَقَ**, and **وَمَقَ**, aor. **وَمَقَ**, and **وَمَقَ**, aor. **وَمَقَ**, and **وَمَقَ**, aor. **وَمَقَ**, in each of these only one form is allowable, with the **kesr**; (S, *TA*;) and some change the second **ي** of the aor. of **يَاسَ** into **ا**, and say **يَاسَ** and **يَاسَ**; (Mbr, S, *TA*;) and *I'Ab* reads, in the *Kur*. xii. 87, **يَاسَ**, after the manner of the dial. of those who pronounce the first letter of the aor. with **kesr** excepting such as is with **ي** [for its first letter], (K, *TA*;) which dial. is that of *Temeem* and *Keys* and *Hudheyl* and

Asad; (Ks, Lb, *TA*;) the case of **ي** being made an exception by them because **kesr** with that letter is difficult of pronunciation; (Sb, *TA*;) but some of the *Benoo-Kelb* pronounce **ي** also with **kesr**, which is extr.; (Fr, Lb, *TA*;) and this is done in the instances of **يَاسَ** and **يَاسَ** because one **ي** is here strengthened by another; (K, *TA*;) [I find also, in a copy of the *M*, **يَاسَ**, as an extr. form of the aor. of this verb, on the authority of *Sb*; but it is doubtless a mistranscription for **يَاسَ**; and there is another evident mistranscription in a quotation from *Sb* immediately following in that copy, relating to aors. of the form of **يَاسَ**, which has been rendered correctly above, in the present work, from the *TA*;) inf. n. **يَاسَ** (S, M, A, Mgh, K) and **يَاسَ**, (*TA*;) or **يَاسَ**, (as in a copy of the *M*;) and **يَاسَ**; (Ibn-'Abbād, *M*, K, *TA* [but in a *MS*. copy of the *K* I find it written **يَاسَ**; and in the *CK*, **يَاسَ**];) and **يَاسَ** is also used as an inf. n. of this verb, though properly an inf. n. of 4; (Mgh;) *He despaired of the thing*; syn. of the inf. n. **فُتُو**, (S, A, K,) contr. of **رَجَا**: (M, A, K:) or *he cut off hope of the thing*: (A, K:*) or *his hope of the thing became cut off*: (Mgh:) and **يَاسَ** signifies the same, (S, A, K,) in like manner followed by **مِنْ**; (S;) and so does **يَاسَ**, (S, K,) [originally **يَاسَ**], of the measure **فُتَعَلَ**, but with incorporation [of the **ي** into the **ت**]. (S.) It is allowable to transpose the letters of **يَاسَ**, so as to say **يَاسَ**; but not those of the inf. n. (Mgh.) There is not a word in the Arabic language commencing with **ي** followed by **ا** except **يَاسَ** [and its derivatives] (*IKt*) [and **يَاسَ** and its derivatives, and words commencing with an augmentative **ي** followed by a radical **ا**]. The expression **يَاسَ مِنْ طُولِ**, occurring in a description of *Moḥammad*, means that his stature was such as would not make [one] to despair of his height; for he was nearer to tallness than he was to shortness: (K,* *TA*;) **يَاسَ** is here an indeterminate noun governed in

the accus. case by the negative لَا: (TA:) or, accord. to one relation, the words are, لَا يَأْسُ [in the CK, erroneously, لَا يَأْسُ, meaning, that his height was not despaired of; i.e., he who vied with him in tallness would not despair of him on account of his excessive height: (K, TA:) so that يَأْسُ is here in the sense of مَيُوس, like دَافِقُ مَأْ in the sense of مَدْفُوق. (TA.) — [Hence,] يَسْتُ الْهَرَاءُ *The woman was, or became, barren.* (Msb.) — يَسُّ (S, M, A, Mgh, K,) aor. يَسُّ and يَسُّ (M,) also signifies † *He knew*; syn. عَلِمَ; (S, M, A, Mgh, K;) in the dial. of En-Nakha'; (S, Mgh;) or, accord. to El-Kelbee, (M,) or Ibn-El-Kelbee, (TA,) in the dial. of Wahiheel, a tribe of En-Nakha'; or, accord. to El-Kāsim Ibn-Maḥan, of the dial. of Hawāzin. (M, TA.) So in the Kur. [xiii. 30] أَقْلَمُ يَسُّ الَّذِينَ آمَنُوا [Do not then those who have believed know?]: (S, M, Mgh, K:) or, accord. to some of the lexicologists, *do not then those who have believed know with a knowledge wherewith they despair of its being otherwise than what they know?* or the meaning is, *do not then those who have believed despair of the belief of those whom God has described as those who will not believe?* (M, TA;) but I'Ab (M, TA) and 'Alee and others (TA) used to read الَّذِينَ آمَنُوا; and I'Ab said that he thought that the writer had written يَسُّ in a state of drowsiness. (M*, TA.) Soḥeym Ibn-Wetheel El-Yarboo'ee also uses the verb in this sense, in a verse cited in art. يَسِر, voce يَسِر, q.v. (S, M*). [Z says,] You say, قَدْ يَسْتُ أَنْتَ رَجُلٌ صَدِّقٌ, meaning, † *I have known [that thou art a good man]*, because with eager desire is restlessness, and with the cessation thereof is quiet and tranquility; wherefore it is said, الْيَأْسُ أَحَدُ الرَّاحَتَيْنِ [Despair is one of the two states of rest.] (A, TA.)

4. يَأْسُ (S, M, A, Mgh, K,) inf. n. of يَأْسُ, (L, Mgh, Msb,) of the same measure as كَتَابٌ, (Msb,) originally يَأْسُ, (L, Mgh,) like اِيْعَاسٌ, (L,) and اِيْمَانٌ, (Mgh,) *He made him to despair*: (S, M, A, K:) or *to cut off hope*: (A:) or *to cease to have hope*: (Mgh:) of such a thing: (S:) as also اِيْسَةٌ [from اِيْسَ]. (Mgh, K.) — [Hence,] اِيْسَتْهَا اللَّهُ *God made her to be, or become, barren.* (Msb.)

8: }
10: } see 1.

يَأْسٌ *Phthisis, or consumption*; syn. يَسٌّ; (M, K;) because he who is affected by it is despaired of; (M;) or [because] the first who was affected by it was الْيَأْسُ, (K, TA,) or الْيَأْسُ, (TA,) the son of Mudar the son of Nizār:

(K, TA:) or, as Suh says, in the R, this disease was called دَاءُ يَأْسٍ, or دَاءُ الْيَأْسِ, because the son of Mudar died of it. (TA.)

يُوسُ: }
يُوسُ: } see يَأْسُ.
يَيْسُ: }

يَأْسُ (M, Mgh, Msb) and يَيْسُ (M) and يَيْسُ (S, M, A, K) and يَيْسُ (M, K) *Despairing*: (S, M, A, Mgh, K:) but the third has an intensive signification, (Bd, xli. 49,) [and so the last.]

يَأْسَةٌ *A barren woman.* (Msb.)

مَيُوسٌ *Despaired of.* (M, Mgh, Msb.)*

يَب

2. خَرَبُوهُ وَيَبُّوهُ [They rendered it waste, and made it desolate: see يَبَابٌ]. (A.)

يَبَابٌ *Vacant; in which there is nothing*; (Sh;) *in which there is no one.* (T.) اَرْضٌ يَبَابٌ *A land that is in a state of ruin, or waste, uninhabited, depopulated, deserted, desolate, in a state the contrary of flourishing*: (S, K:) *an uninhabited land*, accord. to some. (Msb.) خَرَابٌ يَبَابٌ: in this case, the latter word is merely an imitative sequent to the former: (Sh, Msb:) or it is not so; (S;) [and therefore the meaning is *A very desolate waste, or the like*; يَبَابٌ being added to strengthen the signification of خَرَابٌ: or merely *a waste, or the like*; يَبَابٌ being an explicative adjunct]. دَارُهُمْ خَرَابٌ يَبَابٌ [Their dwelling is desolate, vacant; there is (to it) neither guard nor door]. (A.) حَوْضٌ يَبَابٌ *A tank, or cistern, that is empty; containing no water.* (A.) اُمْسَى مِنْ الْاِنْبَاسِ *It became devoid of inhabitants*: occurring in a verse of Ibn-Abee-Rabee'ah. (TA.)

يَس

1. يَسُّ (S, M, A, Mgh, K) and يَسُّ (K) and يَسُّ (S, M, Mgh, K,) which latter is extr., (S, M, K,) so that it is like يَسُّ, (TA,) inf. n. يَسُّ (S, M, Mgh*) and يَسُّ (M, Msb, TA) and يَسُّ (M) and يَسُّ (K) [but not there said to be an inf. n., being only mentioned there in an explanation of the word يَسُّ, and accord. to general rule it would be an inf. n. of يَسُّ, which is probably an obsolete form.] *It was, or became, dry; or it dried, or dried up; after having been moist, humid, succulent, or the like*: (A, Msb, K:) or, [rather,] *it was, or became, dry; or it dried, or dried up*: and also, [but perhaps tropically,] *it was, or became, stiff, rigid, tough, firm, resisting pressure, or hard*: [contr. of رَطَبٌ] يَسُّ signifying the contr. of رَطُوبَةٌ: (M:) يَسُّ is a quality which

necessarily implies difficulty of assuming form and of becoming separated and of becoming united: (KT:) and يَسُّ (S, M, K,) of the measure اِفْعَل (S,) the ي being changed into ت, (M,) as well as [its original form] يَسُّ, (TA) [there written اَيَسُّ because it has the conjunction وَ prefixed to it] aor. [of the former] يَسُّ and [of the latter] يَسُّ, (M,) signifies the same as يَسُّ: (M, K:) or is quasi-pass. of يَسُّ [and therefore signifies *it became dried, or dried up*; &c.]; (Ibn-Es-Sarrāj, S;) [as also يَسُّ, occurring in the TA, art. عَكْس.] You say, يَسُّ الثَّبَاتُ [The plant, or herbage, became dry; &c.] (S, K.) And يَسَّتِ الْأَرْضُ *The land lost its water and moisture; its water and moisture went away.* (M.) — [Hence,] يَسُّ † *He became rostrive.* And يَسُّ † [That friendship which was between them two became withered; (see 2, and see also يَسُّ) i.e.,] they became disunited, each from the other; the bond of friendship that united them, each to the other, became severed; syn. تَقَاطَعَا. (A, TA.) — Hence also, (M,) يَسُّ (so in a copy of the M [agreeably with an explanation of its part. n. يَسُّ, q.v., and in a copy of the A written يَسُّ,) or يَسُّ, [from اَيَسُّ, like اَحْكُمُ, (K,) † *Be thou silent; or cease thou from speaking*: (M, A, K:) said to a man. (M.)

2. يَسُّ (S, A, K;) inf. n. يَسُّ (S,) *He dried it; made it dry*; [&c.; see 1;] (S, A, K;) as also يَسُّ. (M, A, K.) — [Hence the saying,] اَعِذْكَ بِاللَّهِ أَنْ تَيْسَ رَحِمًا مَبْتُولَةً † [I pray that thou mayest be preserved by God from thy withering a freshened tie of relationship]. (A, TA.) And لَا تَوَيْسَ الْتَرَى بَيْنِي وَبَيْنَكَ † [Wither not the fresh and vigorous friendship, between me and thee; i.e., sever not thou the firm bond of friendship that unites me and thee: see 1, last signification. = اَيَسُّ: see 2, in two places.] (A, TA.)

3. يَابَسَ † *He treated him with dryness and hardness, or niggardliness*; syn. قَاسَحَهُ; (L, K, art. قَسَحَ) i.e. عامله باليس والشدة. (TK, in that art.) [See يَابَسَ.]

4. اَيَسَّتِ الْأَرْضُ *The land had its plants or herbage, (A,) or its leguminous plants, (Yaḥḥoob, S, K,) drying up, or dried up*: (Yaḥḥoob, S, A, K:) or *became abundant in its dry plants or herbage.* (M.) — اَيَسَّتِ الشَّامَةُ *The she-camel became milkless.* (TA, voce وَجَبَتْ) — اَيَسَّ الْقَوْمُ *The people journeyed in the land*: (K:) or *in the dry land*; (TA;) like as you say اَيَسَّ الْأَرْضُ الْجُرُزُ أَخْرَزُوا see 1, last signification. = اَيَسُّ: see 2, in two places.

5: see 1.

يَاتِيْسُ and يَتِيْسُ, aor. يَتِيْسُ and يَاتِيْسُ: see 1.

يَتِيْسُ: see 1: = and see يَاتِيْسُ, throughout.

يَتِيْسُ: see 1: = and see يَاتِيْسُ, in two places.

يَتِيْسُ: see 1: = and see يَاتِيْسُ, throughout.

يَاتِيْسُ: see يَاتِيْسُ.

يَاتِيْسُ: see يَاتِيْسُ = يَاتِيْسُ, like قَطَامِر, [as a proper name,] *The pudendum*; syn. السَّوَّة: or the anus; syn. القُدْوَرَةُ; (K, TA [in one copy of the K, القُدْوَرَةُ; and in the CK, القُدْوَرَةُ;]) i.e., on the authority of IAg. (TA.)

يَتِيْسُ: } see يَاتِيْسُ; for the latter, throughout.
يَاتِيْسُ:

يَاتِيْسُ Dry, or dried up, after having been moist, humid, succulent, or the like: (A, Mṣb, K:) or, [rather,] dry, or dried up, or exsiccated: and also, [but perhaps tropically,] stiff, rigid, tough, firm, resistingly pressure, or hard: [see 1:] (M:) pl. يَتِيْسُ (M) and يَتِيْسُ, which latter is like رَكْبٌ as pl. of رَاكِبٌ: (ISk, S, Mṣb:) and يَتِيْسُ is a dial. form. of يَتِيْسُ: (A'Obeid, S:) or يَتِيْسُ is [rather] a quasi-pl. of يَاتِيْسُ, as is also يَتِيْسُ: (M:) or this last is used by poetic license for يَتِيْسُ: (TA:) also, (S, M,) يَتِيْسُ signifies the same as يَاتِيْسُ, (S, M, Mṣb, K,) as also يَتِيْسُ, (M,) and يَتِيْسُ, (M, K,) and يَاتِيْسُ, (K,) and يَتِيْسُ, (M,) and يَاتِيْسُ, (TA,) and يَتِيْسُ: (K:) or يَتِيْسُ signifies dry from its origin, not having been known moist: (K:) but يَتِيْسُ is applied to a thing dry after having been known to be moist: (TA:) and as to the path of Moses, [to which the former of the last two epithets is applied in the Kur. xx. 79,] it had never been known as a path either moist or dry, for God only showed it to them created such; but the epithet is also read with sukoon to the ب, because, though it had not been a path, it was a place wherein had been water and which had dried up: (K, TA:) the latter reading is that of El-Ḥasan El-Baṣree: and El-Aḡmash read the word with keś to the ب: (TA:) Th [however] says, (S,) you say يَتِيْسُ حَطَبٌ, dry fire-wood, as though it were so naturally: (S, Mṣb:) [and J says,] يَتِيْسُ signifies a place dry after having been moist; and so in the instance in the Kur. mentioned above: (S:) [and Fei says,] it signifies a place that has had in it water which has gone away; or, as Az says, a path in which is no moisture: (Mṣb:) [and ISd says,] يَتِيْسُ and يَتِيْسُ signify a place that is dry: and in like

manner, applied to land (أَرْض), of which the water and pasturage have dried up: and the latter, so applied, †hard; (M:) as also يَاتِيْسُ †applied to a stone: (A:) يَتِيْسُ is [generally] applied to a plant, or herbage, as signifying dry, or dried up; (S, M, A, Mṣb, K:) as also [sometimes] يَاتِيْسُ; (M, K:) the former being of the measure فَعِيل in the sense of the measure فَاعِل: (Mṣb:) or it is so applied to herbs, or leguminous plants, of the sort termed أَحْرَار [that are eaten without being cooked, or that are slender and succulent, &c.], (Aḡ, K,) and of the sort termed ذُكُور [that are hard and thick, or thick and rough, &c.]; (Aḡ, TA:) and [so Aḡ, in the TA; and so in some copies of the K; but in the CK, or] those herbs and leguminous plants that become scattered when they dry up; (Aḡ, K:) as also يَتِيْسُ and يَتِيْسُ; (TA:) but not to what is dry of the حَلِي and صِلْيَان and حَلَمَة. (Aḡ, TA.) — [Hence,] المَقْلُوحُ †The palsied of whom the half is without sensation and without motion. (Mḡh.) And رَجُلٌ يَاتِيْسُ مِنَ الشُّكْرِ (AHn) app. meaning †A man as though he were dead and dried up in consequence of much intoxication. (M.) [And سَكْرَانٌ يَاتِيْسُ †Costive.] And سَكْرَانٌ يَاتِيْسُ †Intoxicated so much as not to speak; as though the wine had dried him up by its heat. (M.) And شَاةٌ يَاتِيْسُ (IAḡ, M) and يَتِيْسَةُ (Th, M) †A she-ass dry and lean. (M.) And يَتِيْسُ †A ewe, or she-goat, without milk: (AO, S, M, K:) or whose milk has stopped, and her udder become dry. (M.) And أَمْرَأَةٌ يَاتِيْسَةُ †A woman who has no milk: pl. يَاتِيْسَاتُ and أَيْيَاسُ and [quasi-pl. n.] يَاتِيْسُ [like جَامِلٌ and بَاقِرٌ]. (TA, from the Moheet.) And عَرَقٌ يَاتِيْسُ †[A dry duct], meaning, penis. (Lḡ, M.) And شَعْرٌ يَاتِيْسُ †Hair upon which no effect is produced by moistening with water nor with oil; (A, TA*;) which is the worst sort thereof. (TA.) And يَتِيْسُ †Dry sweat: (M, A:) or [simply] sweat. (AA, S, K.) And رَجُلٌ يَاتِيْسُ and يَتِيْسُ †A man having little good: (A:) and أَمْرَأَةٌ يَاتِيْسَةُ and يَتِيْسُ (A, TA) and يَتِيْسُ (S, K, TA) †a woman having little good: (A:) or in whom is no good: (K, TA:) or who does not cause one to obtain any good. (S.) And يَتِيْسُهُمَا تَرَى أَيْيَاسُ †Between them two is disunion. (A, TA.)

يَاتِيْسُ [comp. and superl. of يَاتِيْسُ]. — [Hence the saying,] أَتِيْسُ مِنَ الصَّخْرِ †Harder than rock. (A.) = See also يَاتِيْسُ, near the beginning and at the end. = الأَيْيَاسُ, as a subst., not an epithet, (AHeyth,) The part of the shin-bone, in the middle of the shank, which, when pressed,

pains one, (AHeyth, K,) and when it is broken, the leg is lost: (AHeyth:) or الأَيْيَاسُ signifies the parts of the two shanks upon which is no flesh: (S:) or the parts of the two shanks of a horse upon which the flesh is dry, or tough: (AO:) or the shank-bones (M, TA) of the fore leg and hind leg: (TA:) or what appears of these: (M, TA:) or the parts above the كَعْبَانِ and زَنْدَانِ [app. here meaning the two ankles and wrists]: (A:) pl. أَيْيَاسُ: (S, K:) which is also applied to such parts as are like the hock, or hough, and the shank. (TA.) — Also, the pl., Hard things upon which swords are tried. (K.)

أَرْضٌ مُوْبَسَةٌ [originally مُوْبَسَةٌ] Land of which the plants, or herbage, are drying up, or dried up. (A.)

رِيحٌ مِيَّاسٌ [A very drying wind]. (TA, voce نَكْبَاءُ.)

[يَتِيْسُ, &c.]

See Supplement.]

يَرْنَا

Q. 1. يَرْنَا لَحِيَّتَهُ (K, TA; in the CK, [erroneously,] تَرْنَا; He dyed his beard with يَرْنَا. (K.) A strange verb as to its form, (K,) which [except in its final vowel] is that of an aorist, though it is a preterite. (TA.) Mentioned in the L in art. رْنَا (q.v.), on the authority of IJ; and there also by ISd; and AḤei and others assert the ي to be augmentative. [If so, the verb is a quasi-quadriliteral-radical word.] F follows Sḡh, in mentioning it here. (TA.)

يَرْنَا (S, K) and يَرْنَا (K) and يَرْنَا (without ء) and (accord. to [the Bári', as mentioned in] the TA, art. رْنَا, and يَرْنَا and يَرْنَا (accord. to MF, who omits the two forms here immediately preceding,) يَرْنَا and يَرْنَا, without ء, (TA,) i.e. جَنَاءُ (S, K) [The plant *Lawsonia inermis*]. See also art. رْنَا, where the word is written [erroneously in my opinion] يَرْنَا. Accord. to IB (not IJ [as in the CK]), the ء may only be omitted when the word is pronounced with dammeh to the ي. (TA.)

يسر

1. يَسِرُ, aor. يَسِرُ, [respecting the form of which see the same verb in a different sense below,] inf. n. يَسْرٌ and يَسْرٌ [and مَيَّوْرٌ (see يَسْرٌ below)], He was, or became, gentle, and tractable, submissive, manageable, or easy; (M, K;) said of a man, and of a horse: (M:) and يَسِرُ [app. signifies the same: and] is said of speech, and of a thing or an affair; signifying, [when relating to the former,] it was gentle, or [when relating to the latter,] easy; like سَعَدَ الرَّجُلُ [as

syn. with سَعِدَ], and نَجَسَ [as syn. with نَجَسَ]. (Bd, xvii. 30.) See also تَسَرَّتْ. — تَسَرَّتْ, said of a woman: see تَسَرَّتْ = يَسَرُّ, aor. تَسَرَّ, It (a thing) was, or became, little in quantity: (A, Mṣb:) contemptible; paltry; of no weight or worth. (A.) — يَسَرُّ, aor. يَسَرُّ, (AHn, M, K,) inf. n. يَسَرُّ, (AHn, M,) He (a man, AHn, M) came on, or from the direction of, my left hand. (AHn, M, K.) See also 3. — يَسَرُّ, [aor. يَسَرُّ, inf. n. يَسَرُّ.] He divided anything into parts, or portions. (TA.) You say, يَسَرَّتْ النَّاقَةُ I divided the flesh of the she-camel into parts or portions. (TA.) And يَسَرُّوا الْحَزْرَ They slaughtered the she-camel and divided its limbs, (S,) or portions, (TA,) among themselves; (S, TA;) as also, accord. to Abou-Omar El-Jarmee, يَسَرُّوْهَا, aor. يَسَرُّوْهَا, inf. n. يَسَرُّوْهَا; and he adds that some people say, يَسَرُّوْهَا, inf. n. يَسَرُّوْهَا, with hemz; and يَسَرُّوْنَ هُمُ مَوْتَسِرُونَ like as they say in the case of اَتَعَدَّ. (S.) Soheyim Ibn-Wetheel El-Yarbooe'e says,

- اَقُولُ لَهُمُ بِالْتَّعَبِ اِذَا يَسَرُّوْنِي
- اَنْتُمْ تَتَسَرُّوْنَ اَنْتِي اَبْنُ فَارِسٍ زَهْدَمٍ

[I say to them, in the ravine, when they divide me among themselves, deciding what shares they shall severally have in me, Know ye not that I am the son of the rider of Zahdam, and that ye may obtain a great ransom for me?] for capture had befallen him, and they played with [gaming]-arrows for him. (S, TA. [but in the latter, instead of تَسَرُّوْا, we find تَعَلَّمُوا, which signifies the same.]) You say also, يَسَرُّوْا, aor. يَسَرُّوْا, and يَسَرُّوْنَ (K); and يَسَرُّوْا (M, K); They divided among themselves the slaughtered camel. (M, K.) — [Hence,] يَسَرُّ, aor. يَسَرُّ, (S, M, A, Mṣb, K,) in the [second] ي is not suppressed as it is in يَعِدُّ and its coördinates [having و for the first radical], (S,) and يَسَرُّ, like يَجَلُّ, in the dial. of the Benoo-Asad, (TA,) inf. n. يَسَرُّ, (M, TA,) or يَسَرُّ, (A,) He played at the game called المَسَرُّ; (M, Mṣb, K;) he played with gaming-arrows. (S, A, Mṣb.)

2. يَسَرُّ, (inf. n. تَسِيرٌ, M, &c.) He (God, A, Mṣb) made it, or rendered it, easy; facilitated it. (M, A, Mgh, Mṣb, K.) You say, يَسَرَّتْ عَلَيْهَا The act of bringing forth was rendered easy to her. (A.) — He made his circumstances ample; he made his condition, or his way or course [كَذَا to such a thing], easy, or smooth: (Sb, M:) he accommodated, adapted, or disposed, him, لَيْسَرِي [to easy things, or affairs, or circumstances; or to the easier, or easiest, way]: (S, A, [in the latter of which this is given as a proper, not tropical, signification:]) † he prepared, or

made ready, him or it, كَذَا for such a thing. (A [in which this signification is said to be tropical.]) تَسِيرٌ relates to both good and evil: (M, K:) as in the following instances in the Kur; [xcii. 7, 10:] فَتَسِيرُهُ لَيْسَرِي, and لَيْسَرِي, (M,) [We will facilitate, or smooth, his way, or] We will accommodate him, or adapt him, or dispose him, [to a state of ease, and to a state of difficulty, or (as explained in the TA, art. عَسَرَ,) to punishment, and a difficult case:] (S, A:) or We will prepare him for paradise, and for hell: (Jel:) or We will prepare him to return to good, or righteous, conduct, [and to persevere in evil, or unrighteous, conduct; the former leading to ease, and the latter to difficulty:] (Fr, TA:) or We will prepare him for that habit of conduct which leads to ease, such as the entering paradise, and for that which leads to difficulty, such as the entering hell: from يَسَرُّ الْفَرَسَ, meaning, he prepared the horse for riding, by saddling and bridling. (Bd.) It is said in a trad. وَقَدْ يَسَرُّهُ † And water for ablution had been prepared and put for him. (TA.) — يَسَرُّ الرَّجُلَ, (inf. n. تَسِيرٌ, K,) The man's camels, and his sheep or goats, brought forth with ease, (IAqr, M, K,) and none of them perished. (IAqr, M.) — يَسَرَّتِ الْغَنَمُ The sheep, or goats, abounded in milk, (S, M, A, K,) and in like manner, الْاِبِلُ the camels, (M,) and [so in the S, M, A, but in the K or] in offspring: (S, M, A, K:) and they brought forth: and they were ready to bring forth: and they abounded. (TA.) A poet (namely Abou-Useydeh Ed-Debeeree, TA) says,

- هُمَا سَيِّدَانَا يَزْعُمَانِ وَاهِنَا
- يَسُودَانِيَا اَنْ يَسَرَّتْ غَنَاهُمَا

(S, M) They two are our two chiefs, as they assert; but they are only our chiefs inasmuch as their sheep, or goats, abound in milk and in offspring. (TA.) — See also اُسَرَّتْ.

3. يَسَرُّ, [inf. n. مَيَّاسَرَةٌ.] He was gentle towards him; acted gently towards him; treated him with gentleness; syn. لَآيَنُهُ: (M, A, K:) he was easy, or facile, with him; syn. سَاهِلُهُ. (S, K.) Ex., cited by Th, from a poem: اِنْ يَسَرَّتْهُمْ يَسَرُوا If thou treat them with gentleness, they become gentle. (M.) And يَسَرُّ الشَّرِيكَ He was easy, or facile, with the partner. (TA, from a trad.) — يَسَرُّ, (inf. n. مَيَّاسَرَةٌ, K,) He took the left-hand side or direction; (S, M, A, Mṣb, K;) as also † تَسَاوَرُ; (S, Mṣb, K;) which latter is the contr. of تَيَامَنُ: (K:) or † تَسَاوَرُوا they took the left-hand side or direction; contr. of تَيَامَنُوا. (A.) You say, يَسَرُّ بِأَصْحَابِكَ Take thou the left-hand side or direction with thy companions; (S, A;) as also تَسَاوَرُ; but some disapprove of this latter. (S.) And يَسَرُّ بِالْقَوْمِ He took the left-hand side

or direction with the people; as also † يَسَرُّ بِهِمُ, aor. يَسَرُّ; accord. to Sb. (M, TA.)

4. اُسَرَّتْ She (a woman, M) brought forth with ease; she had an easy birth; (M, A, K:) as also † يَسَرَّتْ, (M, IKtt,) which is in like manner said of a she-camel; (M;) or, as in the copies of the K, يَسَرَّتْ, without teshdeed. (TA.) One says, in praying (M, A) for a pregnant woman, (A,) اُسَرَّتْ وَادْكُرَّتْ May she have an easy birth, (Lh, M, A,) and may she bring forth a male child. (Lh, M.) See the contr., اُسَرَّتْ. — ايسر, (S, M, &c.) aor. يُوَسِّرُ, in which the [radical] ي is changed into و because it is quiescent and preceded by damm, (S,) inf. n. ايسر (M, Mgh, K) and يَسَرُّ; (M, K;) accord. to Kr and Lh, but correctly the latter is a simple subst., (M,) He became possessed of competence, or sufficiency; or of richness, or wealth, or opulence; (S, M, Mgh, Mṣb, K;) and abundance. (Mṣb.) — اَيْمَنْتُ اَيْلِي وَاَيْسَرْتَهَا I put my camels aside on the right hand and the left. (A.)

5. تيسر It (a thing, M, Mṣb) was, or became, facilitated, or easy; (M, A, Mṣb, K, TA;) contr. of difficult, hard, strait, or intricate; (TA;) as also † استيسر. (M, A, Mṣb, K.) You say, اَخَذْنَا مَا تيسرَ, and مَا اسْتيسرَ, We took what was easy [of obtainment, or of attainment]. (TA.) And it is said in a trad., respecting the eleemosinary tax called زَكَاةُ اِنْ رَزَاةُ تَاتَيْنِ اِنْ رَزَاةُ تَاتَيْنِ And he shall put with it, or them, two sheep, or goats, if they be easy to him [to give], or twenty dirhems. (TA.) And in the Kur, [ii. 192.] فَمَا اسْتيسرَ مِنَ الْهَدْيِ What is easy [to give], of camels and hie and sheep or goats: or, as some say, either a camel or a cow or a sheep or goat. (M, TA.) — Also, تيسر له (S, TA,) and استيسر له (S, K, TA,) † It (a thing, or an affair, K) was, or became, prepared, or made ready for him: (S, K, TA:) [and he prepared himself for it.] It is said in a trad., قَدْ تيسرَا لِلْقِتَالِ † They had both prepared themselves, or made themselves ready, for fight. (TA, from a trad.) — تيسرَتِ الْبِلَادُ † The countries became abundant in herbage, or in the goods, conveniences, or comforts, of life. (TA, from a trad.)

6. تَسَاوَرُوا [They were gentle, or acted gently, one towards another; they treated one another with gentleness: (see 3, of which it is the quasi-pass.)] they were easy, or facile, one with another; syn. تَسَاهَلُوا; (K, TA;) تَسَاوَرُ is the contr. of تَعَاوَرُ. (S, art. عَسَرَ.) It is said in a trad., تَسَاوَرُوا فِي الصَّدَاقِ Be ye easy, or facile, not exorbitant, one with another, with respect to dowry. (TA.) — See also 3. — And see 1, latter part.

8: see 1, in two places.

10: see 5, in five places.

يَسْرَ (TA) and يَسْرٌ (M, A, K, TA), [each an inf. n. (see 1) used as an epithet,] and يَاسِرٌ (K, TA,) *Easy and gentle in tractableness, submissiveness, or manageableness*; applied to a man and to a horse: (TA:) or [simply] *easy*; *facile*; (M, A, K;); as also يَسْرٌ (TA) and يَسِيرٌ (Mṣb), this last being syn. with هَيِّنٌ (S, K,) and signifying *not difficult*, غَيْرٌ عَسِيرٌ (A,) and مَيْسُورٌ [respecting which see also عُسْرٌ, pl. مَيَاسِيرُ]. (A.) Hence, يَسْرَاتٌ, pl. of يَسْرَةٌ and يَسْرَةٌ, applied to the legs of a beast, signifies *Easy*: (M:) or *light*, or *active*, legs of a beast: (S, TA:) or *light*, or *active*, and *obedient*, legs of a beast of carriage: (A:) or the *legs* of a she-camel: and you say also, إِنَّ قَوَائِمَ هَذِهِ الْفَرَسِ يَسْرَاتٌ خِفَافٌ, meaning, *verily the legs of this horse are obedient and light or active*. (TA.) [Hence also,] وَلَادَةٌ يَسْرٌ [An easy birth, or bringing forth]. (A.) And وَلَدَتْ وَلَدَهَا يَسْرًا *She brought forth her child easily*: (M, K:); said of a woman: (M:) or يَسْرًا. (CK.) And it is said in a trad., إِنَّ هَذَا الدِّينَ يَسْرٌ *Verily this religion is easy; liberal; one having little straitness*. (TA.) You say also, خُذْ مَيْسُورَهُ وَذَعْ مَعْسُورَهُ [Take thou what is easy thereof, and leave thou what is difficult]. (A.) And مَيْسُورٌ is applied to a saying, or speech: (A:) so in the K. xvii. 30; meaning, *gentle*; (Bd, Jel;); *easy*: (Jel:) or قَوْلٌ مَيْسُورٌ means prayer for مَيْسُورٌ, i.e., for يَسْرٌ [q.v.]. (Bd.) فَتَلَّ يَسْرًا [The twisting a rope or cord towards the left, by rolling it against the body from right to left; or] the twisting downwards, by extending the right hand towards the body [and so rolling the rope or cord downwards against the body or thigh, which is the usual way of twisting]; (S, A*, K;); *contr. of شَزْرٌ*. (M, A, TA.) — طَعَنَ يَسْرًا The *thrusting*, or *piercing*, [straight forward; or] *opposite the face*: (S, M, K:); opposed to شَزْرٌ, which is from one's right and one's left. (TA.) See an ex. voce شَزْرَةٌ.

يُسْرَ [Easiness; facility;] *contr.* of عُسْرَ; (S, M, Mgh, Msh, K;) as also يُسْرَ; (S, Msh, TA;) [and يُسْرَى; (see 3, where it is variously explained;)] and مَيْسُورَ is the *contr.* of مَعْسُورَ, [and therefore signifies as above; or *easy*; *fucile*;] (S;) or this last signifies, (accord. to the lexicologists, M,) what is *made easy*; or *facilitated*; or (accord. to Sb, M, [but see مَعْقُولَ,]) it is an inf. n. of the measure مَفْعُولَ (M, K,) [used in the sense of يُسْرَ as explained above,] of the same kind as [its *con.r.*] مَعْمُورَ; and Abu-l-Hasan says, that this is the truth; for it has no unaugmented verb, and inf. ns. of this measure are not of verbs which are in use, but only of imaginary unaugmented triliteral-radical verbs, as in the case of مَجْلُودَ, which is [really] from تَجَلَّدَ. (M.) For examples of يُسْرَ, see عُسْرَ. — Also, (accord.

to the M; but in the K, or; and in both of these lexicons the signification here following is placed first;) and in like manner, يَسَّرَ, (K,) and يَسَّرَ, (S, M, Mgh, Mṣb, K,) and يَسَّرَ, (S, K,) and مَيَّسَّرَ, and مَيَّسَّرَ, (S, M, K,) of which last Sb says that it is like مَسَّرَ and مَسَّرَ in not being after the manner of the verb, [but after that of the simple substantive,] (M,) and مَيَّسَّرَ, (K.) *Easiness* [of circumstances]; (M, K;) *competence*, or *sufficiency*; or *richness*, or *wealth*, or *opulence*; (S, M, Mgh, Mṣb, K;) *abundance*; (Mṣb;) [in these senses, also, *contr. of عَسَّرَ*]; and يَسَّرَ signifies [the same; or] *easy things* or *affairs* or *circumstances*; *contr. of عَسَّرَ*; as also مَيَّسَّرَ. (TA, art. عسر.) You say also, أَنْظِرْنِي حَتَّى يَسَّرَ [Grant thou me a delay until I shall be in a state of easiness of circumstances, &c.]; in which the last word is indecl., with kesr for its termination, because it is altered from the inf. n., which is الْمَيَّسَّرَ. (S.) In the Kūr. [ii. 280,] some read, فَتَظَرُّهُ إِلَى مَيَّسَّرِهِ [Then let there be a postponement, or delay, until his being in a state of easiness of circumstances]: but Akh says, that this is not allowable; for there is no noun of the measure مَفْعُل [of this kind]: as to مَكْرَمٌ and مَعُونٌ, [it is said that] they are pls. [virtually though not in the language of the grammarians] of مَكْرَمَةٌ and مَعُونَةٌ. (S.) [On this point, see مَا لَكَ، voce أَلَوْكَ.] = See also يَسَّرَ, in two places. = عَوَّدَ أُسْرٍ: see عَوَّدَ أُسْرٍ, in art. أُسْر.

يَسَّرَ: see يَسَّرَ. — *Made easy, or facilitated*;
 i.q. مَيَّسَّرَ: † *prepared*: (K:) or [the game called]
 المَيَّسَّرَ *prepared*: or, as some say, † *anything*
prepared. (M.) = أَعْرَضَ A man *who works,*
or does anything, with both his hands [alike];
ambidextrous; ambidexter: (S, M, Msh:) and
 أَعْرَضَ occurs in a trad., accord. to one rela-
 tion; but the former is the correct expression:
 (A'Obeyd:) and the fem. is عَصْرَاءُ يَسَّرَ: (M:) explained before, in art. عَصَرَ. (K.) = See also
 يَسَّرَ, in six places.

یسر: see یسر, in two places.

يُسْرَةٌ : see يَسَارٌ, throughout.

يُسْرَى: see يُسْر, in two places. = See also
أَيْسَر. = See also يَسْر, throughout.

يَسَار: see يَسْر, in two places. = Also, (S, M, Mgh, Mšb, K, &c.) and يَسَار (M, Mšb, K,) the former of which is the more chaste, (ISk, IAmb, IF, M, Mšb, K*) or the latter is so, (IDrd, M, K,) or the latter is a variation used for the sake of assimilation to [its syn.] شِمَار (Sgh, TA,) or it is vulgar, (IKt, Mšb,) and not allowable, (S,) or J is in error in disallowing it, (K,) or it is disapproved because the incipient ي

with *kesr* is deemed difficult to pronounce, (M, TA,) but there are three other words commencing like it, namely, *يَوْمٌ*, an inf. n. of *يَاوَمُهُ*, though this is disallowed by some, and *يَعَارٌ*, pl. of *يَعُرٌ*, and *يَسَافٌ*, a proper name of a man, also pronounced with *fet-h* [to the *ي*]; (TA;) and another form is *يَسَارٌ*; (Sgh, K;) *contr.* of *يَمِينٌ* (S, M, A, Mgh, Mṣb, K;) and so is *يَمْنَى* of *يَمْنَى*, (M, A, Mgh, Mṣb, K,) and *يَمْنَةُ* of *يَمْنَةٍ*, (M, A, Mṣb, K,) and *مَيْسَرَةٌ* of *مَيْسَرَةٍ*, (A, Mṣb, K,) and *أَيْسَرٌ* of *أَيْسَرٍ*: (*يَسَارٌ* and *يَمْنَى* signify *The left [hand, or arm, or foot, or leg, or] limb*: and the same two words, and *يَمْنَةُ* and *مَيْسَرَةٌ*, the *left*, meaning the *left side or direction or relative location or place*: (Mṣb:) and *أَيْسَرٌ*, the *left side*: or a person [or thing] *that is on the left side*: (Mṣb, art. *يَمِين*;) [and *مَيْسَرَةٌ* the *left wing* of an army:] the pl. of *يَسَارٌ* is *يُسَرٌ* (Lh, M, K) and *يُسَرٌ*, (K,) or *يُسَرٌ*; (AHn, M;) which last is [also] pl. of *يَمْنَى*; (TA;) [and the pl. of *مَيْسَرَةٌ* *مَيَاسِرٌ*.] You say, *قَعَدَ فُلَانٌ يَسْرَةً* *Such a one sat on the left side*. (S.) And *عَلَى يَمِينٍ*, (A, Mṣh*,) and *قَعَدُوا يَمْنَةً وَيَسْرَةً*, and *الْمَيْمَنَةُ وَالْمَيْسَرَةُ*, and *الْيَمْنَى وَالْيُسْرَى*, (A,) or *يَمِينًا وَيَسَارًا*, and *عَنِ الْيَمِينِ وَعَنِ الْيَسَارِ*, and *الْمَيْمَنَةُ وَالْمَيْسَرَةُ*, meaning, *They sat on the right side and on the left*. (Mṣb.) And *وَلَاةٌ مَيَاسِرُهُ* [*He turned his left parts towards him*]. (A.)

يَسَارُ sec : يَسَارُ

يَسُور: see يَاسُر, in two places.

يَسِيرٌ: see **يَسْرٌ**. = *Little, or small, in quantity, petty*: (S, A, K:) *mean, contemptible; paltry; of no weight or worth.* (A.) = See also **يَاسِرٌ**.

يُسْرَ: sce يَسَارَةٌ.

يَسَارٌ: see يَسَارٌ.

يَاسِرٌ: see يَسِرُّ, first signification. — [Taking the left-hand side or direction: or coming on, or from the direction of, the left hand of a person:] contr. of يَمِينٌ. (S.) — [Dividing a thing into parts, or portions.] — [Hence,] The *slaughterer of a camel*: (K, TA:) because he divides its flesh into portions: (TA:) the *person who superintends the division of the slaughtered camel* (M, K) for the game called *الْمَيْسِرُ*: (K:) pl. *يَاسِرُونَ*. [and] *أَيَّاسِرٌ*: (M, K:) A'Obeid says, I have heard them put *يَاسِرٌ* in the place of *يَسِرُّ*, [for the explanations of which see what follows,] and *يَسِرُّ* in the place of *يَاسِرٌ*, (M,) or *يَسِرُّ* and *يَاسِرٌ* signify the same: and the pl. is *أَيَّاسِرٌ*: (S, A:) *يَاسِرٌ* signifies [as explained above, and also] *a person who plays with gaming-arrows*, (S, Msh, TA,) [at the

game called *الميسر*, for a slaughtered camel; because he is one of those who occasion the slaughter of the camel; and the pl. is [as above and] *يَاسِرُونَ* (TA:) and *يَسِرٌ*, i.q. *ضَرِيبٌ* [which signifies the same; and the person who is entrusted, as deputy, with the disposal of the arrows in the game above mentioned, and who shuffles them in the *ربابة*:] and, [as quasi-pl. of *يَاسِرٌ*, like as *خَدَمٌ* is of *خَادِمٌ*,] a party assembled together at the game called *الميسر*: (M, K:) pl. *أَيَّاسِرٌ*: (M:) and *يَسِيرٌ* and *يَسُورٌ* signify one who contends with another at a game of hazard; syn. *قَامِرٌ*: (K:) or *يَسِرٌ* and *يَسُورٌ*, and also *يَاسِرٌ*, are applied to one who has, or to whom pertains, a gaming-arrow. (IAqr, TA.)

أَيَّاسِرٌ [More, and most, easy, or facile; fem. *يَسِيرَى*.] = See also *يَسَارٌ*.

مُوسِرٌ [originally *مُسِيرٌ*,] Possessing competence, or sufficiency; or rich, or wealthy, or opulent: (M, K:) pl. *مَيَّاسِيرٌ*: (Sb, M, K:) [like *مَقَالِيسٌ*, pl. of *مُقَالِيسٌ*; and *مُفَاطِيرٌ*, pl. of *مُفَاطِرٌ*; as though the sing. were *مُوسِرٌ*:] but by rule it should be *مُوسِرُونَ*, for the masc., and *مُوسِرَاتٌ* for the fem. (Abu-l-Hasan, M.)

يَسِرٌ: see *ميسر*.

ميسر The game, or play, with unfeathered and headless arrows; (M, K:) the game of hazard which the Arabs play with such arrows; (S, Mgh, Mqb;) a game of the Arabs, played [by ten men,] with ten unfeathered and headless arrows: they first slaughtered a camel, [bought on credit, (see below, in this paragraph,)] and divided it into ten portions, or, as some say, [agreeably with what follows,] into twenty-eight: the first arrow was called *الفد*, and had [one notch and] one portion of the slaughtered camel: the second, *التومر*, and had [two notches and] two portions: the third, *الرقيب*, and had [three notches and] three portions: the fourth, *الحلس*, and had [four notches and] four portions: the fifth, *التافس*, and had [five notches and] five portions; or, as some say, this was the fourth: the sixth, *المسبل*, and had [six notches and] six portions: the seventh, *المعللى*, which was the highest of them, having [seven notches and] seven portions: the eighth and ninth and tenth were called *السبيخ* and *المنبخ* and *الوغد*; and these three had no portions: [the players to whom these three fell had to pay for the slaughtered camel: (see *المسبل*):] whence it appears, that if the camel was divided into ten portions, (see *ريتم*), the game must have continued after all these were won, until it was seen whose were the eighth and ninth and tenth arrows; and it seems to be the general opinion that

this was the case:] the camel being slaughtered, they collected together the ten arrows, and put them into the *ربابة*, a thing resembling a quiver (*كِنَانَةٌ*), and turned them round about or shuffled them (*أَجَالَوْهَا*): [or they employed a person, whom they called *حُرْصَةٌ*, to do this:] then they put them into the hand of the judge (*الحكم*), who took them forth one after another in the name of one after another of the party; [or they commissioned the *حُرْصَةٌ* to do so:] and each took of the portions of the slaughtered camel according to his arrow; but those to whose lots fell the arrows without portions were obliged to pay the price of the slaughtered camel: with the flesh of which they afterwards fed the poor; and him who would not engage with them in the game they reproached, and called *بَرَمَرٌ*: (Sefeenet Er-Rāghib, printed at Boolāk; p. 637:) [see also *عَسْرٌ*, and *ضَرِيبٌ*, and *رَقِيبٌ*:] or any game of hazard; or play for stakes, or wagers: (K:) so that even the game of children with walnuts is included under this name by Mujāhid in his explanation of verse 216 of chap. ii. of the Kur.: (TA:) or anything in which is risk, or hazard: (Kull, p. 321:) or the game of tricktrach, backgammon, or tables; syn. *نَرْدٌ*: (Sgh, K:) and chess was called by Alee the *ميسر* of the Persians, or foreigners: (TA:) or the slaughtered camel for which they played: for when they desired to play, they bought on credit a camel for slaughter, and slaughtered it, and divided it into twenty-eight portions, or ten portions; and when one [of the arrows] after another came forth [from the *ربابة*] in the name of one man after another, the gain of him for whom came forth those to which belonged portions appeared, and the fine of him for whom came forth [any of the arrows called] the *عغل*: (K:) so called as though it were a place of division: and so used by the poet Lebeed, who speaks of a fat *ميسر*. (TA.)

ميسرة: see *يسر*, in two places. = See also *يسار*, in four places.

ميسرة: } see *يسر*.
ميسرة: }

ميسر Prepared; disposed; made easy, or facile. So in the following words of a trad.: *فَكُلُّ ميسِرٍ لَهَا خُلِقَ لَهُ* [And every one is prepared, &c., for that for which he is created]. (TA.) = I.q. *زَمَوْرَدٌ* [q.v.]; (Mgh, K:) app. a post-classical word; so called because easily taken; (Mgh;) in Persian, called *نَوَالَه* [or *نَواله*], (Mgh, K,) and in Egypt termed *لَقْمَةُ القاضى*. (TA.)

ميسر, applied to a man, (S, TA,) Having numerous offspring of sheep or goats [and therefore much milk]; (TA:) contr. of *ميسر*. (S, TA.)

ميسور: see *يسر*, in three places: — and see also *يسر*.

ميسر She-camels that bring forth easily. (TA.)

يشب

يشب A well known stone; [jasper; peculiarly a whitish kind thereof, found in Mount Imaus: (Goliuz, from Et-Teyfāshee:)] an arabicized word, from [the Persian] *يشم*, q.v. (K.)

يطب

4. *مَا أَطِيبَهُ* i.q. *مَا أَطِيبَهُ*: (K:) a dial. form of the latter, or formed from it by transposition: (TA:) and in like manner *يُطِيبُ بِهِ* i.q. *أَطِيبُ بِهِ*: [both signifying *How good, sweet, delicious, or pleasant, is he, or it*]. (TA, art. *طيب*.)

أَطِيبٌ i.q. *أَطِيبٌ* [More, or most, good, sweet, delicious, or pleasant: and pure]: a correct and chaste dial. form of the latter word. (Ex., from a trad., *عَلَيْكُمْ بِالْأَسْوَدِ مِنْهُ فَإِنَّهُ أَطِيبُهُ* Keep ye to the black thereof; (i.e., of the fruit of the *أراك*;) for it is the best of it. But some deny its being a dial. form, [holding it to be formed by transposition]. (TA.) — *أَقْبَلْتُ الشَّاةُ فِي* — *أَطِيبَتِهَا*, and *أَطِيبَتِهَا*, (the latter form from AZ, TA,) The sheep, or goat, came in the vehemence of her lust for the male. (K.) See also art. *طيب*.

[يعر, &c.]

See Supplement.]

يفخ

1. *يَفَخَهُ*, (K,) aor. *فَخَّ*, because of the guttural letter, or *ف*, accord. to the common rule observed in the K, or *ف*, as though it were of the same class as *وَعَدَ*, (TA,) [the last is probably the most correct form, as *يَأْفَخُهُ* is the aor. of *يَأْفَخُهُ*, of which *يَفَخَهُ* is a dial. form,] He, or it, hit him, or hurt him, on the part of his head called *يَأْفُوخُ*. (K.)

يَأْفُوخُ [The top of the head;] the part where the anterior and posterior bones of the head meet: [see *يَأْفُوخُ*, of which it is a dial. form:] pl. *يَوَافِيخُ*. (TA.) ISd regards this form of pl. as an indication that the *ي* is a radical letter, and therefore mentions it in this art.; (TA;) [and F says the same in art. *أَفَخ*: but see that art.]. — *مَسَّ بِيَأْفُوخِهِ السَّمَكَ* + [He touched *Spica Virginis*, or *Arcturus*, with the top of his head]. (A.) — *وَطِنَ فُلَانٌ يَوَافِيخَ الْقُرُومِ* + Such a one had lordship and eminence given to him. (A.) — *أَدْنَجُوا* i.q. *صَدَعُوا يَأْفُوخَ اللَّيْلِ* [They journeyed in the night; &c.] (A.) [See also art. *أَفَخ*.]

مَفُوعٌ *Hit, or hurt, on the part of his head called the مَفُوع.* (K.)

[يفع, &c.]

See Supplement.]

يقت

يَاقُوتٌ, [coll. gen. n., The *sapphire*, of whatever variety: the *ruby*, *oriental ruby*, or *red sapphire*, also called *ياقوت أحمر*; of which there are several varieties, whereof one is the *carbuncle*; also called *ياقوت جمرى*: the *sapphire*, commonly so called, or *blue sapphire*, also called *ياقوت أزرق*: and the *topaz*, *oriental topaz*, or *yellow sapphire*, also called *ياقوت أصفر*: the *jacinth*, or *hyacinth*, accord. to Golius, who observes, as on the authority of the Teyfáshee, that by this name are called various gems of the East; four species thereof being enumerated; the *red*, the *yellow*, or *gold-coloured*, the *blue*, or *azure*, and the *white*: that the *sapphire* and the *chrysolite* are also thus called: but that, by the word used absolutely, the *red jacinth*, or *hyacinth*, commonly called the *ruby*, is meant: which last remark is agreeable with modern usage:] a well known gem; (K;) of which there are many varieties, (TA,) the most excellent whereof is that called *الياقوت الأحمر الرمانى*, (K,) also called *البهرمانى*; [the finest kind of *ruby* or *carbuncle*;] said to be brought from Sarandeeb [or Ceylon]: it has the property of exhilarating, and of conjoining [separated friends]; (TA;) and is profitable for disturbance of the mind (occasioned by the black bile, TA) and palpitation, and weakness of the heart and stomach, if drunk; [being app. reduced to powder for that purpose, as is done with some other gems in the East;] and for congelment of the blood, if hung [upon the person]: (K:) it is a Persian word, (S,) arabicized: (S, K:) of the measure *فَاعُول* n. un. with *ة*; and pl. *يَوَاقِيت*. (S.)

يَقْط

1. يَقْطُ, aor. ٢, (Msb, K,) and يَقْطُ, aor. ٢; (Lh, K;) and in the Msb is added يَقْطُ, i.e. like *ضَرَبَ*, which is strange; (TA;) [but this I do not find in my copy of the Msb;] inf. n. [of the first] يَقْطُ (Msb, K) and يَقْطُ, (Msb, TA,) or the latter is a simple subst., (S,) and [of the second] يَقْطُ; (Msb, K;) He waked, or woke; did not sleep, or was not sleeping. (Msb, K.) — See also 5.

2: See 4, throughout.

4. اَيْقَظَهُ (S, &c.) inf. n. اَيْقَظَ, (TA,) He awakened him, (S, Mgh, Msb, K,) مِنْ نَوْمِهِ from his sleep; (S;) as also اَيْقَظَهُ, inf. n. اَيْقَظَ (K;) and اَيْقَظَهُ. (TA.) — He

roused his attention, لِلْأُمُورِ to the things, or affairs; (Msb;) as also اَيْقَظَهُ. (TA.) — اَيْقَظَ He dispersed the dust: (Lth:) and † he raised the dust; (Lth, S, Z;) as also اَيْقَظَهُ: (Lth, S;) or, accord. to Az, this is a mistranscription, for بَقَطَ التُّرَابَ, inf. n. تَبْقِيطُ. (TA.)

5. تَبْقِيطُ He became awakened; or he awoke, or awoke; (S, Msb, TA;) مِنْ نَوْمِهِ from his sleep; (TA;) as also اَيْقَظَهُ. (S, Mgh, Msb, K.) — † His attention became roused, or he had his attention roused, لِلْأَمْرِ to the thing, or affair; (Msb, TA;) as also اَيْقَظَهُ, and اَيْقَظَ: (Msb;) he became vigilant, wary, or cautious. (TA.) You say also, اِنِّى صَوْتِهِ اَيْقَظَ [He has his attention roused at his voice, to listen thereto]. (TA.)

10. اَيْقَظَ: see 5, in three places. — † It (a woman's anklet or other ornament) made a sound or sounds: (K, TA:) like as one says [in the contr. case], نَامَ, meaning "its sound, or sounds, ceased," by reason of the fulness of the leg. (TA.) — اَيْقَظَهُ: see 4.

يَقْطُ: see what next follows, in three places.

يَقْطُ and يَقْطُ and يَقْطَانُ A man waking, or awake: not sleeping: (K:) or the last has this signification; (S, Msb;) and its fem. is يَقْطَى: (O, Msb, K:) the pl. (K, &c.) of the first (IB, Msb) and second, (IB,) or of the first only, for the second has no broken pl., because of the rareness of فَعْلٌ as the measure of an epithet, (Sb, TA,) is اَيْقَظَ, (Sb, IB, Msb, K,) which is applied to women as well as to men; (O;) and the pl. of يَقْطَانُ is يَقْطَانُ; (IB;) and the pl. of يَقْطَى is يَقْطَى. (K.) — And the first (ISk, S, Msb) and † second (ISk, S) † A man vigilant, wary, cautious, or in a state of preparation; (S, Msb;) having his attention roused: (S;) and intelligent: (Msb;) or a man having his attention much roused, very vigilant, and possessing knowledge and intelligence. (ISk.) [In the TA, each of these two epithets is said to be after the manner of the rel. n.; but they are both part. ns. from يَقْطُ as syn. with تَبْقِيطُ.] You say also, رَجُلٌ يَقْطَانُ الْفِكْرِ and مَتَبْقِيطُهُ † [A man vigilant in mind]. (TA.) And اِنْ فُلَانٌ لَيَقْطُ † [Verily such a one is vigilant; not dull, heavy, or listless; lit.] light in head. (AA.)

يَقْظَةُ: see what next follows.

يَقْظَةُ A state of waking, or being awake; (S, Mgh, K;) as also يَقْظَةُ, occurring in the saying of the Et-Tihamee,

• الْعَيْشُ نَوْمٌ وَالْمَنِيَّةُ يَقْظَةُ
• وَالْمَرَّةُ بَيْنَهُمَا خِيَالٌ سَارِي

[Life is a state of sleep, and death is a state of waking; and man between the two is a night journeying phantom]; but most hold it to be used only by poetic license. (TA.)

أَبُو الْيَقْظَانِ: see يَقْظُ, in two places. — أَبُو الْيَقْظَانِ The domestic cock. (K.)

مَا رَأَيْتُ أَقْظَ مِنْهُ † [I have not seen any more vigilant, wary, or cautious, than he]. (TA.)

يَقْظُ: see يَقْظُ.

[يقن, &c.]

See Supplement.]

يلب

تَرْسَةٌ Shields, of the kind called يَلْبُ (K,) pl. of دَرَقٌ; or of the kind called دَرَقٌ, as is said in the R and M; which two kinds differ in this, that the *دَرَق*, like the *حَجَف*, are of skin, or leather, without any wood or sinews (or nerves), whereas *تَرْس* is a more general appellation: (TA:) or coats of defence, syn. دَرُوعٌ, (K,) of the fabric of El-Yemen: (TA:) made [app. whether shields or coats of defence] of skins; (K;) i.e., of the hides of camels: (TA:) or coats of defence (دَرُوع) of the fabric of El-Yemen, made of skins sewed together: a coll. gen. n., of which the n. un. is يَلْبَةٌ: 'Amr Ibn. Kulthoom says:

• عَلَيْنَا الْبَيْضُ وَالْيَلْبُ الْيَمَانِي
• وَأَسْيَافٌ يَقْمُنُ وَيَنْحَنِي

[Upon us (were) helmets, and leathern coats of defence of the fabric of El-Yemen, and swords that are straight (so accord. to the above reading, of يَقْمُنُ, which I find in an excellent copy of the S: but some read يَقْمُنُ, which, I think, affords not so good a sense:) and that curve]: (S:) or helmets made of camel's hides: [see also أَلْبُ and أَلْبَةٌ:] or [head-coverings made of] plaited thongs of leather (نُوعٌ) woven together, which are put on the head in lieu of the helmet: (TA:) or skins which are sewed together, and worn on the head, specially: (K:) or skins which are worn beneath the [kind of coat called] دَرُوع, or [beneath that of] دِيْبَاج; one of which is called يَلْبَةٌ: or skins which are worn like the coats of defence called دَرُوع: or skins of which such coats are made: (TA:) or any defensive coverings, or armour, of skins; not of iron; and hence, shields (دَرَقٌ) [of skins] are thus called: a poet says,

• عَلَيْهِمْ كُلُّ سَابِغَةٍ دِلَاصٍ
• وَفِي أَيْدِيهِمُ الْيَلْبُ الْمَدَارُ

[Upon them (are, or mere,) all (kinds of) ample coats of mail, smooth and glistening; and in

their hands, round shields of skins]: and يَلْبُ, originally is a name of that skin [of which such coverings are made]: Aboo-Dahbal El-Jumahee says,

- * دَوْعَى دِلَاصْ شَكُّهَا شَكُّ عَجَبٍ *
* وَجُوبُهَا الْقَاتِرُ مِنْ سَيْرِ الْيَلْبِ *

[My coat of mail is smooth and glistening: its cleaving (or sticking close) is an admirable cleaving: and its shield, of good dimensions, is of strips of skin: so accord. to explanations in the §, in arts. شَك and قَتَر: but I incline to think that جُوبُهَا here is the same as جَبِيهَا; and that a word is understood, which makes the meaning to be its opening at the neck and bosom, of good dimensions, is bordered with an edge of thongs]: (§:) or simply skin, or hide. (K.) — Also defensive coverings, or armour, of pieces of felt (لُبُود), with a stuffing of honey (عَسَل) and sand. (K.) — Also, Steel; (K;) pure iron: (ISh, T, K:) n. un. يَلْبَةٌ. (TA.) Of this signification, the following hemistich is cited as an ex.,

- * وَمَحُورُ أَخْلَصَ مِنْ مَاءِ الْيَلْبِ *

[And a pulley-axis clearer (in its brightness) than the lustre of pure iron, or steel]: but ISk says that it is by an Arab of the desert, who, hearing the verse of 'Amr Ibn-Kulthoom quoted above, erroneously supposed يَلْب to signify the most excellent kind of iron; and IDrd also asserts that the meaning assigned to it in this hemistich is founded upon a mistake. (TA.) See also أَلْبَةٌ. — Also, Anything great, big, or large in size. (K.)

[يَم, &c.]

See Supplement.]

يَنْبِت

يَنْبُوتُ A certain thorny kind of tree, not of the kind called عَصَاه. Mentioned here by IM. See art. نَبِت. (TA.)

يَنْبِث

يَنْبِثُ A kind of sea-fish: (IAqr, T:) different from the يَنْبِث: it is doubtful whether it be Arabic, or a foreign word introduced into the Arabic language. (T.) [See arts. نَبْث and نَبِث.]

يَهْت

4. اِيَهْت (as also اوهْت, TA) It (flesh-meat, K, or a wound, TA) became stinking. (AZ, K.)

يَهْمُوت

الْيَهْمُوتُ A name of the fish upon which is the earth: erroneously written with ب [اليهموت]: so says Esh-Shiháb in the 'Imáyeh. (MF, TA.) [See my translation of the 1001 Nights, note to the Introduction.]

يُوح

يُوحُ (so accord. to AHat, Mbr, AAF, Kr, Abu-l-'Ala El-Ma'arree, A,) [of the fem. gender, (see يُوحُ)] indecl., and without the art. ال, (ISd,) accord. to IAmb يُوحُ, but this is a mistake originating from a corrupt transcription of the word, (IKh, IB, &c.,) and يُوح, also indecl. like بُرَاج, (TA) and يُوحَى, (IAth, K,) names of The sun. (§, art. بوح, K, &c.) [See يُوحُ.]

[يَوْم, &c.]

See Supplement.]

SUPPLEMENT TO PARTS VII. AND VIII.

ی - ق

ق

قبس

مَعَارِزُ *A sort of طنبور*: see قبوس.

قبع

1. خَنْتَ *قَبَعَ السِّقَاءَ*: see خَنْتَ.

قَبِيعَةٌ [The pommel of a sword;] the thing of silver or iron at the extremity of the hilt of a sword. (S, K.)

قبل

1. أَقْبَلَ as syn. with أَقْبَلَ, q.v.: see أَدْبَرَ, in two places. — قَبَحَ اللَّهُ مَا قَبَلَ مِنْهُ وَمَا دَبَّرَ: see دَبَّرَ. — قَبِلَ He took, received, or admitted, willingly, or with approbation; he accepted. See قَبُولٌ. — قَبِلَتِ النَّعْلُ The sandal had its قَبَال broken. (TA in art. شَع.)

3. قَابَلَهُ He faced, or fronted, or was opposite to or over against, him, or it. (S, K.) See also أَقْبَلَ He, or it, corresponded to him, or it. — قَابَلَهُ بِنَفْسِهِ [He opposed himself to him]. (TA, art. عَرَضَ.) See عَرَضَ لَهُ; and see 4. — قَابَلَ كَذَا He requited such a thing with such a thing; or did, or gave, such a thing in return for such a thing; as good for good, evil for evil, good for evil, or evil for good. (The Lexicons passim.) — He counteracted such a thing with such a thing. — He compared such a thing &c. — قَوَّبَهُ It was compensated, or requited, by, or with, such a thing: see an ex. of the part. n. voce غَنِمَ. — قَرَسَ قَوْبِلَ مَنْ: دَابَّرَ الشَّاةَ: see قَابَلَ الشَّاةَ. — قَابَلَ الشَّاةَ A horse that is generous with respect to both parents. (S in art. أَفَقَى.)

4. أَقْبَلْتُ الشَّيْءَ I made it to face the thing: (S, K.) and أَقْبَلْتُ الشَّيْءَ app. signifies the same: see a verse of El-A'ashà voce اِرْتَبَاهُ. — أَقْبَلَ بِهِ [He turned it forward; contr. of أَدْبَرَ بِهِ]. (S, K, art. دَبَّرَ.) — أَقْبَلَ He came, facing; (JK, S, K, *) came forward; came on; advanced; contr.

of [قَبْلَكَ] I advanced, or came, toward thee. Like قَصَدْتُ قَصَدَكَ. (L, art. حَرَدَ.) See also Kur, ii. 172. — أَقْبَلَ عَلَيْهِ He advanced, or approached, towards him, or it. — أَقْبَلَ عَلَى إِنْسَانٍ, as though he desired no other person. (JK.) — أَقْبَالَ The advancing of fortune; contr. of إِدْبَارَ. — إِقْبَالَ [Advance in the world, or in worldly circumstances]. (Mgh in art. جَد.) — إِقْبَالَ signifies The being fortunate. (KL.) — إِقْبَالَ i. q. دَوْلَةٌ [Good fortune; &c.; see تَامَكَ] and عِزَّةٌ [might; &c.]. (Kull, p. 64.) — أَقْبَلَ عَلَيْهِ He showed favour to him: or, more properly, he presented a favourable aspect to him; or, accord. to general usage, he met him kindly; see بَشَّ لَهُ. — أَقْبَلْتُ عَلَيْهِ الدُّنْيَا, (A, art. فَتَحَ.) The world favoured him. — أَقْبَلَ عَلَى شَيْءٍ He set about, or commenced, doing a thing. (K, &c.) — See أَقْبَلَ عَلَيْهِ He clave to it: and he took to, set about, began, or commenced it; as also أَقْبَلَ عَلَيْهِ بِالسَّيْفِ [and قَبَلَ عَلَيْهِ, and بِالسُّوْطِ He advanced against him, or set upon him, with the sword, and with the staff or stick, and with the whip.] — You say, أَقْبَلَ عَلَيْهِ بِالسُّوْطِ [He advanced against him, or set upon him, with the whip, striking him]. (S in art. حَوَل.) — See قَبَلَ إِلَى الشَّرِّ. — أَقْبَلَ عَلَيْهِ: أَدْبَرَ: أَمْرٌ فَلَانَ إِلَى إِقْبَالٍ أَقْبَلَ عَلَى نَفْسِكَ: see Har, p. ٥٠٨ — بِاتَّعْنِيفٍ [Betahe, or apply, thyself to thine own affairs]. (T, voce إِلَى.) — دَبَّرْتُ لَهُ الرِّيحَ بَعْدَ مَا أَقْبَلْتُ: see دَبَّرَ. — أَقْبَلَ [He recovered, or regained, health;] occurring in the K, as the explanation of ثَابَ جِسْمُهُ. (K, art. ثَوَّبَ.) — أَقْبَلَ, with reference to the slit ear of a she-camel: see أَدْبَرَ. — أَقْبَلْنَا بِذِمَّةٍ app. a mistranscription for أَقْبَلْنَا: see ذِمَّةٌ.

6. تَغَابَلُوا They faced, or confronted, one another: see § in art. فَتَحَ.

8. اِقْتَبَلَهُ He began it, or commenced it; namely, an affair; (S, * Mgh, K, *) as also اِسْتَقْبَلَهُ. (Mgh.)

10. اِسْتَقْبَلَهُ: see اِسْتَدْبَرَهُ. He faced him, or it. (TA) He turned his face towards him, or it. — He came before his face. — He went to meet him; he met him, or encountered him. He saw it before him: he looked forward to it: he saw it, or knew it, beforehand. He saw, or knew, at the beginning of it what he did not see, or know, at the end thereof. — اِسْتَقْبَلَهُ بِأَمْرٍ (T, S, K, &c., in art. بَدَا) He met him, or encountered him, with a thing, or an affair, or an action. (TK in art. بَدَا.) — اِسْتَقْبَلَهُ بِمَا يَكْرَهُ (A, K, in art. يَكْتُ, &c.) He encountered him with, or, as it often means, he accused him, to his face, of a thing that he disliked, or hated: see يَكْتُهُ; and the phrases قَابَلَهُ بِالْكَذِبِ and اَلْبَيْتُ اِسْتَقْبَالَكَ اَخَاكَ بِمَا لَيْسَ فِيهِ, voce قَرَحَهُ, and اِسْتَقْبَلَهُ بِالْحَقِّ, voce بَهْتَهُ; in both senses like نَقِيَهُ بِمَكْرُوهِ. — اِسْتَقْبَلْتُهُ بِكَلَامٍ فِيهِ غُلْظَةٌ [I encountered him, or confronted him, with speech in which was roughness]. (JK, M, TA, art. جَبَا.) — اِسْتَقْبَلَهُ He anticipated it; namely, Ramadán, by fasting before its commencement. (TA.) — See 8.

قَبْلُ Before; contr. of بَعْدُ; (S, K, &c.;) an adv. n. of time; and, as some say, of place also; (MF, TA;) and of rank, or station. (TA.)

قَبْلًا [and اَلْقَبْلَ] He poured the water into the trough while his camels were drinking, so that it came upon them: (T, TA:) or قَبْلُ signifies a man's bringing his camels to water, and drawing the water over their mouths, not having prepared for them aught [thereof] before that: (A, TA:) and اَسْقَى اِبِلَهُ قَبْلًا he poured the water over the mouths of his camels: (M, TA:) and اَسْقَى اِبِلَهُ قَبْلُ he drew the water over the heads of his camels while they drank,

قتن

1. قَتْنٌ : see قَتْنٌ.

قَتِينٌ : see قَتِينٌ.

قحر

1. قَحَرَ It (an arrow) rose in the sky. (JSh, in TA, art. شخص.)

قحف

قَحْفٌ : see جُمُجْمَةٌ, in two places; — and قُدٌّ. — A glass bowl; as also جُمُجْمَةٌ. (Az, TA in art. جمر.)

قحل

قَحُولٌ, applied to a man and to a horse, i. q. عَيْنٌ. (IAar in TA, art. عجر.)

إِنْزَحُلٌ : see إِنْزَحُلٌ.

قحم

1. قَحْمٌ and قَحْمٌ فِيهَا and قَحْمٌ نَفْسُهُ فِي الْأُمُورِ. — قَحْمٌ He entered into affairs without consideration. (A.)

5. تَقَحَّمَ He experienced dearth, drought, or sterility. See an ex. voce تَبَعَةٌ. — تَقَحَّمَ فِي الْأُمْرِ بِلا رَوِيَّةٍ [He plunged, or rushed, into the affair without consideration]. (K, TA in art. علط.) See 1. — تَقَحَّمَ : see نَدَلْتُ.

8. اقْتَحَمَ. See 1. — Said of a young camel: see voce بُلْعٌ. — اقْتَحَمَ الْغِمَارَاتِ : see 1 in art. عَقَبَةٌ. And اقْتَحَمَ الْعَقَبَةَ : see عَقَبَةٌ.

قَحْبٌ, like قَحْبَةٌ, An old woman. See قَحْبٌ.

مُقَحَّمٌ Redundant; pleonastic; foisted in: applied to a word and to a letter. — حَرْفٌ مُقَحَّمٌ A letter inserted without reason. مُقَحَّمَةٌ is also applied in like manner to a word. [In a copy of the S, in art. بهت, I find it written مُقَحَّمَةٌ]: i. q. زَائِدَةٌ. (TA in art. بهت.)

قحو

أَقْحَوَانٌ : see بَابُونَجٌ. See also a verse cited voce تَتَوَمَّرُ.

قدس

قَادُوسٌ (pl. قَوَادِيسُ) An earthen or wooden pot of a water-wheel. (PU.)

قدع

1. قَدَعَ فَرَسَهُ He pulled in his horse by the bridle and bit, to stop him; (S, K;) he curbed, or restrained, him. (S.) — هُوَ الْفَحْلُ لَا يَقْدَعُ هُوَ الْفَحْلُ لَا يَقْدَعُ : see أَنْفٌ; and see قَرَعَ.

قدم

1. قَدَّمَ الْقَوْمَ, aor. 2, inf. n. قَدَّمَ (S, Mgh, K) and قَدَّمُوا; (K;) and تَقَدَّمُوا; (S, Mgh, K;) and قَدَّمَهُمْ; and اسْتَقَدَّمُوا; (K;) He became before the people: (TA:) syn. سَقَّاهُمْ; (Mgh;) he preceded them; went before them; took precedence of them; headed them; led them, so as to serve as an example, or object of imitation. — See أَمَّهُمْ. — قَدَّمَ الْبَلَدَ, aor. 2, inf. n. قَدَّمُوا and مَقَدَّمُوا, [He came to, or arrived at, the town, &c.] (Mgh.) أَخَذَنِي مَا قَدَّمَ وَمَا قَدَّمَ : see art. حَدَثٌ. — قَدَّمَ عَلَى الْأَمْرِ i. q. أَقْدَمَ عَلَيْهِ [He advanced boldly to undertake the affair]. (TA.) See an ex. in a verse voce مَضَافٌ. — See 6.

2. قَدَّمَ زَيْدًا إِلَى الْحَائِطِ He brought Zeyd near, or caused him to draw near, or to approach, to the wall. (Mgh.) — قَدَّمَهُ He put it forward; offered it; proffered it. — He brought, and brought forward, him or it. — قَدَّمَ لَهُ طَعَامًا He proffered, offered, or presented to him, food. — قَدَّمَ He did good or evil previously, or beforehand: (Bd, and Jel in xxxvi. 11; &c.) he laid up in store. (Bd in xii. 48.) See زَقَمَهُ. — قَدَّمَ He made foremost; put, brought, or sent, forward; he advanced him or it: he promoted him. — قَدَّمَهُ عَلَى غَيْرِهِ, inf. n. تَقْدِيرٌ, He made him, or it, to be before, or have precedence of, another, in time: and in place; i. e. he placed, or put, him, or it, before another; or made him, or it, to precede another: and in rank, or dignity; i. e. he preferred him, or it, before another; or honoured, or esteemed, him, or it, above another. (Kull, p. 104.) — قَدَّمَهُ لَكَا He prepared it, or provided it beforehand, for such a thing. See Kur, xii. 48. — قَدَّمَ عِنْدَ اللَّهِ خَيْرًا He prepared, or provided in store, for himself, good, [i. e. a reward,] with God. (A and Mgh in art. حسب.) — قَدَّمَ لَهُ الثَّمَنَ He paid him in advance, or beforehand, the price. — قَدَّمَ أَنْ يَفْعَلَ كَذَا He preferred doing such a thing; syn. أَثَرٌ, i. e. فَضْلٌ. (M in art. أثار.) [Hence, قَدَّمَ الْعَجْزَ فِي الشَّيْءِ He preferred backwardness with respect to the thing.] (See قَدَّمَ and قَرَّطَ: and see Kull, p. 279.) — قَدَّمَ syn. with تَقَدَّمَ, q. v.: like as أَخَّرَ is with تَأَخَّرَ: so in the Kur, xli. 1. (TA, art. أَخَّرَ.) — قَدَّمَ [is trans. and intrans.: for its significations as an intrans. v., see its syn. تَقَدَّمَ, and see 1:] as a trans. v. it is contr. of أَخَّرَ. (Mgh, art. أَخَّرَ.) — قَدَّمَ is syn. with بَدَأَ بِهِ. (Mgh and Mgh in art. بَدَأَ بِهِ.) — قَدَّمَ فِي كَذَا : see تَقَدَّمَ. — See تَأَذَّنٌ voce أَفَرَطَ. — قَدَّمَهُمْ and قَدَّمَ أَوْلَادًا. — آذَنَ

قَدَّمَهُ and أَقْدَمَهُ He urged him forward. (Mo'allakát, 157.) — قَدَّمَ has تَقْدِيمَةً for an inf. n.

4. أَقْدَمَ He was bold, or audacious. — أَقْدَمَ عَلَى الْأَمْرِ He ventured upon, or addressed himself to, the thing boldly, courageously, or daringly; (S, K;) he attempted it. — أَقْدَمَ عَلَى قَرْنِهِ He behaved boldly, courageously, or daringly, against his adversary; (Mgh;) he attached him. — See 1. — أَقْدَمَ, (improperly أَقْدَمَ,) said to a horse, Advance boldly! (S.) So rendered voce أَهَابَ, and هَبَ.

5. تَقَدَّمَ He was, or became, or went, before, or ahead; preceded; had, or took, precedence; contr. of تَأَخَّرَ, q. v. See 1. — تَقَدَّمَ إِلَى الْحَائِطِ He drew near, or approached, to the wall. (Mgh.) — تَقَدَّمَ He advanced; went forward, or onward. (L, art. قَوَدَ.) — تَقَدَّمَ عَلَى الْحَقِّ : see Bd, xviii. 27. — تَقَدَّمَ He became advanced, or promoted. — تَقَدَّمَ مِنْهُ كَلَامٌ : see فَرَطَ: but the primary meaning is, Speech proceeded from him previously. — تَقَدَّمَ عَلَى غَيْرِهِ quasi-pass. of قَدَّمَهُ عَلَى غَيْرِهِ; He, or it, was, or became, before, or had precedence of, another, in time: and in place; i. e. he, or it, was, or became, before another; preceded another; went before another: and in rank, or dignity; i. e. he, or it, was, or became, preferred before another; or honoured, or esteemed, above another: in all these senses like تَقَدَّمَ غَيْرُهُ. See تَقَدَّمَ غَيْرُهُ. — تَقَدَّمَ فِي أَمْرٍ [He was forward in an affair] قَبْلَ فِعْلِهِ [before doing it]. (A'Obeid, T in art. رَمَى.) — سَبَقَ i. q. سَبَقَ. (K, art. سَبَقَ, &c.) and contr. of تَأَخَّرَ. (TA, art. أَخَّرَ.) — تَقَدَّمَ إِلَيْهِ فِي كَذَا (K,) or بَكَدَا, (Mgh,) or both, (Mgh,) He commanded, ordered, bade, charged, or enjoined, him respecting, or to do, such a thing; (Mgh, Mgh, K;) as also قَدَّمَ, inf. n. تَقْدِيرٌ. (Mgh.)

6. تَقَادَرَمَ is best rendered It became old: and قَدَّمَ it was old.

8. اقْتَدَى بِهِ He did as he did, following his example; or taking him as an example, an exemplar, a pattern, or an object of imitation. (Mgh.) He followed his example, imitated him; &c.

10. اسْتَقْدَمْتُ He went before. — اسْتَقْدَمْتُ رِحَالَتَكَ : see art. رَحَلٌ.

قَدَمٌ The human foot, from the ankle downwards. (Mgh.) — قَدَمٌ رَاسِخَةٌ فِي الْعِلْمِ On an excellent foundation. — فَلَانٌ عَلَى قَدَمِ فَلَانٍ Such a one is successor of such a one.

قَدَمٌ *Oldness; antiquity. — Existence, or duration, or time, without beginning; like أَزَلٌ* (Kull, p. 31; &c.) See **أَزَلٌ**. — **عَلَى وَجْهِ الدَّهْرِ**: **قَدَمُ الدَّهْرِ** means properly *the olden time; antiquity.* — **عَلَى قَدَمِ الدَّهْرِ** [In, or from, old, or ancient, time; of old]. (S, M, K, art. أُس; in the first and last of which it is coupled with the like phrase.)

قَدَمٌ مِنْ قَدَمٍ [In front]. (K, voce **ظَنُوبٌ**) — **أَخَّرَ قَدَمًا**: see **أَخَّرَ**.

قَادِمَةٌ as applied to a part of a camel's saddle is an improper word: the proper term is **وَاسِطٌ**.

قَدُومٌ *An adz; [so in the present day, but pronounced قُدُوم;] a certain implement of the carpenter; (S, Mgh, Mṣb;) a قَاسٌ with which one hews, or forms or fashions by cutting. (S.)*

قَدِيرٌ *Ancient; old; to which no commencement is assigned. — مَالٌ قَدِيرٌ* *Old, or long-possessed, property. (S, A, Mgh, Mṣb, all in art. تَلَد.)* — **قَدِيرٌ** *The reputation (حَسَبٌ) of a man or people. (TA, art. دَثَر.)* See a verse in 1 of art. ثَنَى. — **الْقَدِيرُ**, as an epithet applied to God, i. q. **الْقَدِيرُ الْأَزَلِيُّ** *The Ancient without beginning.*

الْقَدَامُ *The location that is before.*

قَوَادِمُ: respecting the feathers thus called, see voce **مَنَاجِبُ**, and **أَهْرُ**.

الْمُقَدَّمُ is here **جَرَى**: see art. **جَرَى**. **الْمُقَدَّمُ** is here syn. with **الْإِقْدَامُ**.

مُقَدَّامٌ *Very bold or daring or courageous (S, K,) against the enemy; (S;) as also مُقْدَامَةٌ. (S.)* — **مُقْدَامَةٌ**: see voce **مُعْزَابَةٌ**. — [The pl.] **مَقَادِمُ** *Fronts; fore parts. See an ex. voce أَعْتَر.* — **مَقَادِيرُ** *The front of the forehead. (JK.)*

مُقَدَّمٌ *A provost, chief, head, director, conductor, or manager. — مُقَدَّمٌ* *The antecedent (or first proposition) in an enthymeme, and (first part) of a hypothetical proposition. — مُقَدَّمَةٌ* *The van, or vanguard, of an army.*

مُقَدِّمَةٌ *The ground whereon rests an inquiry or investigation: and the ground whereon rests the truth of an evidence or a demonstration: and a [premiss or] proposition which is made a part of a syllogism: and المُقَدِّمَةُ الْغَرِيبَةُ is that [premiss] which is both actually and virtually suppressed in the syllogism; as when we say, A is equal to B, and B is equal to C, when it results that A is equal to C, by means of the مُقَدِّمَةُ غَرِيبَةٌ, which is, every equal to the equal thing is equal to that thing. (KT.)*

مُتَقَدِّمٌ *Preceding: anterior; being, or lying, in advance of others. — مُتَقَدِّمٌ فِي الْأُمُورِ* *Forward in affairs.*

الْمُسْتَقْدِمِينَ in the Kur, xv. 24: see Bd; and see its opposite, **الْمُسْتَخِيرِينَ**.

قدو

قُدُوءٌ and **قُدُوءٌ** (S, Mṣb, K,) and **قُدُوءٌ** (K,) *A pattern; an exemplar; an example; an object of imitation; one who is, or is to be, imitated. (S, Mṣb, K, TA.)* See **إِسْوَةٌ**.

قُدْيَةٌ: see **فُدْيَةٌ**.

قَادِيَةٌ *The first that come to one, or come upon one, of a company of men. (TA in art. طَحِم.)*

قدع

3. **قَاذَعَهُ** *He reviled him, being reviled by him; and vied with him in foul, or unseemly, speech or language. (A, K.)* See 3 in art. قَدَح.

قذ

1. **قَذَفَ بِالْحِجَارَةِ وَغَيْرِهَا**, aor. -, inf. n. **قَذَفَ**, *He threw stones, &c. (Mṣb.) — قَذَفَ بِهِ* *He cast it; cast it forth; namely, an arrow, and a pebble, and speech, and anything. (Lth, TA.)* It may sometimes be rendered *He shed it*; as, for instance, light into the heart, said of God. — **يَقْذِفُ بِالْحَقِّ** (Kur, xxxiv. 47,) *He (God) uttereth truth. (Zj, TA.) — قَذَفَ بِالسَّهْمِ* *He shot the arrow. (Lth, TA.) — قَذَفَ* *He reproached, upbraided, reviled, vilified, defamed, or gave a bad name to, a chaste woman: (MA:) he reproached, upbraided, &c. another; syn. شَتَم. (JK.)* Used tropically, **قَذَفَهُ** is most correctly rendered † *He cast at him an accusation*: but it is commonly used and expl. as syn. with **شَتَمَهُ** q. v. — **قَذَفَ** *He charged, reproached, or upbraided, (رَمَى) a chaste, or an honest, or a married, woman, with adultery. (S, Mṣb, K.) — قَذَفَهُ* *He aspersed him, reviled him; syn. شَتَمَهُ. (JK.) — قَذَفَهُ بِهِ* *He reproached, or upbraided, him with it; he accused him of it. (TA.) —* Also, i. q. **أَصَابَهُ بِهِ**. (TA.) — **وَيَقْذِفُونَ بِالْغَيْبِ** (Kur, xxxiv. 52,) *They uttering conjectures, (Zj, TA,) or uttering conjecture; (Bd;) speaking of that which was hidden [from them], (Ksh,) of that which had not become apparent to them. (Bd.) — قَذِفَتْ بِاللَّحْمِ* + *She (a camel) became fat and plump. (TA, voce اسْتَعْرِضَتْ.) — قَذَفَتْهُ الطَّوَائِحُ*: see **طَوَحَتْهُ الطَّوَائِحُ**.

قَذْفٌ *Land in which is no pasturage wherein cattle may freely range. (L, art. صَح.)*

قَذَافٌ i. q. **مَنْجَنِيْقٌ**: (Lth, K:) *The kind of instrument with which a thing is thrown so that it goes far; n. un. with ة. (Aboo-Kheyreh, K.)* See **مِرْجَانٌ** and **مِرْجَمَةٌ**. — **قَذَافَةٌ** *A sling: pl. قَذَافَاتٌ. (MA.)*

طَوَحَتْهُ الطَّوَائِحُ: see **طَوَائِحُ**; and **طَوَحَتْهُ الطَّوَائِحُ**.

مَقَادِفُ: see **مَطَاوِجُ**: *Places of perdition; syn. مَهَالِكٌ. (TA.)*

قذل

الْقَذَالُ *The whole of the back of the head: (S, Mṣb, K:) or the part from the hollow of the back of the neck (نُقْرَةُ الْقَفَا) to the ear: (El-Ghooree, Mgh:) [see الْقَمْحُودَةُ in art. قَحَد:] and, in a horse, the place where the عَدَار is tied, behind the forelock. (S, Mṣb, K.)*

قدى

1. **حَرَضَهُ**: see **قَدَاهُ**.

قَذَى *What falls into the eye; (S, K;) a little piece of wood, or dust, that falls into the eye: (JK:) and what falls into beverage; (S, K;) as flies, &c.; (TA;) what betakes itself [or is attracted] to the sides of a vessel, and clings thereto: (AlIn, TA:) dust, motes, or particles of rubbish, as of sticks and stalks and straws, or the like, that fall into the eye or into water and beverage: (KL:) any floating particles upon water, &c.: [scum:] dirt that falls into the eye; (Mṣb;) what collects in the inner angle of the eye; (Har, p. 65;) what comes into the eye, such as a bit of straw, &c.: (Id, p. 149:) [properly a coll. gen. n.:] قَذَاةٌ [the n. un.] a thing that falls into the eye and pains it: (Id, p. 259:) a mote. — **أَغْضَى عَلَى قَذَى**: see art. غَضُو.*

قرش

1. **قَرَشَ**, aor. -, inf. n. **قَرَشَ**; and **اِقْتَرَشَ** and **تَقَرَّشَ**; *He gained, acquired, or earned, and collected, for his family. (M.)*

5 and 8: see 1.

قرص

قُرْصٌ *A round convex ornament worn on the crown of the tarboosh. (See Modern Egypt. Appendix A.)*

قرط

قُرْطٌ: see **قِرَاطٌ**.

مِصْبَاحٌ *A lamp, or its lighted wick: syn. شُعْلَةٌ or شُعْلَتُهُ: (K:) the lighted wick (شُعْلَةٌ) of a lamp; (S;) and so قُرْطٌ. (L, art. صَح.)*

and which is cauterized with heated stones. (AA, TA, in art. عفل.) — **قَرْنٌ** *An issue of sweat*: pl. قُرُونٌ: see two ex. voce سَنَ.

قَرْنٌ and **قِرَانٌ** *A cord of twisted bark which is bound upon the neck of each of the ploughing bulls (K, TA) and to the middle of which is then bound the ثُومَةُ [or whole apparatus of the plough]. (TA.)* See **قَدَانٌ**. — [The pl.] **أَقْرَانٌ** *Sons of one mother from different men.* (TA, voce عَيْنٌ.) — **قَرْنٌ**: see جَعْبَةٌ.

قُرْنَةٌ *The "horn" of the uterus.*

قِرَانٌ: see **قَرْنٌ**.

قِرْمٌ: see **قِرْمٌ**.

قَرِينٌ *An associate; a comrade; a companion.* (S, K.) **قَرِينَةٌ** *A connexion; relation.* — [A clause of rhyming prose, considered as connected with the similar clause preceding or following; the two together being termed قَرِينَتَانِ]. (Har, pp. 9, 23.) — Also, *A context, in an absolute sense.* — **أَسَمَحَتْ قُرُونَتُهُ** and **قَرِينَتُهُ**: see 1 in art. سَمَحَ.

قَرِينٌ: see **قَرُونَةٌ**.

قَرَارٌ [Horned; having horns]. (S, voce قَرَارٌ [which see]). See an ex. of the fem. قَرْنَاءُ, voce دِينَ in art. دِينَ.

مِقْرَنٌ: see **مِقْرَنٌ**.

مِقْرَنٌ: see **مِقْرَنٌ**.

قرنفل

رَجَاجٌ: see **حَبُّ الْقُرْنَفَلِ**.

قرى

1. **قَرَى الصَّيْفِ** is doubly trans.: see a verse cited voce قَوْهَ.

8. **إِقْتَرَى** [meaning تَتَبَعَ: see a verse of Abou Dhu-ayy, voce خَافَهُ, in art. خَوْفٌ.] It also means *He investigated a country or countries.* (S, K, TA, all in art. قَرَى; and TA in art. قَرَوُ.) *He made much and diligent search.* (KL.) See also 10 in art. قَرَأَ.

قَرَى *Entertainment for a guest; that with which a guest is entertained.* (S.) — *Water collected in a trough, or tank, for the drinking of beasts*: see **بَيْتُوتٌ**: thus explained in the M in art. بَيْتٌ.

قَرَى *A place where water runs, (T, S,) to, (T,) or in, or into, (S,) meadows, (T,) or a meadow.* (S.) See **شَيْخٌ** (last sentence). — Pl. **أَقْرِيَّةٌ**: see **قَرَى**.

قَرْيَةٌ *A town, or village*; (Msb, TA;) *a small* **بَلَدٌ**, *smaller than a مَدِينَةٌ*: (MF, voce تَرْمِذٌ.) not well applied to a مَدِينَةٌ unless qualified by an epithet denoting greatness. (TA in art. سَيْطٌ.) See Bḡ, ii. 261.

قَرَأَ: see 4 in art. قَرَأَ.

قَرْيَةٌ [vulg. قَرْيَةٌ *The yard of a ship*;] *a squared piece of wood upon the head of the mast of a ship.* (Az, TA in art. رَنَحٌ.)

قَارِيَةٌ *A certain bird.* See **خَضَارِيٌّ** and **تَنْوُطٌ**.

قَارِيٌّ for **قَارِيٌّ**, q.v.

قَارَوَاءُ *A long-backed she-camel.* (IB, in TA, voce هِرْجَابٌ.)

مِقْرَى: see 2 in art. حَجَلٌ.

مِقْرَى and **مِقْرَى** for **مِقْرَى**: see art. قَرَأَ.

قزدر

قُضْدِيرٌ: see **قُضْدِيرٌ**.

قزع

قَوْسٌ قَزَعٌ: see **قَزَعٌ**.

قزم

أُخْصَنَ: see **قَزَامٌ**.

قسقس

قُسْقُسٌ *I.q. طُفَيْلِيٌّ*. (IKh, TA, art. طُفَلٌ.)

قسر

1. **قَسَرَ** and **قَسَرَ** *He divided; parted; divided in parts or shares; distributed.* — **قَسَرَ أَمْرَهُ**, or **قَسَرَهُ**: see 3 in art. عَدَلَ.

2: see 1.

3. **قَسَرَ الشَّيْءَ** *He divided with him the thing, each of them allotting to himself his share, or portion.* — **قَسَرَ بِاللَّهِ** *He swore to him by God.*

4. **أَقْسَمَ عَلَيْهِ** *He conjured him; he said بِحَقِّكَ*. (Mgh, art. طَمَرٌ.)

5. **تَقَسَّرَ** *It (a thing) was, or became, divided, or distributed.* (MA.) See an ex. in a verse, voce شَتَانٌ.

7. **انْقَسَمَ إِلَى أَقْسَامٍ كَثِيرَةٍ** *It was divided into many parts.*

10. **اسْتَقْسَمَ** *He sought to know what was allotted to him, by means of the أَرْزَامُ*, (S, Mgh, and Har, p. 465,) *and what was not allotted to him.* (Mgh, Har.)

قِسْمٌ *A division*: (Msb;) and particularly (Msb) *a portion, or share.* (S, Msb, K.) Pl. **أَقْسَامٌ**. — **لَيْسَ مِنْ أَقْسَامِ كَذَا** *It is not a part of such a thing; it does not belong, or appertain, to such a thing; it is independent of such a thing.*

أَقْسَمَ عَلَيْهِ. See **أَقْسَمَ عَلَيْهِ**. — *An oath* (S, Msb, K.) *by God* [S.c.]. (Msb, K.) *An asseveration.* — **وَأَوَّ الْقَسَمِ** *The و denoting an oath.*

قِسْمَةٌ is also used in the sense of **مَقْسُومٌ** [meaning *A thing, or collection of things, divided into portions, or shares*]: (Bḡ and Jel in liv. 28:) *a portion, or share*; like **قِسْمٌ**: (Msb:) [and portions, or shares; as in the phrase,] **نُخْرِجُ طَرِيقًا مِنْ بَيْنِ قِسْمَةِ الْأَرْضِ أَوْ الدَّارِ** [We will exclude a way, or passage, from among the portions, or shares, of the land, or the house]. (Mgh in art. رَفَعَ.)

قَسَامٌ *An officer of the Kādec, who divides inheritances.*

قسي

3. **قَسَاهُ** *He endured it; struggled, or contended, with, or against, it; struggled, or contended, with, or against, its difficulty, or severity; he endured, or he struggled, or contended, with, or against, the difficulty, or trouble, or inconvenience, that he experienced from it or him; [and so عَانَاهُ; for both of which see Har, p. 564; and for the latter see شَاقَاهُ; and for both see also مُجَانَاةٌ]; syn. كَابَدَهُ (S, K,) and **عَالَجَ شِدَّتَهُ** (TA:) *he underwent difficulties, troubles, or inconveniences, in doing it.* (Msb in explanation of the syn. كَابَدَهُ.)*

قُوسٌ pl. of **قُوسٌ**.

قُوسٌ: see art. قُوسٌ.

قش

قَشٌّ *Stubble; stalk of corn, &c.; straw.* **قَشٌّ** *Rushes of which mats are made.* **قَشٌّ** *A mat of rushes.*

قَشَّاشٌ: see **رَمَامٌ**.

قشع

1. **قَشَعَتِ الرِّيحُ السَّحَابَ** *The wind removed, or cleared off, the clouds*; (S, K;) as also **أَقْشَعَتْهُ**. (K.)

4. **أَقْشَعَ** and **إِنْقَشَعَ** and **تَقَشَعَ** *It (a cloud) became removed, or cleared off.* (S, K.) See 1.

5: } see 4.

7: }

قشف

1. **قَشَفَ**, inf. n. **قَشْفٌ**, *He was coarse in his*

living: this is the original signification: *he was neglectful of cleanliness*: (Msb:) *he was neglectful of washing and cleanliness; unfrequent in paying attention thereto; slovenly with respect to his person*: (M, Msb:) and **تَقَشَّفَ** signifies the like. (Msb.) — **قَشِفَ**, inf. n. **قَشْفٌ**, *He became sunburnt*. (M.)

5: see 1.

تشم

قُشَامَةٌ: see **قُشَمٌ**.

قصع

1. **قَصَعَ**: see an ex. voce **صَارَةً**.

قَصْعَةٌ *A bowl not so large as a جَفَنَةٌ, but next to it in size, that satisfies ten*: (S, voce **صَحْفَةٌ**;) it is a wooden bowl. — **قَصْعَةُ الْمَسَاكِينِ**: see **الْفَكَّةُ**.

مُعَاقَصَةٌ: see **أَخَذَتْهُ مُعَاقَصَةً**.

قصف

نَبَاتٌ قَصِيفٌ رَيَّانٌ [*A weak, or fragile, sappy plant*]. (TA, in art. **خَرَجَ**.)

قصل

1. **قَصَلَ**: see **قَصَلٌ**.

قَصْلٌ of wheat and barley: see **جُرَامَةٌ**.

قَصِيلٌ *Corn, or seed-produce*, (K,) or *barley*, (Msb,) *cut while green*, (Msb, K,) *for fodder*. (Msb.)

مِقْصَلٌ: see **مِقْصَلٌ**.

قصر

قَبْصُومٌ *Artemisia abrotanum, or southern-wood*; also called **قَبْصُومٌ ذَكَرٌ**: and **قَبْصُومٌ أُنْثَى** is applied to *santolina*.

قصي

2. **قَصَى**: see **قَصَصٌ**.

5. **تَقَصَّى**: see **تَقَصَّصٌ**. — **تَقَصَّى شَرْبَ الْمَاءِ فَلَمْ يَسِرْ مِنْهُ شَيْئًا** [*He drank the water to the uttermost, not leaving any of it remaining*]. (TA, in art. **شَفَ**.) — See 10.

10. **اسْتَقْصَى** *He went to the utmost length, or point, in a question*, (K,) and in like manner you say, **اسْتَقْصَى الْأَمْرَ** and **تَقْصَاهُ**. (TA.) — [*He exhausted a subject. — He proceeded to extremities. He was, or became, extreme, in an action, &c.*] — **اسْتَقْصَى مَسْأَلَتَهُ** [*He went to the utmost point in questioning him, or asking him*], respecting a thing, so as to draw forth the utmost that he possessed [of information respecting it]. (S, art. **نَصَ**.) — **تَقْصَى** and **اسْتَقْصَى فِي الْمَسْأَلَةِ** (S, K) both signify the same; (S;) **تَقْصَى** [*He reached, or attained, [and elicited, and investigated,] the utmost [that was to be reached, &c.] in the*

question: (K, TA:) and in like manner **اسْتَقْصَى الْأَمْرَ** and **تَقْصَاهُ** (TA) **تَقْصَاهُ** [*He investigated, or searched, to the utmost the case, or affair; he reached, or attained, the utmost of the case, or affair, in investigating it.* (MA in explanation of the former phrase.) — **اسْتَقْصَى عِلْمَهُ** *He attained the utmost knowledge of it.* — **اسْتَقْصَى مَا عِنْدَ نَاقَتِهِ مِنَ السَّيْرِ** [*He elicited, or exacted, the utmost of his she-camel's pace, or power of going on*]. (TA, art. **نَصَ**.) — **اسْتَقْصَاهُ**, metonymically, signifies **تَقْصَاهُ** [*The being niggardly, stingy, or avaricious.* (Az, TA in art. **دَقَ**.) — **اسْتَقْصَيْتُ الْمَكَانَ** (?) i. q. **اسْتَعْذَيْتُهُ**. (TA in art. **عَذَى**.)

حَاطُونَا الْقَصَا, and **الْقَصَا**: and **حُطِنِي الْقَصَا** &c.: see art. **حَوَطَ**, and see 1 in art. **حَبَوَ**.

قَصِيَا is like **دُئِيَا** and **عُلِيَا**, with **و** changed into **ي**. (ISd in TA, voce **بُقُوِي**.)

قض

قَضَاؤُ, (K,) and some say **قَضَاؤُ**, (TA,) *The أَشْيَانُ of Syria*: (K, TA:) or *the green, and lank* (**سَبَطٌ**), *thercof*: (Ibn-'Abbād, TA:) or *a species of trees of the [kind called] حُمُضٌ*, (AHn, K, TA,) *slender and yellow*. (AHn, TA.) See **فُرْسٌ**.

قصف

قَضِيفٌ *Lean, or light of flesh*. (TA in art. **شَلَوَ**.)

قضم

1. **قَضَمَ** *He crunched, nibbled or gnawed?* See **خَضَمَ**: and see also Freytag's Arab. Prov. ii. 245.

قَضَامٌ: } **خَضَامَةٌ**.
مَقْضَمٌ: }

أَقْضَمَةٌ as meaning *A skin* &c. has for pl. **قَضِمٌ** [a pl. of pauc.] and **قَضْمٌ**, and **قَضْرٌ**, accord. to Sb, is a quasi-pl. n., (TA,) and **قَضْرٌ** is a pl. [or quasi-pl. n.] thereof as meaning *a white skin upon which one writes*. (S, K.) See an ex. of **قَضْرٌ** voce **عَسِبَ**.

قضى

1. **قَضَى** *He finished a thing entirely, by word, or by deed. This is the primary meaning.* (Bd, ii. 111.) *By word, as in رَبَّنَا* (Idem, ibid.) *And thy Lord hath commanded decisively.* (Idem, xvii. 24.) *And by deed, as in نَقَضَاهُنَّ* [K, xli. 11, *And he completed them seven heavens*]. (Idem, ii. 11.) — *And He (God) desired a thing so as to necessitate its being.* (Idem, ii. 11.) — **إِذَا قَضَى أَمْرًا**, [K, Kur,

ii. 111,] *When He (God) desireth a thing to be.* (Bd, Jel.) — [Thus it signifies *He decreed a thing; ordained it; pronounced it; or decided it judicially.*] — **قَضَى عَلَيْهِ**, wor. **قَضَاؤُهُ** &c., *He decided judicially, or judged, against him; and بَيْنَ الْحَصَمَيْنِ between the two litigants.* (TA.) See **قَدَّرَ**. — [*He completed; accomplished; or fully performed; a thing.*] — **قَضَى** *He attained, or obtained, or accomplished, his want.* (Msb.) — [*He paid, discharged, or satisfied, a debt, due, claim, or demand.*] — **قَضَيْتُهُ حَقَّهُ** *I gave him [or paid him] his due*, (Msb,) *fully.* (Har, p. 22.) — **قَضَى عَنْهُ** (S, K, in art. **جَزَى**, &c.) *He, or it, payed; or made, or gave, or rendered, satisfaction; for him.* (TK in that art.) And followed by **شَيْئًا** [*He paid a thing for him, or in his stead; gave, or rendered, it as a satisfaction; lit. and fig.*] (S, TA in that art., and Bd in ii. 45.) See **جَزَى عَنْهُ**; and see a verse cited voce **دَانَ**, in art. **دِينَ**. — *He finished doing a thing: he finished his prayer.* (TA.) *He performed, fulfilled, or accomplished, the pilgrimage, syn. أَدَّى*, (Msb,) and the religious rites and ceremonies of the pilgrimage, (Bd, Jel in ii. 196,) syn. **أَدَّى**. (Jel, ibid, Msb.) — You also say, **قَضَى بِهِ** *He decreed it; &c.*; like **حَكَمَ بِهِ**: see an ex. voce **سُلْطَانٌ**. — **قَوْلُهُ** *مِمَّا يَقْضِي الْعَجَبُ* [*His saying such a thing is of the things that induce wonder in the utmost degree*]. (TA in art. **جَلَبَ**.) See Har, p. 22. — **وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ** (Kur, xvii. 4): see **قَضَوْا**: see **غَزَوْا**, and **هَبَوْا**, and **بَطَّانٌ**; and see **طَمَعَ** in the S.

3. **قَضَاهُ** *He cited him before a judge.* (TA.)

5: see 7.

6. **تَقَادَاهُ الدَّيْنُ** *He took, or received, from him the debt.* (M, K.) — See 10. — And see **تَشَارِيَا**.

7. **انْقَضَى** and **تَقَضَّى** *It passed away; came to an end, or to nought; became cut off.* (K, TA.)

8. **اِقْتَضَى كَذَا** *It required such a thing: it required the inference of such a thing: it necessarily implied, or involved, such a thing as its consequence or concomitant; it required such a thing to be conceded; it necessitated such a thing.* — **اِقْتَضَاهُ حَقَّهُ** *He demanded of him his due.* (MA.) — **اِقْتَضَيْتُ مِنْهُ حَقِّي** *I took, or received, from him my due.* (Mgh, Msb.)

10. **اسْتَقْضَيْتُهُ** *I demanded of him the giving [or payment] of my due*, (Msb, K,*) or *debt*; (K;) and in like manner **دَيْنِي** and **تَقَاضَيْتُهُ دَيْنِي**. (Mgh.)

قَضَاؤُ a term of the law; opposed to **أَدَاؤُ**, which see: and see an ex. cited voce **صَحَرٌ**.

A decree; an ordinance; a sentence, or a judicial decision. See **قَضَا** **عُودَ** and **دِينَ**. — **قَضَا** The exercise of the office of a *kādee*. [You say] **النَّحَا جَمْرَ** [meaning, the exercise of the office of a *kādee* is one that often leads to hell]. (L, art. **عُودَ**.)

قَضِيَّة *A thing; an affair; a matter; a case; an event; an action: significations well known, but not found by me in any classical writing, nor in any lexicon, excepting as implied when the word is used in explanations: syn. أَمْرٌ and شَأْنٌ.* — **قَضِيَّة** *A case of law.* (L in art. **جَهْدَ**.) — **قَضِيَّةٌ كَلِيَّةٌ** [A universal or general prescript, rule, or canon]. (Kull, voce **قَاعِدَة**, p. 290; KT, in explanation of the same word.) — **قَضِيَّةٌ** in logic, *A proposition.*

مُقْتَضَى اللَّفْظِ [Exigence.] — **مُقْتَضَى** That which the word, or expression, indicates. (El-Farábee, Msh, voce **مُعْنَى**.)

قطع

2. **قَطَعَهُ بِالضَّرْبِ** *He mangled him with beating.* — **تَقَطَّعَ** [A griping, or cutting pain, in the bowels;] i. q. **مَغْصٌ** in the belly; (S, K, TA;) as also **تَقْصِيعٌ**. (TA.) See also **قَطَعُ**. — **تَقَطَّعَ الصَّوْتُ** (K in art. **جَدَفَ**) *A repeated interrupting of the voice in singing.* (TK in that art.) See **جَدَفَ**. — **قَطَعُ**, inf. n. **تَقَطَّعَ**, *He articulated, or spelled, a word.* — See **تَقَطَّعَ**.

3. **قَاطَعَهُ** *He separated himself from him, with the latter's concurrence; see فَارَزَهُ; and see انْقَطَعَ عَنْهُ.* — **قَاطَعَا** *They disunited themselves, each from the other; severed the bond of friendship that united them, each to the other; contr. of وَاصَلَا.* (K.) See 6.

5. **تَقَطَّعَ** for **قَطَعَ**: see S, voce **خَطَرَ**. — **تَقَطَّعَ** *It (a wound or ulcer) became dis-sundered, by putrefaction. — It (a garment, or a water-skin, &c.) became ragged, tattered, or dissundered, by rottenness. It (milk) became decomposed; it curdled, clotted, or coagulated; i. e. separated into clots.*

6. **تَقَاطَعَا** [They became disunited, each from the other; the bond of friendship that united them, each to the other, became severed]; (A, art. **تَوَاصَلُ**) **تَقَاطَعُ** signifies the contr. of **تَوَاصَلُ** (S:) see **تَصَارَمُوا**.

7. **انْقَطَعَ بِهِ** *He became disabled from prosecuting, or unable to proceed in, or prosecute, his journey, (S, Mgh,) [his means having failed him, or] his means of defraying the expense having gone, or his camel that bore him stopping with him from fatigue, (S, Mgh,) or breaking down or perishing, (Mgh,) or an event having befallen him so that he could not move.* (S.) —

انْقَطَعَ فِي حُجَّتِهِ [He was, or became, cut short, or stopped, in his argument, or plea]. (TA, art. **يَلِسَ**.) — **انْقَطَعَتْ قِرَاءَتُهُ** is said when one is unable to perform [or continue] his recitation, or reading. (TA in art. **عَجَمَ**.) — **انْقَطَعَ رَجُو** (K in art. **عَنِ الْكَلَامِ**) [or **عَنِ الْكَلَامِ**] *He broke off, or ceased, from speech.* (TA, art. **بَلَّتَ**.) — **انْقَطَعَ الْكَلَامُ** *The speech stopped short, or broke off.* (TA.) — **انْقَطَعَ عَنْهُ** [He broke off from him; separated, or disunited himself from him]. See **انْبَتَّ**; and see **قَاطَعَهُ** here. — **انْقَطَعَ** *It became cut off, intercepted, interrupted; or stopped; was put an end to; or put a stop to; it stopped, or stopped short, it finished, it failed, it failed altogether; ceased; became extinct; was no longer produced; came to an end. — He cut himself off, or became detached, or he detached himself, from worldly things, &c.* — **انْقَطَعَ وَنَكَتَ مَتَحَيَّرًا** [He was, or became, cut short, and was silent, being confounded, or perplexed, and unable to see his right course]. (TA in art. **بَهَتَ**.) — **انْقَطَعَ إِلَى فُلَانٍ** *He made himself solely and peculiarly a companion, or an associate to such a one.* (TA.) And **انْقَطَعَ إِلَيْهِ** app. signifies *He withdrew from a person or persons, or a place, to him, or it: see بَاءَ إِلَيْهِ*. — **انْقَطَعَ فَوَادُهُ**: see **انْدَعَفَ**.

8. **انْقَطَعَ** [He cut off for himself] a piece from a thing: (S:) *took a portion from another's property.* (Msh.) — **انْقَطَعَ حَدِيثُهُ**: see 8 in art. **قَضَبَ**.

قَطَعُ + **مَغْصٌ** *Pain in the belly, and* (TA.) See 2.

قَطَعُ, applied to an arrow: see **مَقَاطِيعَ** and **بَرِي**. — **قِطْعَةٌ** *A piece; bit; part, or portion, cut off, detached, or separated from the whole; a segment; a cutting; a slice; a slip; or the like: a piece, or portion, or parcel, or plot, or spot, of land, ground, herbage, &c.: a distinct quantity or number: somewhat, or some of a number of things. — A detached number of locusts: see رَجُلٌ: and so of a herd or flock, &c.: and a detached portion. — قِطْعَةٌ, of poetry: see قَصِيدٌ: pl. قِطَعٌ, with which مَقْطَعَاتٌ is syn.*

جَدَمُورٌ *ضَرْبُهُ يَقْطَعُهُ*. — **جَدَعَةٌ**: see **قِطْعَةٌ**.

قَطِيعٌ *A herd, troop, or drove; a distinct collection or number; of beasts, &c.; a flock, or bevy, of sheep, birds, &c.; a party, or group, or collection, of men, &c.; a pack of dogs.* The term "herd" is applied to "a collective number" of camels by several good writers. We say a "flock" of sheep, and of geese; and "flock" or rather "herd" of goats; and a "herd" of oxen

or kine, of camels, and of swine, and of antelopes; and a "swarm" of bees, &c. — **قَطِيعٌ** *A whip cut from the skin of a camel.* — **قِطْعَةٌ** *A portion of land held in fee.* See Mgh, Msh. — **قِطْعَةٌ** i. q. **هَجْرَانٌ**. (S, K.) And **قِطْعَةٌ الرَّحِمِ** [The cutting, or forsaking, or abandoning, of kindred, or relations; contr. of **رَحِمَ**] (K, voce **حَالِقَهُ**.)

رَجُلٌ قَطَاعٌ لِلْأُمُورِ (S, M, A, K, all in art. **قَضَبَ**); see **قَضَابَةٌ**.

أَقْطَعَ اللِّسَانَ + **Unable to reply.** (AZ in TA, art. **بَكَمَ**.)

تَقْطِيعٌ *Conformation, or proportion, of a man or beast; lineament of the face; i. q. قُدٌّ, of a man: (K:) and the stature; or justness, or beauty, of the stature; of a man; syn. قَامَةٌ: (K:) and the cut, shape, fashion, or form, of anything: see an ex. voce **زَيْنٌ**; and also voce **قُدٌّ**, where it is shown that, being an attribute of a thing as well as of a person, it does not always mean stature or the like: it signifies cut, shape, fashion, or form: and more commonly conformation or proportion: and hence, beauty, or justness, of stature; and simply stature, or tallness: pl. تَقَاطِيعُ, which is more commonly used than the sing. in the present day.*

مَقْطَعٌ *A place of crossing, or traversing, of a river [and a desert, &c.]: (K, TA:) pl. in this sense مَقَاطِيعُ. (S.) — Also the place of utterance of a letter; like مَخْرَجُ. — مَقْطَعُ الْحَقِّ: see مَرَّةٌ. قَبُولُهُ لَذِيذُهُ الْمَقْطَعُ. — جَلَاءٌ.*

مَقْطَعَةٌ *A cause, or means, of cutting off, or stopping: see مَحْصَةٌ.*

قِيَابٌ مَقْطَعَةٌ [Garments cut out of several pieces] are such as the shirt, and trousers, or drawers, &c. (Mgh in art. **ثَوْبٌ**.) — **دِرْهَمٌ مَقْطَعَةٌ** [or coins] that are [clipped, or] light of weight, [or] in which is adulterating alloy: or, as some say, much broken. (Mgh.) — **الْحُرُوفُ الْمَقْطَعَةُ** *The letters of the alphabet: so applied in an explanation of حُرُوفُ الْمُعْجَمِ, as syn. with this, in the S in art. عَجَمَ. See also حَرْفٌ. — See قِطْعَةٌ.*

إِسْتِثْنَاءٌ مُنْقَطِعٌ *An exception in which the thing excepted is disunited in kind from that from which the exception is made; contr. of مُتَّصِلٌ. — مُرْسَلٌ: see مُنْقَطِعٌ.*

نِصَالٌ *Heads of spears, or arrows; syn. قِطْعٌ. (L, art. صُلْدَ.) See also قِطْعُ.*

قطف

قُطِفَ A bunch of grapes, &c.: pl. قُطُوفُ: see an ex. voce ذَلَّلَ. — قُطِفَ i. q. مَقْطُوفُ. (TA in art. بَسَطَ.) See بَسِطَ.

بَقُلَ: see قُطِفَ.

قُطِافٌ and قُطَافٌ The time of gathering the crop of grapes: (S, Mgh, K:) or the latter has this meaning; and the former is allowable accord. to Ks: (T, TA:) and the latter is also an inf. n., (Mgh,) or may be so, (Ks, T, TA,) meaning the gathering of the crop of grapes: (Mgh:) [or both have this meaning; for] you say, هَذَا زَمَانُ القُطَافِ and القُطَافِ. (Msh.) See جَدَاوُ.

قُطِيفٌ a coll. gen. n. syn. with قُطَائِفُ, mentioned in the TA voce أَبْلُوجُ, which see. — قُطِيفَةٌ A villous, or nappy, دِثَارٌ [or outer wrapping garment]. (S, Msh, K.) See also رَاخُولَاتٌ.

قُطَائِفُ: see my 1001 Nights, note 23 to chap. viii. See also زَلَابِيَةٌ. In the TA, art. كُف, it is applied to كُنَافَةٌ.

مَقْطُفٌ (vulg. مَقْطُفٌ) [pl. مَقَاطِفُ] A hand-basket, made of palm-leaves: so called because originally used in gathering fruit. (See also زَنْبِيلٌ and قَفَّةٌ.)

قطن

1. قُطِنَ بِالْمَكَانِ He resided in the place. (Msh.)

قُطِنَ syn. with قُطِ: see the latter.

قُطِنَ الْبَرْدِيُّ: see بَرْدِيُّ.

قُطْنٌ The part between the two hips, or haunches; (S, K:) or the downward [or lower] and even part of the back of a man; (Msh;) the lower portion of the loins.

قُطْنَةٌ i. q. حَفَتٌ, as its description plainly shows; i. e., the third stomach, commonly called the manyplies, and by some the millet, of a ruminant animal. See رُمَانَةٌ.

قُطْنِيَّةٌ and قُطْنِيَّةٌ [Any kind of pulse, or seed of a leguminous plant that is cooked; this is the general meaning, and includes almost all the particular definitions of the word]: pl. قُطْنَانِيٌّ, (S, Mgh, Msh, K,) in the CK erroneously written with the article القُطْنَانِيٌّ.

قَاطِنٌ A resident. (Msh.)

قَيْطُونٌ A closet; syn. مَخْدَعٌ; i. e., a [small] chamber within a [large] chamber. (L in art. س.)

يَقْطِينٌ A plant (S, K) and the like (K) that has no سَاق [or standing stem]; (S, K;) as the

gourd-plant and the like: (S:) any tree [or plant] that spreads [or creeps] upon the ground, not rising upon a stem; such, for instance, as the colocynth; but conventionally applied especially to the gourd. (Msh.) See سَطَّاحٌ.

قطو

قُطَا Sand-grouse; pterocles melanogaster: so Wilkinson, Anc^t Egypt^{ns}, i. 250: see De Sacy's Chrest. Ar., 2nd ed., pp. 369, et seqq.

رَالِيَّةٌ: see قُطُوَّةٌ.

قُطَاةٌ, of a beast, The croup, or rump, and what is between the hips, or haunches: (K:) or [the fore part of the croup; i. e.] the place where the أدْلُ مِنْ sits. (S, K.) See الغُرَابَانِ. — قُطَاةٌ: see تَبَعٌ.

قع

4. أَعَقَّ: see أَفْعَ الْمَاءِ.

R. Q. 1. قَعَقَعَ: see an ex. voce شَنَّ.

R. Q. 2. تَقَعَقَعَ It made a sound, or noise; a "crepitus;" a succession of sharp, or harsh, sounds, or noises; a creaking, crackling, rustling, clattering, clashing, rattling, &c.: see an ex. voce صَلَّ.

قَعَقَعَتِ السَّلَاحُ The clash of arms. — See قَعَقَعَتِ أَسْنَانُهُ A gnashing of the teeth.

عَقَّى or قَعَّى: see عَقَّى.

عَقَّى حُرَاقٌ and مَاءٌ قَعَّاعٌ.

حَنِيثٌ and خَمْسٌ: see خَمْسٌ قَعَّاعٌ.

قعط

8. اِقْطَعَطَ: see اِعْتَجَرَ. — الْعِمَّةُ and الْاِقْطَاعُ signifying the same. (O, K, in art. طَبَقَ.)

قعف

7. انْقَعَفَ: see انْقَعَتْ; He died. (TA, art. قَعَصَ.)

قعى

4. أَقْعَى It (a star) rose high, and then quitted not its place. (TA, art. عَرَدَ.)

اِقْعَاءُ: see عَقَبَ.

قف

1. قَفَّتِ الْأَرْضُ The land had its herbs, or leguminous plants, dried up for want of water.

(A, TA, in art. حَف.) [See also قَفَّتَتْ, said of land.] — قَفَّ: see R. Q. 2 in art. جَفَّ.

8. اِقْتَفَا The eating until nothing remains. (Ham, p. 239.)

عَفَّ: see عَفَّ.

قُفَّ High ground, (Msh, K,) less than what is termed جَبَلٌ: (Msh:) or a high portion of the مَثْنُ of the earth: (S:) or high and rugged ground, not amounting to what is termed جَبَلٌ. (Sh, TA.)

قُفَّةٌ (pl. قُفَفٌ) A basket of the same kind as that called مَقْطُفٌ, but larger; smaller than the زَنْبِيلُ: i. q. مَرْجُونَةٌ. (TA in art. غُضُونُ.)

جَفِيفٌ: see قَيْيبٌ and جَفِيفٌ.

قفر

القَفْرُ الْيَهُودِيُّ Jews-pitch, i. e. asphaltum; also called mumia, and in Arabic مُمِيَا: see De Sacy's Abd-allatif, p. 273: and see تَرِيَاقٌ and حَمَرٌ.

كَاغُورٌ i. q. قُغُورٌ. (IDrd in TA, art. كُفَرُ.)

قفش

قَفَشٌ A boot: (M:) or a short boot: (IAar, K, TA:) or such as is cut, and not well made. (Az, TA.)

قفل

4. أَقْفَلَ الْبَابَ He locked the door. (TK.) See also أَغْلَقَ.

قُفِّلَ: see قُرِئَ.

قَافِلٌ A slender horse. (TA, art. حَشَبَ.)

قَافِلَةٌ A company, or an assemblage of persons, travelling together: (El-Farábee, Msh:) or a company returning from a journey: (S, K:) and commencing a journey; as auguring their return: (El-Farábee, Msh, K:) he who restricts it to those returning from a journey errs: (El-Farábee, Msh, in which see more:) a caravan.

قفو

1. قَفَا أَثَرَهُ and قَفَا أَثَرَهُ He followed his track, or footsteps; tracked him. (S, Msh.) — قَفَا قُلَانًا He followed the footsteps of such a one. (TA.) See قَفَّ أَثَرَهُ, which signifies the same, for a better explanation. See also قَفَّ أَثَرَهُ.

قَفَا The back of the neck. (S, Msh, K.) — قَفَاهُ is said of him who is put to flight, because he looks behind him, fearing pursuit.

(TA in art. انف.) And جَعَلَ أَفْعُ فِي قَفَاهُ see انف. — [Also the back of the hand: and the flat back of a knife and the like.]

دَوَا: see قَفِيَّة.

قَافِيَّة, by synecdoche, for دَوَا قَافِيَّة, (IJ,) † A verse; a single verse of a poem. (Akh, Az, TA.) — Also, [by a further extension of the proper signification,] A قَصِيْدَة [or an ode, or a poem]. (Az, IJ, TA.)

قفر

طَاسٌ and نَادِرَةٌ: see قَافُورَةٌ.

قل

1. قَلَّ, It was, or became, few; small, or little, in number, quantity, or amount; scanty. — He, or it, is smaller than, or too small for, such a thing; syn. يَصْغُرُ. (TA.) — Her milk became little, or scanty; she became scant in her milk. — قَلَّ خَيْرُهُ [His good things, or wealth, and his beneficence, became few, or little; scanty, or wanting; he became poor; and he became niggardly:] for قَلَّ خَيْرٌ signifies "poverty" and "niggardliness." (A, TA, in art. جحد.) And It became scanty, or deficient, or wanting, in goodness. — قَلَّ He had few aiders: see an ex. voce قَلَّ.

2. قَلَّه He made it, or held it, to be little. (Msb.) — He showed it, or made it to appear, to be little, in quantity. (TA.) — See 4.

4. أَقَلَّه He lifted it, or raised it, from the ground: and carried it. (Msb.) — أَقَلَّه الغَضَبُ † Anger disquieted, or flurried, him. (Mj, TA, in art. حمل.) And أَقَلَّ [alone] † He was disquieted, or flurried, by anger. (T, TA, in that art.) — أَقَلَّ i. q. قَلَّه. (M.) — أَقَلَّ He became poor: (S, Msb.) or he had little property. (K.)

5. تَقَلَّلَ (K, art. نزر) It became diminished, or rendered little or small in quantity. (TK, same art.) — تَقَلَّلَ He saw it, or deemed it, to be little in quantity. (TA.)

10. اِسْتَقَلَّ He was independent, or alone; with none to share, or participate, with him. (TA.) [And اِسْتَقَلَّ بِنَفْسِهِ, the same; or (as shown by an explanation of the act. part. n. in the TA) he managed his affairs, by himself alone, thoroughly, soundly, or vigorously.] And هُوَ لَا يَسْتَقِلُّ بِهَذَا He is not able [by himself] to do this. (TA.) — اِسْتَقَلَّ He was independent of all others; absolute. — اِسْتَقَلَّ He (a man) rose, or raised himself, with a burden: (JK:) and a bird in

his flight. (JK, K.) — اِسْتَقَلَّ غَضَبًا He (a man) became affected with a tremour, or trembling, by anger. (JK.) — اِسْتَقَلَّ بِالشَّيْءِ i. q. اِسْتَقَلَّ بِهِ. (TA in art. حكر.)

قُل Poverty: see an ex. in a verse cited voce طَلَّع.

قُلُّ بَن قُلِّ: see قُلُّ.

قُلَّة The top, or highest part, of a mountain, &c. (S, K.) — The top of the head and hump. (K.) See a verse cited voce طَلَّ. — قُلَّتَان [app. قُلَّتَان, or rather قُلَّتَان, from قُلَّت] The hollows of the two collar-bones (الترقوتان). (TA, art. ترب.)

قِلَّة [Paucity; smallness; littleness; scantiness; want of due amount of anything: as in قِلَّة مَبَالَة want of due care: or this phrase signifies want of care: also fewness: for] قِلَّة sometimes signifies i. q. عَدَمٌ. (Mgh in art. حفظ.) — قِلَّة may often be well rendered Lach.

قَلِيلٌ Few; small, or little, in number, quantity, or amount; scanty. — A small quantity, or quantum, or number, مِنْ مَالٍ وَغَيْرِهِ of property, or cattle, &c. — قَلِيلُ الْخَيْرِ: [see art. خير, where an explanation is given equivalent to عَادَمٌ the خَيْرِ: and in like manner] قَلِيلُ الْأَلْيَا is used to signify Not making use of oaths at all. (Mgh in art. حفظ.) It may be well rendered Lacking, or destitute of, good, or wealth; as well as having little thereof: it generally means having little, or no, wealth, or good; or lacking, or destitute of, goodness or good things. — قَلِيلٌ: see مَطْرُودٌ. — Possessing little, or possessed in a small degree, of anything.

كَبِيرَةٌ as a subst., Little: see كَبِيرَةٌ.

أَقَلُّ مَالًا وَوَلَدًا Possessing, or possessor, of less than another in respect of wealth and children: see an ex. (from the Kur xviii. 37) in art. ف.

مُسْتَقِلٌّ A writing on a particular, peculiar, or special, subject. — رِسَالَةٌ مُسْتَقِلَّةٌ A monograph. See also a verse cited voce غَمَرٌ. — مَعْنَى مُسْتَقِلٌّ — مَعْنَى مُسْتَقِلٌّ بِهِ An independent meaning.

قلص

القَلَاصُ, or القَلَايِصُ, Some small stars before الثَّرِيَا [i. e., towards الثَّرِيَا; being between the Hyades and the Pleiades:] following الثَّرِيَا. (Mir-át ez-Zemân.) Or The Hyades.

قلع

1. قَلَعَ and اِنْقَلَعَ He pulled, plucked, tore, wrenched, or rooted, out, or up, or off; detached;

removed from his or its place; dislocated; (Msb, K*;) eradicated; uprooted; unrooted. (K.) — تَقْلَعُ السَّيْرُ (K in art. جذو) and تَقْلَعُ (TA in that art.) [app. for تَقْلَعُ فِي السَّيْرِ], said of she-camels, (K ib.) [app. They raise their feet clear from the ground: see قَلَعَ and قُلَّع: the pret. seems to be قَلَعَ: so if تَقْلَعُ be the right reading: but in a copy of the K it seems to be تَقْلَعُ: see جذو, art. جذو.]

4. اَقْلَعَ It (rain) left off. (The lexicons passim.) It cleared away; syn. اِنْجَلَى. (TA.) — اَقْلَعَ عَنْهُ He, or it, left him, or quitted him, or it. (Mgh, Msb, K.) He abstained, or desisted, from it. (S.) — اَقْلَعَ It (hard fortune) departed: see an ex. voce اَبْدٌ. — اَقْلَعَتِ الْحُمَى The fever passed away.

5. تَقْلَعُ فِي مَشْيِهِ He walked as though he were descending a declivity. (TA.)

7. اِنْقَلَعَ It became pulled out, or up, or off; became removed from its place, displaced, eradicated, uprooted, or unrooted; it fell, or came, out. You say, اِنْقَلَعَتْ اَسْنَانُهُ [His teeth fell, or came, out.] (TA, art. حس.)

8: see 1.

مِرْدَى as meaning Large stones: see مِرْدَى.

قَلَّيْ قَلَّيْ and رَصَاصٌ: see قَلَّيْ. قَلَّيْ is a quasi-inf. n. of the verb in the phrase اَقْلَعَتِ الْحُمَى: see صَلَّ.

مَقْلَعٌ: see an ex. voce صَمَغٌ.

مِقْلَاعٌ A thing with which one throws a stone; (S;) a sling: (PŠ:) so in the present day. — See also مِرْعَقٌ.

قلق

2: see 8.

8. اَقْلَعَتِ الظُّفْرَ He pulled out the finger-nail by the root: (Lth, TA:) and so قَلَّعَهُ, accord. to a usage of its pass. part. n. in the T, art. ظفر.

قُلْفَةٌ [also The prepuce of the clitoris of a woman:] a piece of flesh between the شُفْرَانِ of a woman, which is cut off in circumcision. (Msb, voce بَطْرُ.)

أَعْرَمَرَمَرٌ has also for pl. قُلْفَانٌ: see أَعْرَمَرَمَرٌ.

قلع

Q. 2. تَقْلَعَتْ عَنِ الْكَمْرِ اِنْقَاضَهُ [The crusts of earth broke up from over the truffle]. (M, art. انقض.)

قلق

1. قَلَّقَ, aor. قَلَّقَ, (M, Msb, TA,) inf. n. قَلَّقٌ, (S, M, Msb, K,) It was, or became, unsettled, unsteady,

unfixed, loose, mobile, unquiet, or restless; it did not settle, become fixed or motionless or quiet or at rest, or it did not rest or remain or continue, in its place. (TA.) He, or it, became disquieted, disturbed, agitated, flurried, or in a state of unrest or commotion; syn. اِنْزَعَجَ (S, K, TA.) and اِضْطَرَبَ (M, Mgh.) — قَلِقَ إِلَيْهِ, or الى جَنْبِ, see جَنْبَ.

2: see 4.

4. اُقْلِقَهُ He, or it, disquieted him; disturbed him; agitated him; flurried him. (S, Mgh.) He moved it, a thing, from its place; as also اُقْلِقَهُ. (M.)

قَلِقَ Unsteady; loose. — عِبَارَةٌ قَلِقَةٌ A loose expression. (TA &c., passim.)

قَلَقَةٌ Looseness in an expression. (TA &c., passim.)

قلم

قَلَمٌ and قَلَمَانٌ and قَلَمَانٌ: see جَلَمٌ. — A writing-reed prepared for writing; a reed-pen.

قَلَمَانٍ: see قَلَمٌ.

ظُفْرٌ: see الظُّفَارِ and مُقَلَّمُ الظُّفْرِ.

قلمس

قَلَمَسٌ: see نَابِئٌ.

قلی and قلو

1. قَلَى and قَلَى He fried wheat; i. e. roasted it in a مِقْلَى [or frying-pan or roasting-pan]. (Mgh.) — اُنْبِئَ قَلَى with يَقْلَى for its aor.: see اُنْبِئَ. — اُنْبِئَ قَلَى He roasted in a frying-pan (MA, KL) flesh-meat (MA) or anything: (KL:) and شَوَى signifies the same. (MA.) شَوَاهُ المِقْلَاةِ and قَلَى البُرِّ بالمِقْلَى [i. e. he parched, or roasted, the wheat with the مِقْلَى]. (Mgh.) The aor. is يَقْلَى and يَقْلُو, and the inf. n. قَلَى (MA, Mgh) and قَلُو. (Mgh.)

قَلَى Potash; as is shown by the explanations in the S, K, and TA. Hence our term "alkali." See حُرُصٌ.

قَلَى A frying-pan; i. q. طَاجِنٌ. (Mgh in art. طَاجِنٌ.)

قمر

1. قَمَرٌ: see 4; and ثَمَرٌ, in two places.

4. اَشْمَلَ قَمَتِ الشَّوْلِ and اَقْرَمَ الفَحْلُ شَوْنَهُ. see اَشْمَلَ.

R. Q. 2. تَقَمَّقْتُهُ I took it, or devoured it, altogether. (TA in art. عَب.)

قَمَامَةٌ Sweepings. (S, K.)

مَقْمَرٌ A man who eats all that is upon the table.

(S, K.) — مَقْمَرٌ and مَقْمَرَةٌ: see مَقْمَرٌ.

قَمَقَمَرٌ A certain well-known vessel; arabicized from كَمَقَمَرٌ; (K, TA;) a vessel of copper, in which water is heated; also called مَحْمَرٌ; and called by the people of Syria غَلَايَةٌ; as also قَمَقَمَةٌ (Mgh:) or a well-known vessel of copper, &c., in which water is heated, narrow in the head: and hence, † a small vessel of copper or silver or china-ware, in which rose-water is put [for sprinkling, having a long and narrow neck, with a cover pierced with a hole or with several holes]; (TA;) the vessel of the perfumer: and, with ة, a vessel of brass, having two loop-shaped handles, which the traveller takes with him: pl. قَمَقَمَرٌ. (Mgh.)

طَبُوعٌ and حَمَانٌ and حَلَمَةٌ: see قَمَقَمَةٌ.

قمع

1. قَمَاعٌ: see قَمَاعَةٌ.

قَمَعَ البُسْرُ What sticks to the date, around its stalk: (Mgh:) the base of the date. (Mgh, art. ذَنْب.) See also a use of the pl. قَمَعَ الأُذُنُ — دَرْدَارٌ, voce أَقْمَاعٍ. The meatus of the ear: see جُلْجُلَانٌ.

قمل

1. قَمِلَ: see قَمِلَ.

4. أَقْمَلَ, said of the رِثْتِ: see حَنْطٌ.

قَمَلٌ i. q. سَوْسٌ: or a kind of قُرَادٍ. (Jel, vii. 130.) See سَاسٌ.

قَمِلَ: see قَمِلَ.

قمة

1. قَمَةٌ, aor. ٤, inf. n. قَمُوهُ, i. q. قَمَحٌ, q. v.

قن

قُنَّةٌ An isolated mountain. (K, voce جَبَلٌ.) See a verse cited in art. عَز.

قُنَّةٌ Galbanum: so in the present day: see سَكْبِيْنَجٌ.

قُنَّةٌ: see art. اِنْ. The last word may perhaps be a mistranscription for قُنَّةٌ (from قُن): but this I have not found in art. قُن.

قَبِيَّةٌ The state, or condition, of slavery.

قنبر

قَنْبَرِيٌّ A certain herb, or leguminous plant,

(يَقْلَةُ) growing forth in the beginning of the رَبِيع; a Nabathæan word; called in Arabic تَمْلُول [correctly تَمْلُول] and عُيْلُول; eaten by men; and called in Pers. بَرَعُشْت [correctly بَرَعُشْت]; called by the people of Ghazneh: (O:) correctly with teshdeed to the ن, though in most of the copies of the K without teshdeed; and with kesr to the ب, as in the Tekmileh. (TA.) See عُيْلُولٌ.

قنعب

1. قَنْبَعٌ, said of seed-produce or corn: see أُحْنَقٌ.

قَنْبَعٌ: see رُكْبَانُ السَّبِيلِ, voce رَاكِبٌ.

قنر

قَنْوَرٌ A large, long-bodied man. (Az, in TA, voce هَرْدَبَةٌ.)

قنس

قَنْسٌ: see رَاسَنٌ.

قَنْسٌ The [lapping] top of an iron helmet. (K.) See دَنْ.

قنع

5. نَقِنَعَ بِشَىْءٍ He was content with a thing. (K, voce تَعَصَّبَ.)

قَنْعَانٌ [not قَنْعَانٌ, as in the CK] With whom one is contented, or satisfied, (S, K,) like مُقْنَعٌ, (S, K,) in respect of his judicial decision, or his evidence: (K:) used alike as masc. and fem. and sing. and pl. (S, K) and dual. (S.)

قَنْعَانٌ A woman's covering worn over the خِمَار [or head-covering]; (Mgh:) a woman's head-covering, wider than the مُقْنَعَةُ (S, K.) — قَنْعَانٌ The integument of the heart; the pericardium. (Mgh in art. خَلَع; and K.)

قَانِعٌ, as used in the Kur, xxii. 37, accord. to some, One who asks, or begs. (TA, art. عَر.)

قَنْعَانٌ: see قَنْعَانٌ — قَنْعَانٌ [Verily in that is a sufficiency]. (S, M, in art. سَوْد.)

صَافِحٌ: see مُقْنَعٌ.

مُقْنَعَةٌ [and مُقْنَعٌ, PS] A woman's head-veil. (MA, PS.)

قنفذ

مَا أَبْيَضَ شَطْرًا أَسْوَدَ ظَهْرًا يَمْشِي قَمْطَرًا وَيَبُولُ

قَطْرًا What is white in one half, black in the back, that walks contractedly, and makes water in drops? An enigma: to which the answer is, The قُنْفُذ [q.v.]. (L.) — قُنْفُذٌ لَيْلٌ One who sleeps not [during the night]; because the قُنْفُذ sleeps not: (L.) and a calumniator; a slanderer; (L, K.) as also اُنْقَذُ لَيْلٍ. (L.) — Also قُنْفُذٌ and قُنْفُذٌ The rat, or mouse; syn. فَارٌ: (K.) fem. with ة. (TA.) — قُنْفُذٌ + The part behind the ear of a camel, whence the sweat exudes. (S, L, K.) — And, with ة, + The part of the head that is below that which is called the قِمْحَدُوة. (L.) — قُنْفُذٌ + A place that produces tangled herbage: (S, L, K.) an elevated place abounding with trees: AHn says, that what is thus termed is in hard ground, between what is termed قُفٌ and sand. (L.) — قُنْفُذٌ رَمْلٍ + Sand collected together, (Aboo-Kheyreh, L, K.) and elevated, (K.) or somewhat elevated: (Aboo-Kheyreh, L.) or the abundance of trees of sand: or, as some say, قُنْفُذٌ رَمْلٍ, with fet-h, signifies abundance and tallness of trees of sand. (L.) — قُنْفُذٌ (L, K.) and with ة (L) + A tree in the midst of sand. (L, K.) — قُنْفِذٌ + Mountains that are not long: or long and narrow tracts, (أَجْبَلٌ, L, K, TA: in the CK, أَجْبَلٌ, or mountains,) of sand: (L, K.) or hills with pointed heads (نَبْكَ) lying in the way, or road. (Th, L, K.)

قنقل

قُنْقُلٌ Half an اِرْدَبٌ. (T, voce اِرْدَبٌ.) See كُرٌّ.

قنى and قنو

1. قَنِىَ الْحَيَاةِ He kept to the sense of shame, or modesty; (S, K.) he preserved it: and i. q. اِسْتَحْيَى and اِسْتَقْنَى he kept to [or preserved] his sense of shame, or modesty. (TA.) — قَنَى غَنَمًا, and اِفْتَنَى, He took for himself, got, or acquired, sheep, or goats [for a permanent possession], not for sale. (JK.) — قَنَى, aor. يَقْنُو, inf. n. قَنُو; a dial. var. of قَنَى, q. v. (TA.)

3. قَانَى: see قَانَى.

8. اِفْتَنَى He gained, acquired, or got, for himself, (S, K.) or took for himself, (Mgh.) property, or camels, &c., (S, Mgh.) as a permanent stock, for propagation, (Mgh.) not for merchandise: (S, Mgh.) he made it to be in his possession, not to depart from his hand: (TA.) he acquired it for himself permanently, or for a permanence. See 1.

10: see 1.

قَنَا of the nose: see شَمْرٌ. — قَنَا وَشَقٌ a name given in Egypt to وَشَقٌ; also called اُشَقٌ and اُشَحٌ. (TA in art. اُشَقٌ.)

قَنَا A spear-shaft; (Mgh.) a spear (T, S, K.) that is hollow, like a cane; (Az, in TA.) a spear with a head affixed to it. (Msb.) — Hence, A subterranean channel, or conduit, for water. (Mgh.) — [And A pipe.] — قَنَا الْكُوزِ The بُبْبُل [or spout] of the كُوز [or mug], that pours forth the water. (M, K, in art. بَل.) — قَنَا, said to signify بَقَرَةٌ وَحْشِيَّةٌ: see قَنَاة.

قَنِيَّةٌ: see قَنِيَّةٌ.

قَنِيَّةٌ and قَنُوَّةٌ Sheep, or goats, taken for oneself, gotten, or acquired, [for a permanent possession,] not for sale. (JK.)

قَنِي in the prov., خَلَاؤُكَ أَقْنَى بِحَيَاتِكَ i. q. اَنْزَمٌ [as meaning Most preservative: see that prov. in art. خَلَوُ, and see قَنِىَ الْحَيَاةِ, above]. (S in art. خَلَوُ, and Meyd.)

قَنَاةٌ The weaving with one thread white and one thread black. (T, voce نَبِيرٌ.)

قهبز

قَهْبَزٌ Short: (K.) an epithet applied to a man. (TA.)

قهبق

R. Q. 1. قَهْقَه He uttered a reiterated (K, TA) and prolonged, (TA,) or a vehement, laughter: (K.) or he laughed, reiterating the sound of قَه. (S, Mgh, K.)

حَقَقَاتٍ: see قَهْقَاتٍ.

قهبب

قَهْبَبٌ Big, bulky, or large in body; as also قَهْبَمٌ: (Seer, L.) or the same as an epithet applied to a camel: (TA.) or big, bulky, or large in body, and advanced in years; as also قَهْبَبٌ (K,) and قَهْبَبٌ. (TA.) — Tall, or long, and having a capacious belly. (K.) — Hard, and strong, or robust. (M.) — I. q. بَادِ نَجَانٍ; (IAar, K.) as also كَهْبَبٌ. (TA.)

قهبمر

قَهْبَمَرٌ i. q. قَهْبَبٌ Big; bulky; large in body. (L.)

قهل

5. تَقَهَّلَ He was, or became, unfrequent in washing and cleansing his person; slovenly with respect to his person. (K.)

قهنب

قَهْبَنَانٌ: see what follows.

قَهْبَنٌ Tall, and having a curving back, the upper part bending forward over the breast, or

a bent and humped back, or a projecting breast and hollow back; accord. to the different explanations of أَجْنَأٌ: or tall; (K.) i. e., in an absolute sense; (TA.) as also قَهْبَنَانٌ. (K.) But AHn and others assert that the ن is augmentative. (MF.)

مُقَهْبَبٌ Always remaining at the water. (K.)

قوى: see قوى

قور

قَارَةٌ A she-bear: see an ex. in art. فطن (conj. 2).

قوط

رَاجِلَةٌ: see an ex. in a verse cited voce قُوطٌ.

قوع

قَاعٌ An even place: (S, voce مَقْدٌ;) plain, or level, land, (S, Mgh,) that produces nothing; (IF, Mgh;) plain, or soft, land, (أَرْضٌ سَهْلَةٌ,) low, and free from mountains. (K.) See also رَوْضَةٌ. Respecting its pls., see جَارٌ.

قوف

قُوفٌ of the ear, The upper part: or the helix: see سَكٌ and أُسَكٌ and شُنْفٌ. Not to be confounded with قُوفٌ. — قُوفٌ and قَافٌ: see صُوفٌ.

قوق

القَافُ الْمَقْعُودَةُ: see قَافٌ, in two places. — قَعْدُ art. قَعْدُ.

قُوفٌ: see قُوفٌ.

قول

1. قَالٌ. The objective complement of قَالَ, meaning He said, or what is termed مَقُولُ الْقَوْلِ, must be a complete proposition, or a word signifying at least one complete proposition, as كَلَامًا; or a word signifying a command or the like; or a word significant of a sound, termed اِسْمُ صَوْتٍ: it may be a verb; but cannot be an inf. n., as عِبَادَةٌ. (Gr.) [This is what is meant where] it is said in the Keshsháf, الْعِبَادَةُ قَالٌ لَهُ. (Kull, p. 327.) — لَا تُقَالُ اِفْتَرَى, قَالَ عَلَيْهِ: رَوَى عَنْهُ, قَالَ عَنْهُ: خَاطَبَ لَهُ. اِجْتَهَدَ فِيهِ, قَالَ فِيهِ: حَكَمَ بِهِ, قَالَ بِهِ: عَلَيْهِ. (Marg. note in Additions to a copy of the KT.) — اِجْتَهَدَ فِيهِ: see تَرَكَ. — قَالَ فِيهِ فَمَا اَتَرَكَ. — قَالَ عَلَيْهِ, aor. ٢, He lied, or said what was false, against him. (TA in art. تَلَوُ.) See تَقَوَّلَ. — قَالَ فِيهِ and عَنْهُ He said of him, or it, such a thing. — قَالَ يَكْذِبُ He asserted his belief in such

a thing, as a doctrine or the like: a well-known meaning. — قَالَتِ الْعَيْنَانِ The eyes made a sign [as though saying ...]. (TA.) — قَالَ بِرَأْسِهِ He made a sign with his head: (TA:) or a motion. (Ham, p. 242.) — قَالَ بِيَدِهِ He took [with his hand]. (TA.) — قَالَ بِرِجْلِهِ He walked, or struck [with his leg, or foot]. (TA.) — قَالَ بِثَوْبِهِ He raised his garment. (TA.) — قَالَ بِالْمَاءِ عَلَى يَدِهِ He poured the water on his arm or hand. (TA.) — قَالَ فِيهِ He spoke against him; vituperated him. — قَالَ شِعْرًا lit., He said, or spoke, or put forth, or uttered, or gave utterance to, or recited, poetry; he spoke in verse; he poetized, or versified. — قَالَ He made a sign; syn. أَوْمَأَ. (Ham, p. 601, where see other meanings: see also p. 242 of the same: and see Mgh.) — قَالَ بِيَدِهِ [He made a sign with his hand, meaning to say ...]. (A trad. cited voce حَطَّ; and another voce حَرَفَ.) Also, He struck his hand upon a thing. (Mgh.) See an ex. voce أَشْرَبَ.

5. تَقَوَّلَ عَلَيْهِ He lied against him. (Har, p. 256.)

8. تَحَكَّمَ عَلَيْهِ (S,) or عَلِيْهِمْ (K,) i. q. حَكَّمَ, (S,) or احْكَمَ. (K.) See مُؤْتَال.

قَوْلٌ A saying; something said: and speech, or diction. — صَعِبَ عَلَيْهِ الْقَوْلُ [Diction, or speech, was, or became, difficult to him]. (K in art. جَبَل.)

زَعِمَ and مَقُولٌ: see قِيلَ.

— صَرَى and أَصْبَحَ: see قِيلَ. — قِيلَةٌ [A saying]. (M, art. أَهَد.)

قَوْلُهُ: see قَوْلُهُ, near the end.

قَوَالٌ, &c., Good in speech: or loquacious; or copious in speech; chaste, or perspicuous, in speech; and eloquent. (K.) — ابْنُ أَقْوَالٍ The man who talks much. (TA in art. ابْنَى.)

مَقُولُ الْقَوْلِ The thing said: as كَذَا in the phrases قَالِ كَذَا and يُقَالُ كَذَا. See قَالِ.

قِيلَ: see قِيلَ.

المَقُولَاتُ العَشْرُ, in logic, The Ten Predicaments, or Categories; namely, الجوهر Substance, الكثرة Quantity, الكيف Quality, الإضافة Relation, المكان Place, or where, المَتَى Time, or when, الوضع Collocation, or posture, المِلْكُ Possession, الإِنْفِعَالُ Action, or doing, and الإِنْفِعَالُ Passion, or suffering.

قوم

1. قَامَ He stood still (Ksh and Bd in ii. 19)

in his place. (Ksh.) — قَامَتِ الدَّابَّةُ The beast stopped (S, K, TA) from journeying, (TA,) from fatigue, or being jaded; (S, TA;) i. q. انقطعت. (A.) And قَامَتْ عَلَيْهِ الدَّابَّةُ His beast, being jaded, stopped with him, and moved not from its place. (Mgh.) — قَامَ He, or it, stood up, or erect; syn. اِنْتَصَبَ. (K.) And hence, He rose, i. e. from sitting or reclining. — قَامَ He rose in the night to pray. — قَامَ رَمَضَانَ He passed the nights of Ramadân in prayer: (El-'Alkarnee in a marginal note in a copy of the Jâmi' es-Sagheer, voce مَنْ;) or he performed the prayers [of Ramadân] called التَّراوِيع. (En-Nawawee, ibid.) — قَامَتِ الصَّلَاةُ The people rose to prayer: or the time of their doing so came. (TA.) — قَامَتِ السَّاعَةُ The resurrection, or the time thereof, came to pass. — قَامَتِ الشَّمْسُ وَكَادَ الظِّلُّ يَفْعُلُ [The sun became high, and the shade almost disappeared, at mid-day]. (JK.) — قَامَ عَلَيْهِ He rose up against him: see a verse cited voce حُوبَ. — قَامَ بِالْأَمْرِ He undertook the affair; took, or imposed, it upon himself; syn. تَكَفَّلَ بِهِ; and the epithet is قَائِمٌ and قَيِّمٌ. (Ham, p. 5:) [and] he managed, conducted, ordered, regulated, or superintended, the affair; syn. سَاسَهُ; (TA in art. سَوَسَ;) and قَامَ عَلَيْهِ has this latter signification; and he tended, or took care of, it, or him; syn. سَاسَهُ and وَلِيَهُ. (Ham ubi supra:) [and] the former signifies he attended to the affair; [occupied himself with it]; (this should be the first explanation;) was mindful of it; kept to it constantly, or steadily; and is contr. of قَعَدَ عَنْهُ and تَقَاعَدَ, he acted vigorously in the affair; as also أَقَامَهُ; syn. جَدَّ فِيهِ, and تَجَدَّدَ. (Bd in ii. 2.) — You say, قَامَ بِشَأْنِهِ He undertook, or superintended, or managed, his affair, or affairs. And you say, قَامَ بِالْيَتِيمِ (Msb in art. عَوَل,) and بِالصَّبِيِّ (Idem, art. كَفَلَ,) He maintained the orphan, and the child; syn. عَالَهُ, and عَلِيَهَا, قَامَ الْمَرْأَةُ, and قَامَ الْوَلَدُ, He undertook the maintenance of the woman; or he maintained her; (i. e. بِكِفَايَتِهَا مَا نَهَا) [S and K in art. مَوْن]; and undertook, or managed, her affair, or affairs. (K.) And قَامَ الرِّجَالُ يَقُومُونَ عَلَى النِّسَاءِ The men govern the women: (Bd, iv. 38:) or are mindful of them, and act well to them, or take care of them. (TA.) — قَامَ بَعْدِي [He undertook, and it served, to excuse me]. (Msb and TA in art. عَذَرَ; &c.) — قَامَ بِهِ He, or it, was supported, or sustained, by it; subsisted by it: see the explanation of قَوَامٌ in the Msb. — قَامَ عَلَيْهِ كَذَا It cost him such a thing, such a sum, or so much.

قَامَ فِي نَفْسِهِ: see تَبَّتْ: so in قَامَ often signifies قَامَ: It was, or became, established in his mind that it was so. — قَامَ بِهِ قِيَامًا تَامًا He managed it perfectly. — قَامَ يَفْعُلُ دَعَا He began to do such a thing; he betook himself to doing such a thing. (Zj, in TA, art. قَدَم.) — قَامَ الْمَاءُ جَمَدًا The water congealed, or froze; syn. جَمَدَ. (S, M, voce جَمَدَ.) — قَامَتْ عَيْنُهُ: see قَائِمَةٌ. — قَامَ قَائِمُ الظَّهْرِ: see ظَهْرُهُ: there expl. from JK. — قَامَ وَقَعْدٌ: see قَعَدَ; and أَقْعَدَهُ; and see an ex. voce سُدَّة. — قَامَ has also for an inf. n. مَقَامٌ, agreeably with a general rule: see Bd in x. 72, &c.; and see مَرَامٌ in art. رَوَى.

2. قَوْمَهُ He made it straight, or even; namely, a crooked thing; as also أَقَامَهُ (TK:) and made it right, or in a right condition; direct, or rightly directed. — قَوْمَهُ بِكَذَا He valued it, or rated it, as equal to, or worth, such a thing. A phrase well known, and used in the present day. — قَوْمَهُ He set its price; assigned it its price; valued it; (S, Msb, K;) as also اسْتَقَامَهُ. — قَوْمَهُ فَتَقَوَّمَ i. q. قَوْمَهُ فَتَقَوَّمَ. (Msb, K.) — قَوْمَهُ He made a writing, and an account, or a reckoning, accurate, or exact, or right.

3. قَاوَمَهُ [He rose against him, and withstood him, or opposed him, in contention:] namely, his adversary. (Mgh in art. نَهَضَ.) — It was equal, or equivalent, to it. (Msb.) — قَاوَمَهُ فِي الْحَرْبِ He opposed him, or contended with him for equality, in war, or battle. (MA.) — قَاوَمَهُ فِي حَاجَةٍ He rose, or stood, with him [or assisted him] to accomplish some needful affair. (IAth, TA.) — قَاوَمَهُ It was equal, or equivalent, to it: see Msb: syn. عَادَلَهُ, q. v. (TA in art. بَوَا.) — قَاوَمَ الشُّمُومَ [It counteracts poisons]. (TA, art. بَلَسَ.)

4. أَقَامَ He set up, put up, set upright, a thing. (Msb.) — أَقَامَهُ said of food, [It sustained him, supported him]. (Msb.) — أَقَامَ عَلَى حَظَرٍ He stood to a bet, wager, or stake. (TA, voce نَدَبَ.) — أَقَامَ عَلَيْهِ الْحَدَّ He inflicted upon him the punishment termed حَدٌّ. (Mgh, art. حَد.) — أَقَامَ دَرَاهُ: see دَرَاهُ. — أَقَامَهُ (مُبْتِغٍ) recited the form of words called إِقَامَةٌ, q. v. infra. — أَقَامَ He remained, continued, stayed, tarried, resided, dwelt, or abode, in a place: he remained stationary. — أَقَامَ الصَّلَاةَ He observed prayer: or أَدَامَ فِعْلًا. (S, Msb.) See also Bd, and Jel ii. 2. — أَقَامَ فِعْلًا He performed an action. — See 1. — أَقَامَهُ عَلَى الطَّرِيقِ He made him to keep to the road: and لِلْقَصْدِ, to the right way. (L, art. لَغَد.) — See 10. — أَقَامَ الْأَمْرَ He put the affair

into a right state; like *نَظْمُهُ*: see the latter in the Msh. — *أَقَامَهُ* (K in art. *عدل*) He made it to be conformable with that which is right; namely, a judgment, a judicial decision. (TK in that art.)

— See 2. — *أَقَامَ بِهِ* in the Hamaseh, p. 75, l. 9, app. signifies *He stood in his stead*. — *أَقَامَ* He observed, or duly performed, a religious, or moral, ordinance or duty. — *أَقَامَ الْبَيِّنَةَ* [He established the evidence or proof; and so *أَقَامَ بِهَا*? the *ب* being redundant]. (Bd, iii. 68.) And [in like manner,] *أَقَامَ حُجَّتَهُ* i. q. *أَثْبَتَهَا*; (TA in art. *ثبت*;) and so, app., *بِحُجَّتِهِ*; the *ب* being redundant, as in an ex. voce *حُطَّتْ*; but this is the only ex. that I know, and it is without explanation: Golius mentions the phrase *أَقَامَ بِي عَلَيْكُمْ*; but without indicating his authority. — *أَقَامَ عَلَى* *حَالٍ* He abode, or continued, in a state, or condition; and *أَقَامَ عَلَى أَمْرٍ* the same; and he abode, continued, stayed, or waited, intent upon, or occupied in, an affair, a business, or a concern; he kept to it.

5. *تَقَوَّمَ* It subsisted: see *رُكِّنَ*. — *تَقَوَّمَ* It had a price; was valued. — See 2.

6. *تَقَاوَمُوا فِيهَا* They valued it, or estimated its price, among them. (TA.)

10. *اِسْتَقَامَ* It became right; direct; in a right state; straight: even: tended towards the right, or desired, point, or object; had a right direction, or tendency; was regular. — *اِسْتَقَامَ عَلَى طَرِيقٍ* (K, art. *رشد*) He continued in the way of truth, or the right way; as also *عَلَيْهِ*? *أَقَامَ*? *لَمْ يَسْتَقِمِ الْأَمْرُ* The affair was, or became, difficult: see *تَعَدَّرَ*. — *اِسْتَقَامَ لَهُ الْأَمْرُ* The affair, or case, became in a right state for him; syn. *اِعْتَدَلَ*. (S.) — *اِسْتَقَامَ* He, or it, was, or became, right, direct, rightly directed, undeviating, straight, or even: and he, or it, stood right, or straight, or erect. (MA, KL.) He went right on, straight on, or undeviatingly: (see *زَعَبَ*;) whence *اِسْتَقَامَ عَلَى الطَّرِيقَةِ* he went on undeviatingly in the way. (See Kur lxxii. 16.) He went right; pursued a right course; acted rightly, or justly. See also *سَدَّ*, with which it is syn. It (an affair) was direct in its tendency, or had a right tendency. It (discourse, &c.) had a right tenour. — See 2.

قَوْمٌ [A people, or body of persons composing a community: and people, or persons:] a company, or body, [or party, (see what follows,)] of men, [properly] without women: (S, Msh, K, &c.): or of men and women together; (K); for the قوم of every man is his party, and his kinsfolk, or tribe: (TA:) or (K) sometimes including

women, as followers; (S, Msh, K); for the قوم of every prophet is of men and women. (S, Msh.) — *قَوْمٌ* opposed to *نِسَاءٌ*: see a verse cited voce *نَوَفٌ*.

قَامَةٌ The stature of a man; his height in a standing posture; it is a span (*بُشْرٌ*) shorter than a *بَاعٌ* (JK:) tallness, height; and beauty, or justness, of stature. (K.) — *قَامَةٌ* A structure [or post] like the figure of a man, raised at the side of a well, whereon is placed the wood to which the pulley is attached: pl. *قَامَرٌ* (JK:) also called *قَائِمَةٌ*: see K, voce *عَمُودٌ* or *بَكْرَةٌ* signifies the sheave (*بَكْرَةٌ*) with its apparatus. (S, K.)

دِينٌ قِيمٌ A right religion. (Kur, vi. 162.) See *دِرَّةٌ*.

الرِّبَاحُ الْقَوْمُ The right [or cardinal] winds. (S, voce *نَكْبَاتٌ*.)

الدِّينُ الْقِيمُ (Kur ix. 36) The right, correct, or true, reckoning. (T in art. *دين*.) — *قِيمَ الْأَمْرِ* i. q. *قِيَمَةُ* and *نَائِيَةُ* fem. *قِيَمَةٍ*. (TA.) — *قِيمَ الْأَمْرِ* A manager of an affair; i. q. *إِنَاؤُهُ*. (S, Msh, art. *أَزَى*.) See *قَامَ بِالْأَمْرِ* A manager, conductor, orderer, regulator, or superintendent, of an affair: (TA:) a manager, conductor, &c., of the affairs of a people. (JK.) — *قِيمَ عَلَى الْمَالِ* A good [manager and] tender of camels, &c. (TA in art. *بلو*.)

قِيَمَةٌ The real value, or worth, of a thing; its equivalent; differing from *ثَمَنٌ*, q. v. (MF in art. *ثمن*.)

قَوَامٌ Stature, and goodly stature, or tallness, of a man: (S:) symmetry, or justness of proportion. (Msh.) — *قَوَامُهُ* and *قِيَامُهُ* *قَوَامُ الْأَمْرِ* The stay, or support, of the thing, or affair, whereby it subsists, and is managed and ordered. (Msh.) And *قَوَامٌ* The food that is a man's support; (Msh;) [his subsistence.] — *قَوَامٌ* [The main stay of a thing.] — *لَا قَوَامَ لَهُ بِهِ* [He has not power to withstand him. (K, art. *نجز*.)]

قَوَامٌ Subsistence: see *رُكِّنَ* and *طَبَعَ*.

قِيَامٌ [A state of purging, or flux of the belly: used in this sense in the S, K, voce *هَيْضَةٌ*.]

قَوِيْبٌ: see *صَوِيْبٌ*.

الْقِيَوْمُ: see *يَا قِيَوْمُ* in the last paragraph of art. *شَرِه*, where I have rendered it on the authority of an explanation in the TA.

قَوَامٌ One who rises much, or often, in the night to pray. (TA.) See *صَوَامٌ*.

قَوْمِيَّةٌ is written with damm in copies of the S, K, JK: in the CK, erroneously, *قَوْمِيَّةٌ*, in both senses. See voce *مُسْتَسَبِّسٌ*.

قَائِرٌ Appearing; conspicuous; [as though standing before one]: said of a thing whether standing or thrown down. (TA, in explanation of the phrase *هَذَا نُصِبَ عَيْنِي* art. *نصب*.) — *قَائِمَةٌ*, pl. *قَوَائِمٌ*, Leg of a horse, &c. — *عَيْنٌ قَائِمَةٌ* An eye [blind, or white and blind, but still whole: or] that has become white and blind, but not yet burst, (AZ in L, art. *سد*;) or sightless, but with the black still remaining. (Mgh, Msh.) — *قَائِرٌ* and *قَائِمَةٌ* The hilt of a sword. (Msh.) — *قَائِمَةٌ* A leg of a table, and of a throne, or moveable seat, &c. (JK.) See also *قَامَةٌ*; and see *إِسْنَادٌ*. — *قَوْمَةُ بَيْتِ النَّارِ*. — *إِسْنَادٌ*. (K, art. *هَرَبْد*.) The servants of the fire-temple. (TA, same art.) — *الْقَوَائِمُ* The winds. So in a verse of Umeiyeh Ibn-Abi-*q-Salt*. (TA, voce *سَدَرٌ*.) — *قَوَائِمُ الْمَائِدَةِ* [The legs of the table]. (K, art. *عقر*.) — *قَطُّ قَائِرٌ* A nibbing in which the pith and the exterior of the reed are made of equal length: opposed to *مُصَوَّبٌ*. (TA in art. *حرف*.) — *قَائِرٌ مَاءٌ* Frozen water. And stagnant water: see *حَبَاكٌ*.

قَامَةٌ The form of words chanted by the مُبْتَغِ, not by the مُؤَذِّن, consisting of the common words of the أَذَان, with the addition of قَدْ قَامَتْ الصَّلَاةُ (The time of prayer has come!) pronounced twice after حَتَّى عَلَى الْفَلَاحِ. See *تَوَبَّ*.

مَقَامٌ The place of the feet; (K); a standing-place; (S, Msh;) as also *مَقَامٌ*: (S:) or the latter, a place of stationing: (Msh;) and both, a place of continuance, stay, residence, or abode: (K:) [a standing:] and the latter, a place of long continuance, stay, residence, or abode: (Expos. of the Mo'allakát, Calc., p. 138:) and both, continuance, stay, residence, or abode. (S, K.)

مَقَامٌ: see *مَقَامٌ*.

مُقِيمٌ Lasting; continuing: (Bd, ix. 21:) unceasing. (Bd, ix. 69.) — *أَحَدُهُ الْمُقِيمُ الْمُقْعِدُ*: see art. *قَعْد*. — See *قِيمٌ*.

مَقَامَةٌ A standing-place. Hence, † A sitting-place. Hence, † The persons sitting there. Hence, † An oration, or a discourse, or an exhortation, (*حُطْبَةٌ* or *عِظَةٌ*), or the like, there delivered; as also *مَجْلِسٌ*. (Mtr, in De Sacy's ed. of El-Hareere, p. 5.)

حَجَرٌ مُتَقَوِّمٌ (K, art. *موس*) A precious stone. (TA, same art.)

المِغَى الْمُسْتَقِيمُ *The rectum.*

تَقْوِيمَات [pl. of تَقْوِيم] *Stellar calculations.*
(TA, voce زَبَج.)

قوه

قُوَّة: see قُوَّة, last sentence.

قوى

1. اقْتَوَى (K) and تَغَوَّى (S, K) and قَوَى (S, K) *He became strong*: (S, K:) vigorous, robust, or sturdy; like اَشْتَدَّ, or the last signifies *he became excellent in strength.* (TA.) — قَوَى عَلَيْهِ *He had strength, or power, sufficient for it; or he had strength, or power, to endure it; he prevailed against it; namely, travel, adversity, &c. And He or it, prevailed over him, or it.* — See 4. — قَوَى is [said to be] originally قَوُو, because it is from القُوَّة (I'Ak, p. 368:) but Lth holds قُوَّة to be [anomalous,] originally قُوِيَّة. (TA.) I prefer the former opinion, and think it should be mentioned in art. قو, or I would rather head this art. قو or قوى, like غو or غوى. ISd holds قُوَّة to be from قوو, like نُوء, q. v. from ثوو.

2. قَوَاهُ: see شَدَهُ. — قَوَانِي عَلَيْهِ: see 2 in art. طوق.

3. قَاوَاهُ *He vied with him, strove to surpass him, or contended with him for superiority,* (S, K,) in strength: (TA:) i. q. شَادَهُ. (A, L in art. شد.)

4. اَقْوَتَ الدَّارُ *The house became empty, vacant, or unoccupied*; (S, Mgh, Mṣb, K;) as also قَوَيْتَ. (S, K.)

5. تَغَوَّى *He strengthened himself; made himself, or constrained himself to be, strong; affected, or endeavoured to acquire, strength.* See 1. — تَمَتَّعَ: see تَغَوَّى مِنَ الشَّيْءِ بِقُوْمِهِ.

8: see 1.

قُوَّة *Strength, power, potency, might, or force*;

contr. of ضَعْفٌ; (S, K:) in body, and in intellect: (TA:) vigour, robustness, or sturdiness; like شِدَّة. — قُوَّةٌ *A strand; i. e., a single twist of a rope; a yarn; a distinct, and separately twisted, portion, of two or more which, being twisted together, compose the whole, of a rope, and of a string, or thread.* See also ثِنْنِي. — السَّمْعُ قُوَّةٌ فِي الْأُذُنِ بِهَا تُدْرِكُ. Ex. السَّمْعُ قُوَّةٌ فِي الْأُذُنِ بِهَا تُدْرِكُ [the hearing is a faculty in the ear by which it perceives sounds]. (TA in art. سَمْع.) — بالقُوَّةِ *Potentially, or virtually*; as opposed to بالفعل, i. e. actually. — قُوَّةٌ لَفْظٌ: see لَيْتَ. — غَوَى and غَوَى: see غَوَى and غَوَى in art. غو.

قيس

قَوَّاسٌ: see قَيَّاسٌ.

مَقْيَسٌ (not مَقْيَسٌ) *Consistent with analogy.*

قيص

مَقْيُوسٌ: see مَقْيُوسٌ.

قيض

1. قَاضٍ: } see قَيْصٌ, art. انقاص.
7. اِنْقَاضٌ: }

مُنْقَاضٌ: see مُنْقَاضٌ.

قيظ

صَفَرِيٌّ: on the تَبَاج thus called see قَيْظِيٌّ.

قبق

قَبْقَاءُ (K, voce ثَلْتَلَةٌ; S, K, voce رَفَضَ, and voce وَلَبَعَ; K, voce جَفَّ &c.) or قَبْقَاءَةٌ (S, voce ثَلْتَلَةٌ; and TA,) and قَبْقَاءَةٌ (TA,) or قَبْقَاءَةٌ and قَبْقَاءَةٌ (JK,) *The envelope* (قَشْر, JK, or وَعَاء, TA) of the طَلْع [or spadix of the palm-tree]; (JK, TA;) which is made into a drinking-vessel,

like the ثَلْتَلَةٌ: (JK:) the قَبْقَاءُ of the طَلْع is the envelope (عِشَاء) that is with the وَلَبَعَ. (K, voce جَفَّ.)

قَبْقُ and قَبْقُ: } see قَبْقُ.

قَبْقُ see voce حَرَبٌ and K, voce وَلَبَعَ and جَفَّ.

قيل

1. قَالَ *He slept during midday*: (Mgh:) or *he stayed during midday.* (TA, art. هَجَرَ.) — قِيلَ: see another meaning, voce يَبَيْتَ.

3. قَابِلَهُ الْبَيْعِ [He dissolved, rescinded, or annulled, with him the sale]. (A, art. رَد.)

4. أَقَالَ اللَّهُ عَثْرَكَ, and عَثَرَكَ, [May God cancel thy slip, lapse, fault, wrong action, or mistake: (A, art. عَثَرَ:) may God raise thee from thy fall. (Mṣb, art. قِيل.)] He forgave him his slip, lapse, or fault. (MA.)

5. تَقِيلَ أَبَاهُ: see تَقْيِصٌ and تَأْسَلٌ.

10. اِسْتَقَالَ الْبَيْعَ *He desired, or demanded, the rescinding of the sale, or purchase.* (MA.) And اِسْتَقَالَ الْعَنُوءَ *He desired, or demanded, his passing over, or forgiving, the slip, lapse, or fault.* (MA.) See also Har, p. 7. See also a verse cited voce عَنُوءَ.

غَائِرَةٌ: see غَائِرَةٌ.

مَقِيلٌ *A resting-place*; syn. مُسْتَقَرٌّ: hence, مَقِيلٌ مَقِيلُ الْغَيْظِ [the resting-place of love] and مَقِيلُ الْحَبِّ [the resting-place of wrath], applied by El-Mutanabee to the heart. (W, i. 112.) See an ex. (mistranslated) in De Sacy's Ar. Gr., sec. ed., ii. 165: the same, with a var., in Ibn-Akkel p. 210.

قین

قَيْنٌ *The part, of a camel, that is the place of the shackle, or hobble.* (Ham, p. 558.) See a verse of Dhu-r-Rumayh, voce دَانِي.

ك

كَافُ prefixed to a noun is called *كاف التشبيه* The *كاف of comparison*. Respecting its being prefixed to pronouns, see *أَنْ*, *suprà*, p. 106. — *اجْعَلْ* *هَذَا الشَّيْءَ كَأَنَّا وَاحِدًا* Make thou this thing to be [uniform, or] of one way, or mode, or manner. (ISK, in TA, art. *بَاج*.) — *كَذَلِكَ* The like thereof; such like; and simply such; and so. — *أَيُّ كَائِنٍ* or *كَائِي* see *كَا* and *كَا* followed by a pret. often means *Like as when*: see an ex. in a verse cited above, p. 740. — *كَمَا* is often followed by a pret. in the sense of an aor.: see exs. in EM., pp. 41 & 214. — *كَمَا أَنْتَ وَزَيْدًا* [Keep as, or where, thou art, and approach not Zeyd! like *مَكَانَكَ وَزَيْدًا*]. Heard by Ka. (L, art. *عند*.) — *كَمَا أَنْتَ* Wait for me where thou art! Heard by Az from certain of the Benoo-Suleym. (L, art. *عند*.) — *ك* of allocution is varied like the pronominal affix of the sec. pers., accord. to the sex and number of the persons addressed: see exs. in the Kur, iii. 42 and xix. 21 (Flügel's ed., and Lees' Keshsháf), xii. 37, ii. 46, &c., and xii. 32. But sometimes the same form is used in addressing a number of persons as in addressing one man: see, for ex., Kur, iv. 96.

كبن

1. *كَبَنَ*: see *صَبَنَ*. — *كَبَنَ الثَّوْبَ*: see *غَبَنَ*.

كبا

كَبَا: said of a horse: see above, art. *حَنَدَ*, p. 656 b. — See also a phrase voce *سَلَّهَ*. — *كَبَا لَوَجْهِهِ*: *He fell upon his face*: (K, TA:) or so *كَبَا لَوَجْهِهِ*: S, TA:) and *كَبَا* also signifies *عَثَرَ* [he stumbled, or tripped]. (TA.)

كت

R.Q. 1. *كَتَّكَتَ*: see *طَحَطَعَ*.

كَتَّكَتَ The coarse part of silk, and of tow, &c.

كتب

كَتَبَ (same as *عَقَدَ*) The ceremony (not certificate) of a marriage-contract. *كَتَبُوا كِتَابَهُ عَلَى فُلَانَةٍ* They performed the ceremony of the contract of his marriage to such a woman (same as *أَهْلُ الْكِتَابِ*: see *أَهْلُ*). — *أَهْلُ الْكِتَابِ*: see *أَهْلُ*.

كنف

كَتَفَ [The shoulder-blade;] a wide bone behind the shoulder-joint. (Mgh.) — [Hence, The shoulder itself.] See *مُورَبَّ* and *طَرَفَ*.

كَتِفَانِ, as an epithet applied to the locust, see in TA, voce *مُسَيِّح*. See also *جَرَادٌ*.

كَتَافُ of a زَبِيل: see *حَتِي*.

كَتِيفَةٌ i. q. *ضَبَّةٌ* A broad piece of iron. A poet speaks of a wooden vessel of which a fracture is mended with a *كَتِيفَةٌ*. (S.)

كتل

2. *كَتَلَهُ*, inf. n. *تَكْتِيلٌ*, *He made it* (أَقَطَ [&c.]) into lumps, or compact pieces or portions. (TA.) — And *He, or it, fattened him*. (Kr, TA.)

5. *تَكَتَّلَ* It became compacted together in a mass; it became lumpy. See *قَوْدَ*, art. *قَيْدَ*.

كَتْلَةٌ A lump, or compact piece or portion, (S, M, * Mgb, K,) of a thing, (Mgb,) or of gum, &c., (S,) or of dates, and of clay, &c.: (M, K:) a piece, or portion, of dates packed together in a receptacle: (Mgh:) and a piece of flesh-meat. (K.)

كَتْلَةٌ i. q. *زَبِيلٌ*. (TA in art. *حَصَنَ*.)

كَتْلٌ A زَبِيل (Mgb, K,) or thing like a زَبِيل, [or زَبِيل], (S,) holding fifteen measures of the quantity termed *صَاع*; (S, K;) it is a thing [or basket] made of palm-leaves, in which dates, &c., are carried. (Mgb.)

مُكَتَّلٌ Round and compact; (K;) applied to a head: (TA:) short (S, K, TA) and strong: (TA:) a man thick in body, (K, TA,) compact therein, and inclining to shortness. (TA.)

كتم

1. *كَتَمَ*, aor. *كَتَمَ*, inf. n. *كَتْمٌ* [and *كَتْمَانٌ*], doubly trans., *He concealed, or suppressed, a secret*. (Mgh.) — *كَتَمَ الرَّبُّو*: see a verse cited in the last paragraph of art. *عور*.

5. *تَكَتَمَ* (K, art. *دلس*) *He (a man) concealed, or hid, himself*. (T, K, same art.)

6. *تَكَاتَمُوا* They practised concealment, one with another: see *تَدَاوَمُوا*.

كَتُومٌ A strict concealer of secrets.

كَاتِمٌ meaning *مَكْتُومٌ*: see *دَافِقٌ*, in two places. — *فِي كَاتِمِ السِّرِّ*: see a verse cited in conj. 3 of art. *عرض*.

كتن

كَتَنَ for *كَتَّانَ*: see an ex. in a verse cited voce *نَارِبٌ*.

كج

كَجَّةٌ, see *بُكَّةٌ* in the K and TA.

كحط

4. *أَكْحَطَ*: see *أَقْحَطَ*, in two places.

كحل

1. *كَحَلَ* + *He put out, or blinded, an eye with a heated nail, &c.*: see an ex. voce *سَمَرٌ*.

8. *غَمَاضًا* and *مَا أَكْتَحَلْتُ غَمَاضًا*: see *حَتَّاتٌ*. See also *أَغْمَضَ*.

10. *اِسْتَكْحَلَ السَّهْرَ* + [He became sleepless; as though he took sleeplessness as a collyrium]. (TA in art. *جلس*, from a trad.)

كُحْل and كُحْل (S, K) A year of drought, barrenness, or dearth; (S;) a hard year. (K.)

كُحَيْل a proper name for A horse of high breed; as also كُحَيْلَان. (TA.) — كُحَيْل Tar (قَطْرَان) in the dial. of El-Hijáz. (TA, voce غَرْب; from the T.) See نَفْط.

كُحَيْلَان: see كُحَيْل.

كُحْلَاء An eye that is black, [or black in the edges of the lids,] by nature, as though it had كُحْل applied to it. (Mgh.) Not in the TA. [It seems to have both of these meanings.]

كُحْلَاء A certain plant: see K, voce شَجَار: calendula arvensis: see Delile, Flor. Aeg., no. 864.

أَبْجَلُ and وَرِيدُ The median vein. See الصَّافِنُ and أَبْهَرُ.

كدم

1. كَدَمَ He bit with the fore part of the mouth. (S, Mgh, K.)

6. تَكَادَرُ الْحُمُرُ [The wild asses' biting one another with the fore part of the mouth]. (TA in art. سَحَج.) See also تَسَاتَتْ.

كذب

كُذِّبَانُونَةُ [Pers. كُذْبَانُو] An intelligent housewife, who is a good manager. (K, art. هَلَج; but omitted in some copies.)

كدق

كُذِّبَتْ: see مَدَّقَ, in art. دَق.

كرز

3. فُلَانٌ يُكَارِزُ عَنِ الْحَقِّ إِلَى الْبَاطِلِ, inf. n. مُكَارِزَةٌ: i. q. يُعَاجِزُ, expl. in art. عَجَز. (TA, art. عَجَز.)

كرس

7. اِنْكَرَسَ فِي الشَّيْءِ He entered into the thing and concealed himself. (IKtt, in TA, art. اِنْمَس.)

كَرْسِيُّ الْخَاتَمِ (T, K, art. بَطَر) The bezel of the ring. (TK.)

كَرْسِيَّة, thus written: (TA:) [Bitter vetch:] see خَانِي.

كَرْسِيٌّ [or كَرْسِيٌّ] A sort of حِمَص. (The Minháj, in TA, art. حِمَص.)

كرش

رَقَمَةٌ or كَرْشُ The plant so named: see رَقَمَةٌ.

كرص

كَرْصٌ: see أَقْطَ: A kind of كَرِيسٌ.

مِكرَصٌ: i. q. مِضْرَبٌ, q. v.

كرع

1. كَرَعَ فِي الْمَاءِ, and كَرَعَ فِي الْإِنَاءِ, He put his mouth into the water, or into the vessel, and so drank. (See عَبَّ.)

كَرَاعٌ: see عَدَّ.

كَرَاعٌ: see رَكَضٌ, حَرَّةٌ, and بَدَنٌ.

كَرْنُوعٌ The prominent extremity of the ulna, next to the little finger, at the wrist. (S, * K.)

كرك

كَرْكِيٌّ The Numidian crane; ardea virgo: also called اَوْزٌ عِرَاقِيٌّ, and اَوْزٌ عِرَاقِيٌّ. See أَبُو غَرْثِيٍّ and العَيْرِيَّار.

كرم

1. كَرَمَ, inf. n. كَرَمٌ, It (a thing) was, or became, highly esteemed or prized or valued; excellent, precious, valuable, or rare: (Mghb:) كَرُمْتُ — فَجَعَ عَلَيْهِ: see 1 in art. فَجَعَ. كَرُمْتُ أَرْضُهُ His land yielded increase of its seed-produce, (Ish, K,) and its soil became good, (Ish,) being manured; (Ish, K;) [or it was, or became, generous, or good; i. e., productive, or fertile]. — كَرُمْتُ عَلَيْهِ (S, K, art. عَز,) I exceeded him in generosity, or nobleness. (TK, voce عَز.)

2. كَرَّمَهُ عَلَيَّ [He honoured him above me]. (Kur, xvii. 64). — كَرَّمَهُ عَنْ كَذَا [He preserved him from such a thing]: see an ex. in a verse cited in art. عَل (conj. 3): and see, here, 4 and 5. — كَرَّمَهُ He highly regarded a horse or the like. — See تَكْرِمَةٌ.

4. أَكْرَمَهُ He treated him with honour, or courtesy. — أَكْرَمَ, and اِسْتَكْرَمَ, He found a generous horse (فَرَسًا كَرِيمًا). (TA in art. رِبَط.) See رِبَطٌ. — أَكْرَمْتُ عَنْهُ عِرْضِي I preserved myself from it. (S in art. عَرْض. See also 2.)

5. تَكْرَمَ عَنْهُ, and تَكَرَّمَ, He shunned it; avoided it; kept, or removed, himself far from it; or preserved himself from it; (K;) for instance, from foul speech. (TA in art. دَقَعَ.) — تَكَرَّمَ He affected, or constrained himself, to be generous. (S.)

6: see 5.

10. اِسْتَكْرَمَ الشَّيْءُ: see 10 in art. فَرِه. — See also 4.

اِبْنُ الْكَرْمِ The قُطْف [i. e. grape, or bunch of grapes]. (T in art. بَنَى.)

كَرِيم in a horse, &c., generous quality. See شَرِيف, and مَكْرُمَةٌ, and كَرِيمٌ, and حَسَبٌ.

ذُو الْجَلَالِ وَالْإِكْرَامِ (Kur, lv. 27) Possessed of majesty, or greatness, and bounty: (Jel:) or, of absolute independence and universal bounty. (Bd.)

الْعُرُوقُ الصَّغِيرُ: see الْكُرْكُمُ الصَّغِيرُ.

كَرِيمٌ Generous; liberal; honourable; noble; high-born; contr. of لَيْئِمٌ. (K, &c.) — [A generous, a noble, a high-bred, a well-born, or an excellent, horse, &c.; of generous, high, or good, breed or quality.] — A thing highly esteemed or prized or valued; excellent, precious, valuable, or rare. (Mghb.) — اَرْضٌ كَرِيمَةٌ Productive land. See كَرُمْتُ أَرْضُهُ. — بَعِيرٌ كَرِيمٌ — [A camel held in high estimation by his owner]. (TA in art. دَفَعَ.) — وَجْهٌ اللَّهِ الْكَرِيمِ means The glorious face of God: see an ex. voce سُبْحَةٌ. — (Mgh, Mghb) Such as are held in high estimation, precious, or excellent, of cattle or other possessions; (Mgh, Mghb, TA;) the choice, or best, thereof. (Mgh, Mghb.)

لَا وَلَا كَرَامَةً — حُبٌّ, see حُبٌّ وَكَرَامَةً No; nor a jar-cover: i. e., No: (I will not give thee, or I will not do, what thou requirest,) nor anything else. See حُبٌّ; and see تَكْرِمَةٌ. — كَرَامَةٌ the kind of miracle so called: pl. كَرَامَاتٌ; like the term χαρίσματα as used by St. Paul in 1 Cor. xii. 9: it may be well rendered thaumaturgy: and صَاحِبُ كَرَامَاتٍ a thaumaturgus, or thaumaturgist: see مُعْجِزَةٌ, and قَرَأَةٌ.

أَكْرَمُهُمْ أَبَا in the sense of كَرِيمٌ, as in أَبَا أَكْرَمٍ: see بَيَاضٌ.

تَكْرِمَةٌ, syn. with تَكْرِيمٌ; (Mgh;) subst. from كَرَمْتُ; as also كَرَامَةٌ. (Mghb.)

مَكْرَمَةٌ A means, or cause, of attaining honour. (Mgh, Mghb.)

يَسْرُ and أَلُوْكَ: see مَكْرَمٌ.

مَكْرَمَةٌ A generous, or honourable, quality or action. (Mghb, &c.) — عَلَى فِي الْمَكَارِمِ [He became eminent in generous, or honourable, actions or practices or qualities or dispositions]. (Mghb in art. عَلُو.) — مَكَارِمٌ may often be rendered Excellencies.

كَرْمٌ and اَرْضٌ مَكْرُمَةٌ Generous, good, land: (K, TA:) [good and fertile land:] or dunged and tilled land. (TA.) And اَرْضٌ مَكْرُمَةٌ لِلنَّبَاتِ Land producing good herbage or plants. (S, 379*)

TA. [In some copies of the §, good for herbage or plants.]]

كره

1. كَرِهَهُ [He disliked, was displeased with, disapproved of, hated, him or it.] الْكَرَاهَةُ is the contr. of الْإِرَادَةُ and الرِّضَى. (Marg. note in TA.) — كَرِهَهُ (Mgh, Mṣb), inf. n. كَرَاهَةٌ and كَرَاهِيَةٌ, (Mgh,) or كَرِهَ and كَرِهَتْ, (Mṣb,) He did not desire it; he disapproved it, or was displeased or discontented with it; (Mgh;) he disliked it; disapproved it; hated it; contr. of حَبَّه. (Mṣb.) — كَرِهَ and تَكْرَهُ: see نَحَطَ.

2. كَرِهْتُ إِلَيْهِ الشَّيْءَ, inf. n. تَكْرِيهٌ, I made the thing to be an object of dislike, disapprobation, or hatred, to him. (§, K.°)

4. أَكْرَهُهُ عَلَى كَذَا I made him to do such a thing against his will. (§.)

5. تَكْرَهُهُ He showed, or expressed, dislike, disapprobation, or hatred, of it; see تَأْجَمَهُ and تَدَخَّلَهُ: and تَكْرَهُ عَلَيْهِ signifies the same; see تَكْرَهُ. He expressed dislike, displeasure, disapprobation, discontent, or hatred. (IbrD.) See examples in the K, voce أُتِيَ, and voce أَتَى, &c. The above is the prevailing signification, and often occurs. — تَكْرَهُهُ i. q. كَرِهَهُ, q. v. (K,° TA.) See also تَأْجَمَهُ.

6: see 5.

كَرِيهٌ Disliked, disapproved of, blamed, or hated; hateful, blameable, displeasing, or odious; as also مَكْرُوهٌ.

عَدَمَ الْبُغْضِ لَهُ الْكَرَاهِيَةُ لِلشَّيْءِ signifies the same; (MF in art. ابى.)

أَسَاءَ Unwilling: see an ex. voce كَارَهُ.

مَكْرُوهٌ A thing that one dislikes, disapproves, or hates, or that one dislikes to do: opposed to مُنْشَطٌ (TA in art. نَشَطَ) [a thing, or an event, that is an object of dislike or hatred].

مَكْرُوهٌ Foul, abominable, or evil; i. q. سَيِّئٌ; (Beyd, xvii. 40;) and شَرٌّ (TA:) [held in aversion]. See كَرِيهٌ. — مَكْرَاهٌ, a pl. of مَكْرُوهٌ. — مَكْرَاهُ الدَّهْرِ The afflictions, or calamities, of fortune; syn. نَوَازِلُهُ and شِدَائِدُهُ. (TA.) See also مَكْرُوهٌ.

عَرَضَ: see an ex. voce مُسْتَرَدٌّ.

كرى

3. كَارَى عَلَى دَابَّةٍ He employed a beast of carriage to carry for hire. (IbrD.)

4. أَكْرَانِي دَارَهُ, and دَابَّتُهُ, He let me his house, and his beast of carriage, on hire. (Mgh.)

6: see 8.

8. اِخْتَرَى and اِسْتَكْرَى and تَكَارَى He hired, or took on hire a house, and a beast. (Mgh.)

10: see 8.

كَرْىٌ or كَرَاٌ Drowsiness. (§, Mṣb, K.)

كَرْىٌ One who lets a thing on hire; (Mgh:) one who lets beasts on hire. (Mṣb.) See an ex. in a verse cited art. شَر, conj. 4. — And One who is hired. (Mgh, &c.) In one copy of the Mgh, اِلْمَكْتَرَى is put by mistake for اِلْمَكْتَرَى: i. q. مُكْتَرٍ: and مُكْتَرَى. (TA in art. حَرَم.)

كُرَى Spherical: see Ksh in ii. 20.

كُرِيَّةٌ Sphericalness: see Bq in ii. 20.

فَعُولُنْ [Caraway-seed] is of the measure كَرْوِيَا [and if so must be written كَرْوِيَا]: (K:) or it may be فَعُولِي: [but see what follows:] AHn says that, if with medd, it is fem. [and therefore كَرْوِيَا]: but it is not Arabic [and therefore, without medd, it is probably كَرْوِيَا]. (TA.)

كَرْوَانٌ: see ضَوْعٌ and تَجَنُّجٌ.

مُكَارٍ One who lets beasts of carriage, &c., on hire; like كَرْىٌ, q. v.; an owner, and letter on hire, of asses [&c.]. (KL.) See فَلَاحٌ.

كش

بَالَ: كَاشِفُ الْبَالِ.

كش

كُوشٌ i. q. كُوشٌ. (M.)

كل

2. كَسَلَهُ, inf. n. تَكْسِيلٌ, said of satiety, It rendered him heavy, sluggish, lazy, indolent, or torpid. (TA.)

4. أَوْتَجَ وَلَمْ يَنْزِلْ أَكْسَلَ عَنْهَا [Inivited non emitit;] (IAar, in TA, art. فَر; [i. e., أَوْتَجَ لَمْ تَرْكَبْهَا وَلَمْ يَنْزِلْ].

كَسْلَانٌ Heavy, sluggish, lazy, indolent, torpid. (K.)

كِسَّةٌ: see an ex. voce مَكْسَنَةٌ.

كو

1. كَسَوْتُهُ سَيْفًا [I invested him with a sword]. (TA in art. غَشَو.)

5. تَسْقَى: see تَسْقَى.

كَسَاءٌ [A garment]. See عَبَاءٌ and حُلْسٌ and كَسَاءٌ, as opposed to دُوْ كَسَاءٌ. — مُسَيِّحٌ

poor man. (§, art. عَج.) [The كَسَاءٌ was evidently a simple oblong piece of cloth; for اِلْكِسَائِي is said to have been thus named because he wore a كَسَاءٌ while in the state of اِحْرَام; as is mentioned in the TA, art. كَو; but it seems to have been sometimes sewed in the manner of the عَبَاءٌ, which see; and see also مُسَيِّحٌ, and بُرْدٌ.] It is [properly] not one of the garments which are cut and sewed [but is a single piece]: (Mgh, art. قَطْع:) [a wrapper, or wrapping garment, of a single piece]. — رَكِبَ كَسَاءَهُ He fell upon the back of his neck. (IAar, in TA, art. رَدَع.)

رُبَّ كَاسٍ Having clothing: see an ex. voce رُبَّ.

بَصَلٌ: see أَكْسَى.

كش

1. كَشَفَ عَنْهُ and كَشَفَ عَنْهُ He uncovered it; unveiled it; laid it open; displayed it; exposed it to view; discovered it; detected it; revealed it; disclosed it. — كَشَفَ عَنْهُ He investigated, explored, or scrutinized, it; searched, examined, or inquired, into it. — كَشَفَ He removed it; namely, a cover, or covering, or the like: and he uncovered it, laid it open, &c.; as also كَشَفَ شَيْئًا عَنْ شَيْءٍ: — كَشَفَ عَنْهُ He removed, put off, took off, or stripped off, a thing from over, or from before, a thing which it covered or concealed. (K.) — كَشَفَ He removed, cleared away, or dispelled, grief, or sorrow: see فَرَجَ (of which it is an explanation in the Mṣb and K). — See 7.

3. كَاشَفَهُ, inf. n. مُكَاشَفَةٌ, [He acted openly with him, or towards him;] syn. of the inf. n. مُجَاهَرَةٌ. (Har, p. 470.) He, or it, appeared to him; as also كَاشَفَ عَلَيْهِ; syn. ظَهَرَ لَهُ. (TA.) — كَوْنِفَ بِهَا أُخْفِيَتْ He became acquainted with, knew, or got knowledge of, what I concealed: syn. اِطْلَعَ عَلَيْهِ. (Har, p. 686.) — مُكَاشَفَةٌ The showing open enmity, or hostility, with any one. (KL.) [I. e. كَاشَفَهُ alone, or] كَاشَفَهُ بِالْعَدَاوَةِ signifies He showed open enmity, or hostility, with him; (§, MA, K;) and so كَاشَفَهُ العَدَاوَةَ. (MA.) See صَفَحَةٌ. — [Also Discovery, or revelation: pl. مَكْشَفَاتٌ: see Hájjee Khaleefeh, s. v.] — كَاشَفَهُ الْحَرْبَ [He made war with him openly]. (Mṣb, art. نَبَذَ.)

5. تَكَشَّفَ He uncovered, or exposed, himself in sitting. (TA, voce اُعْتَفَ.)

6. تَكَاشَفُوا They revealed their faults, or secrets, one to another: see تَدَافَنُوا.

7. اِنْكَشَفَ عَنْهُ [He, or it, withdrew, or became withdrawn, or removed or became removed, from him, or it, or from over it]. — اِنْكَشَفَتْ said of a she-camel: see مَفْشَنٌ. — اِنْكَشَفُوا [They were

routed, defeated, or put to flight; like كَشَفُوا: the former is quasi-pass. of كَشَفَ, "he routed," &c.]. (K, voce جال in art. جُول.) See also تَفْرِجَةٌ, in art. فَرَج.

كُتَّافٌ: see Ham, p. 49, l. 2.

مَكْنُوفٌ Uncovered, &c.; overt.

مُكَاشِفٌ [A discoverer, or revealer: thus I have rendered it voce عَيَّن.]

كشك

كُشْكُ Barley-water: (K:) or pounded wheat or barley: a Persian word, arabicized. (Mgh.) Hence, كُشْكِيَّةٌ A kind of broth. (Mgh.)

كظم

1. كَظَمَ غَيْظَهُ He repressed, or restrained, his wrath, or rage. (K.) — كَظَمَ, aor. ʔ, inf. n. مَا يَكْظُمُ, He restrained himself. (TA.) — كَظَمَ, He restrained himself. (TA.) — لَا يَكْظُمُ عَلَى جِرَّتِهِ; and عَلَى جِرَّةٍ. — كَظَمَ غَيْظَهُ i. q. كَظَمَ عَلَى غَيْظِهِ. (TA.)

كُظَائِمُ [pl. of كُظَامَةٌ] Subterranean conduits for water. (TA in art. قَنَو.)

كعب

كُعْبَةٌ and كُعْبُورَةٌ Anything compact (K, TA) and round: (TA:) and the latter, i. q. عُقْدَةٌ [meaning a knot, or a knob]: (TA:) [pl. of the latter كُعَابِيرُ: see خُرُوفُ: see also أُخْرَمُ]. — Also The seed-vessel [i. e. siliqua, or pod,] of the radish and some other plants. (IAqr, TA voce إِسْحَارُ.)

كُعْبُورَةٌ: see كُعْبَةٌ.

كعل

كُعْلٌ A well-known bread; (K;) biscuit; (MA;) or [a kind of] dry bread: (MA, TA:) now applied to a sort of bread made in the form of a ring, hollow, [and generally containing some دَس or the like,] the best of which is brought from Syria, and given as a present. (TA.)

كعل

كُعْلٌ: see نُعْلٌ.

كعم

1. كَعَمَ الْبَعِيرُ: see عَكَمَ.

كِعَامٌ A muzzle for a camel. (PŞ.)

كِعَامَةٌ The iron thing that embraces, or clasps, (تَلْتَمِصُ) the muzzle of the horse. (IDrd in his book on the Saddle and Bridle, p. 8.)

كف

1. كَفَّ التَّوْبَ He served the edge, or border, of the garment, or piece of cloth, the second time, (S, K,) after the [slight] sewing termed الْمَلُّ (S,) or الشَّلُّ (K.) — [He felled (a seam or garment).] — كَفَّ عَنْهُ, aor. ʔ, He refrained, or forbore, from it, as forbidden; abstained, or desisted, from it; left, relinquished, or forsook it: (Mşb:) [as also ʔ انْكَفَ]. — كَفَّ عَنْهُ He refrained, desisted, forbore, abstained, or held, from it. (K, &c.) — كَفَّهُ عَنْهُ He made him to refrain, forbear, or abstain, from it; averted him, turned him away or back, from it; (K;) prevented, hindered, held, withheld, or restrained, him from it. (Mgh, Mşb, TA.) — [كَفَّ] كَفَّ He interposed as a restrainer between them two: a phrase of frequent occurrence. — كَفَّ مِنَ الشَّعْرِ (M, K, art. قَصْر) He shortened the hair. (M, ibid.)

3. كَافُوا عَدُوَّهُمْ i. q. حَاجَزُوهُمْ, which see. — كَفَّ signifies i. q. مَحَاجَزَةٌ, because it is a preventing, or an abstaining, from fighting. (Mgh.)

7: see 1.

كَفٌّ [generally The hand: sometimes, app., the palm only:] accord. to Az, the palm with the fingers. (Mşb.) — [Hence, A cake of the length and thickness of the hand: thus in the present day. See عُجَالٌ.] — كَفٌّ A handful; what one takes with the hand, or grasps; syn. قَبْضَةٌ. (S, art. قَبْض.) — كَفَّ ضَرْبَهُ كَفًّا [He struck him a slap with the hand.] — [كَفٌّ often signifies The paw of a beast.] — الْكَفُّ الْجَذْمَاءُ The star α of Cetus. — الْكَفُّ الْخَضِيبُ The star β of Cassiopeia.

كَفَّةٌ: see كَفَّةٌ.

كَفَّةٌ The selvage, i. e. border, or side, of a garment or piece of cloth, (S, Mşb,) that has no هُدُب [or end of unweaved threads]: (S, voce طَرَّةُ:) or what surrounds the skirt of a shirt: or whatever is oblong; as the حَاشِيَّةُ of a garment or piece of cloth, and of sand: and the edge of a thing. (K.)

كَفَّةٌ The bezel, or collet, i. e. the part in which the stone is set, of a signet-ring. (TA in art. رَكَب.) See كُرْبِيٌّ. — See also طَرَقٌ. — كَفَّةٌ A scale of a balance: (MA:) vulg. ʔ كَفَّةٌ. (K.)

كَفَافٌ The like of a thing. (S, K.) — Food, or sustenance, that renders one independent of others: (S, K:) or sufficient for one's want, not exceeding nor falling short. (Mşb.)

كَفَافٌ The circuit, rim, or surrounding edge, of a thing. (S, K.)

كَفَافَةٌ [app. a subst., not an inf. n.,] The act, or art, of sewing in the manner termed كَفٌّ; (TA;) contr. of كَفَّالَةٌ. (TA in art. شَل.)

نَافَةٌ كَافَةٌ An old and weak she-camel. (AO, TA in art. سَدَم.) — مَا كَافَةٌ The restrictive مَا, which is annexed to إِنَّ, أَنْ, &c.: so called because it restrains the particle to which it is adjoined from exercising any government. — وَهَلْ كَافَةٌ Wholly. (Bd and Jel in ii. 204.)

حَرْفٌ مُكَافَأَةٌ A particle denoting compensation, or the complement of a condition; like حَرْفٌ جَزَاءٌ.

كفل

1. كَفَّلَ بِالْمَالِ He was, or became, responsible, answerable, accountable, amenable, surety, or guarantee, for the property (Mşb) owed by another person: (IbrD:) [it may be rendered he guaranteed the property. See مَكْفُولٌ.] — كَفَّلَ بِالنَّفْسِ He was, or became, responsible, answerable, amenable, or surety, for another person, (Mşb,) i. e., for the latter's appearance, or presence, to answer a suit. (IbrD.)

كَفَّلَ The عَجَز [or hinder part, posteriors, buttocks, or rump]: (Mşb, K:) or the رَدْف [or hindmost part] thereof: or the [part called] قَطَن. (K.)

كَفِيلٌ One who is responsible, answerable, amenable, or a sponsor or surety. (S, K, &c.)

كَفَالَةٌ Responsibility; answerableness; amenability; or suretiship; (S, Mgh, Mşb, K:) the conjoining of one responsibility (إِثْمَةٌ) to another, [i. e., the conjoining one's own responsibility to that of another person,] with respect to the right of suit, [so that one person becomes liable to be sued for that which another owes]; (Mgh;) i. q. ضَمَانٌ. (S, &c.)

مَكْفَالٌ A woman large in the كَفْل [or hinder part, or posteriors]. (TA in art. ثَقُل.)

مَكْفُولٌ app. signifies Guaranteed, or pledged: for, accord. to IKtt, as is said in the Mşb, you say كَفَّلْتُ الْمَالَ as well as كَفَّلْتُ بِالْمَالِ; meaning I took upon myself the property; became responsible, or answerable, for it; [or I guaranteed it:] or مَكْفُولٌ is better rendered ensured by an acknowledgment of responsibility for it: see an ex. voce مَرْهُونٌ.

كفن

5. تَكَفَّنُوا بِأَنْطَاعٍ [They wrapped themselves with أَنْطَاع for grave-clothing]. (TA, art. حَنْط.)

كفر

4. **اِكْفَر**, said of clouds: see a verse cited عزلة.

كفى

1. **كفى** *He, or it, sufficed, or contented:* hence **كَفَانِي فُلَانُ الْأَمْرَ** *Such a one sufficed me, or contented me, in respect of the affair; i. e., by taking upon himself to perform it or accomplish it if good, or to prevent it or avert it if evil: and كَفَانِي شَيْئًا* *He sufficed me as, or for, a witness; or he suffices me as, or for, such: and sometimes ب is redundantly prefixed to its agent, and sometimes to its objective complement; as in exs. cited in art. ب. See Ham, p. 152. كَفَى [It sufficed, or satisfied, or contented,] it stood instead of another thing, or other things; (Msb.) [as also عَنْ غَيْرِهِ.] — كَفَانَا &c. See W, pp. 5 and 6. — كَفَى, aor. يَكْفِي, inf. n. كِفَايَةٌ, also signifies دَفَعَ and مَنَعَ followed by مِنْ. (Har, p. 43, q.v.) [You say, كَفَاهُ الشَّرُّ *He repelled from him evil; and hence, he defended him therefrom; and he freed him therefrom: said of God, and of a man, &c.]**

8. **اِكْفَى بِالشَّيْءِ** *He was, or became, sufficed by the thing, so as to need nothing more; or content with it. (Msb.)*

كِفَايَةٌ *A sufficiency; enough; a thing that suffices, or contents, and enables one to obtain what one seeks. (TA, art. بَلغ.) — قَامَ بِكِفَايَتِهِ* *He undertook his maintenance; he maintained him; syn. مَانَهُ. (S, K, art. مَوْن.)*

أَكْفَى [*More, and most, satisfying*]. (Mgh, in art. جَزَا.)

ككنج

عُكِبَ [*كَاكُنَج* Pers. *كَاكُنَج* or *كَاكُنَج*]: see عُكِبَ.

كل

1. **كَلَّ** *It (the sight) was, or became, dim, dull, or hebetated. (K.) — He (a camel) was, or became, fatigued, tired, or wearied. (MA.) — كَلَّتِ الْيَدَانِ* *The hands, or arms, became weak; syn. ضَعُفَتْ [i.e. ضَعُفَتْ]. (Ham, 296.) كَلَّ عَنْ فِعْلٍ* *He was fatigued, or weak, and so disabled, or incapacitated, from doing a thing; like أَعْيَا عَنْهُ, and ضَعُفَ عَنْهُ: see نَحِبَ and عَرِسَ.] — كَلَّلْتُ أَسْنَانَهُ* (K, art. ضَرَسَ, inf. n. كَلَّلَ, (S, in that art.,) *His teeth were set on edge, (TK, in that art.,) by eating, or drinking, what was acid, or sour. (S, K, in that art.) — كَلَّ* *It (a sword, &c.) was blunt, and would not cut.*

(K, &c.) — **كُلُّهُنَّ** for **كُلُّهُنَّ**: see Bd xxxi., last verse.

2. **كَلَّلَ** *He adorned a thing with gems or jewels.*

4. **أَكَلَ أَسْنَانَهُ** [*It set his teeth on edge*]; said of acid, or sour, food or drink. (Ibn-'Abbād, in TA, art. ضَرَسَ.) See 1.

كُلٌّ *A burden; syn. نَفْلٌ: (S, Mgh, Msb, K:) a person, or persons, whom one has to support; syn. عَيْلٌ, (K,) and عِيَالٌ: (S, Mgh, Msb, K:) applied to one and to more. (Msb.) See an ex. voce ذِمَّة (last sentence but two).*

كُلٌّ when preceded by a negative and followed by an exception, means *Any one*; as in the Kur, xxxviii. 13, **إِنْ كُلُّ إِلَّا كَذَّبَ الرُّسُلَ** *There was not any one but accused the apostles of lying. See also another ex. voce لَهَا. — See بَعْضُ. — هُوَ الْعَالِمُ كُلُّ الْعَالِمِ [lit. *He is the possessor of knowledge, the entirety of the possessor of knowledge,*] means that he is one who has attained to the utmost degree of the quality thus attributed to him. (Sb, K, TA.) — **كُلَّمَا** *Whatever. — كَلَّمَا* *Whenever; as often as; every time that; in proportion as. — كَلَّمَن* *Whoever.**

بَعْضُ أَبُو دِنَارٍ [*musquito-curtain*]: see بَعْضُ.

كُلِّيٌّ *Relating to all or the whole; universal; total: and often meaning relating to the generality; general; contr. of جُزْئِيٌّ. — And, as a subst., A universal; that which comprises all جُزْئِيَّاتٍ, or particulars: pl. كُلِّيَّاتٍ. — كَلِّيَّةٌ* *The quality of relating to all or the whole; relation to all or the whole; universality; totality: and often meaning the quality of relating to the generality; generality. — الْكَلِّيَّاتُ الْخَمْسُ*, in logic, *The Five Predicables: namely, الجِنْسُ Genus, التَّوَعُّ Species, الفَصْلُ Difference, الْخَاصَّةُ Property, and الْعَرَضُ Accident.*

كَالِيلٌ *Weak, or faint, lightning [app. likened to a blunt sword]. (TA in art. عَمَل.) — كَالِيلٌ* *A dull tongue; lacking sharpness. (S.*)*

عَنْ كِلَالَةٍ, and **وَرِثَ رَجُلًا كِلَالَةً** *He was heir of a man who left neither parent nor offspring (IbrD.)*

الْإِكْلِيلُ *The 17th Mansion of the Moon; (Kzw;) the head of Scorpio. (Abou-l-Heythem, quoted in the TA, voce رَقِيبُ.) — الْإِكْلِيلُ* *Three bright stars in [or rather before] the head of Scorpio, [namely γ, η, and θ,] disposed in a row, transversely. — The border of flesh round the nail: (K:) in the TA, art. شُظْفُ.*

مُكَلَّلٌ *Adorned with gems or jewels. (L, art. نَجْد; a common meaning.)*

كلف

1. **كَلَفَ بِهِ** *He became attached, addicted, given, or devoted, to it; or he attached, addicted, gave, or devoted, himself to it; (S, Msb, K, TA;) he loved it: (Msb, TA:) [he was fond of it:] he loved him, [or it,] vehemently. (TA.) — كَلَفٌ*, inf. n. of **كَلَفَ**: [*violent or intense love:*] see حُبٌّ; and see a verse cited in the first paragraph of that art.

2. **كَتَفَ نَفْسَهُ شَيْئًا** *He tasked himself with a thing, as also تَكَلَّفَ شَيْئًا. — تَكَلَّفَ شَيْئًا* *He tasked him to do a thing; imposed upon him the task of doing a thing. — So تَكْلِيفٌ* *The imposition of a task or duty. — A task; compulsory work; a duty imposed. — كَتَفَهُ* *He imposed upon him the thing, or affair; syn. حَمَلَهُ إِيَّاهُ. (Msb.) — كَتَفَ نَفْسَهُ* *He put himself to trouble or inconvenience; like تَكَلَّفَ alone. — كَتَفَهُ كَذَا* *He imposed upon him the task of doing, or procuring, or bringing, such a thing. — كَتَفَهُ أَمْرًا* *He imposed upon him a thing, or an affair, in spite of difficulty, trouble, or inconvenience: (Msb:) he ordered him to do a thing that was difficult, troublesome, or inconvenient, to him: (S, K:) he made, required, or constrained; him to do a thing; exacted of him the doing a thing; meaning, a thing that was difficult, troublesome, or inconvenient, to him: (Kull, 123; and the Lexicons, passim.) See جَسَمَةٌ. — تَكْلِيفٌ* *An imposition; a requisition; constraint, &c.*

5. **تَكَلَّفَ أَمْرًا** *He [undertook a thing, or an affair, as imposed upon him; or] took, or imposed, upon himself, or undertook, a thing, or an affair, [as a task, or] in spite of difficulty, trouble, or inconvenience; (Msb;) syn. تَجَسَّمَهُ: (S, K:) he constrained, or tasked, or exerted, himself, or took pains, or made an effort, to do a thing; meaning, a thing that was difficult, troublesome, or inconvenient, to him: or he affected, as a self-imposed task, the doing of a thing. (The Lexicons, passim: see تَعَزَّلَ: and see كَتَفَهُ أَمْرًا.) — كَتَفَهُ صِفَةً* *He affected, or endeavoured to acquire, a quality. So in the explanations of verbs of the measure تَفَعَّلَ as تَحَلَّمَ. (Sharh El-'Izzee, by Saad-ed-Deen.) — Also, He affected, or pretended to have, a quality, not having it. So in the explanations of verbs of the measure تَفَاعَلَ, as تَجَاهَلَ: (idem:) [and sometimes in verbs of the measure تَفَعَّلَ also, as تَكَسَّرَ &c.] And تَكَلَّفَ alone, He exercised self-constraint, or put himself to trouble or inconvenience. — تَكَلَّفَ* *He affected what was not*

natural to him. — تَكَلَّفَ *He used forced efforts to do a thing, and to appear to have a quality. He affected, or endeavoured to do or acquire, &c.; he constrained himself to do, &c.; he applied himself, as to a task, to do a thing.* تَكَلَّفَ الشَّجَاعَةَ *He made himself, or constrained himself to be, courageous; affected, or endeavoured to acquire, or characterize himself by, courage.* — تَكَلَّفَ also, *He acted, or behaved, with forced courage; endeavoured to be courageous.* — تَكَلَّفَ *He used a forced, or affected, manner in his Arabic speech.* — تَكَلَّفَ A straining of a point in lexicology. — تَعَقَّلَ signifies *He affected or endeavoured to acquire, intelligence; explained by تَكَلَّفَ الْعَقْلَ: and تَعَاقَلَ, he pretended to be intelligent, not being really so.* (§, art. عقل.) تَكَلَّفَ in a verb of the measure تَفَعَّلَ is as above explained, signifying a desire for the existence of an attribute in one's self: in a verb of the measure تَفَاعَلَ it is different, and means the pretending to be or to do something which in reality one is not or does not; as in the instance of تَجَاوَلَ, he pretended to be ignorant, not being so in reality. (Sharh El-'Izzee, by Sa'ad-ed-Deen.) تَكَلَّفَ كَذَا *He did so purposely.* — تَكَلَّفَ *He tasked himself.* — تَكَلَّفَ الْقَىءَ *He vomited intentionally.* (TA, art. قىء.)

كَفَّ [A discolouration of the face, by] a thing that comes upon the face resembling sesame; [by freckles, accord. to present usage:] and a dingy redness that comes upon the face. (§, K.)

كُلْفَةٌ A difficulty, or difficult affair, or a duty, or an obligation, that one imposes upon himself; (§, K.) or a thing imposed upon one as difficult, troublesome, or inconvenient. (Msb.) See كُفٌّ. — [Constraint,] trouble, pain, or inconvenience. (MA.)

كلم

3. كَالَهُ i.q. نَاطَقَهُ. (TA in art. نطق.)

5. عَبَّرَ *He spoke for him; syn. عَبَّرَ.* (§, Msb, art. عبر.)

6. تَكَلَّمَا *They spoke, talked, or discoursed, each with the other.* (§, * M.)

كَلِمَةٌ A word: (Kull, 301:) an expression: (K:) a proposition: a sentence: [a saying:] an argument. (Kull.) An assertion: an expression of opinion.

كَلَامٌ is a gen. n., applying to little and to much, or to few or many; (§, TA;) to what is a sing. and to what is a pl. (TA.) It may therefore be rendered *A saying, &c.; and sayings, or words:* see an ex. voce أَتَكَلَّمُ, in art. تكل. — كَلَامٌ *Speech; something spoken; [diction; language;] parance; talk; discourse:*

(Msb, &c.): a saying: a say: something said: in grammar, a sentence. الْكَلِمُ الطَّيِّبُ: see طَيِّبٌ. — كَلَامٌ: also, a quasi-inf. n. for تَكَلِيم, sometimes governing as a verb, [like the inf. n.,] accord. to some of the grammarians; as in the following ex.:

- قالوا كلامك هنداً وهي مصغية
- يشفيك قلت صحيح ذاك لو كانا

(Sharh Shudhoor edh-Dhahab.) See مَصْدَرٌ. — عِلْمُ الْكَلَامِ [The theology of the Muslims;] a science in which one investigates the being and attributes of God, and the conditions of possible things with respect to creation and restitution, according to the rule of El-Islam; which last restriction is for the exclusion of the theology of the philosophers. (KT.)

مَنْطِيقٌ i.q. [جَدِيتٌ and] بَيِّنٌ like رَجُلٌ كَلِيمٌ. (Ibn-'Abbād, Z, TA.)

كُلْبَةٌ of a bow: see أَبْهَرُ — of a مَزَادَةٌ: see خُرْبَةٌ.

عِلْمُ الْكَلَامِ A Muslim theologian. See عِلْمُ الْكَلَامِ.

كلو

1. كَلَا, first pers. كَلَّاتُ, aor. يَكْلُو; and كَلَا, first pers. كَلَّيْتُ, aor. يَكْلَا; inf. n., كَلَايَةٌ; see كَلَا.

الْكَلَى: the feathers so called: see مَنَاجِبُ and أَبْهَرُ.

الْكَلَيْتَانِ A name of two stars on the ear of Taurus. (See الْكَلْبَانِ.)

كم

— أَيُّ كَائِنٍ or كَائِيّ: see its syn. كَمٌ. As an interrogative with the specificative suppressed, *What number? How many?* and, as in an ex. voce بَقِيّ, virtually meaning *How much?* and so in an ex. voce مَسَافَةٌ and voce شَبْرٌ. Also *How long?* as in the Kur, ii. 161, &c.; a noun signifying a period of time being understood: see also an ex. voce عَفٌّ, and voce فَرَسٌ.

كَمٌ and كَمٌ are both app. right: see قَدْ.

كَمٌ The calyx of a flower. (K, &c.) — طَلْعُ [or spadix of a palm-tree]: and the covering [or calyx] of flowers or blossoms; as also كِمَامَةٌ. (§, Msb, K.)

كَمَةٌ A قَلَنْسُوَةٌ: (TA in art. بطح:) or a round قَلَنْسُوَةٌ. (§, K:) pl. كِمَامٌ. (K, * TA in art. بطح.)

كِمٌ see كِمَامَةٌ.

كَمِيَّةٌ Quantum, or quantity, as answering to "how many."

مَكْمَرٌ Covered over, or concealed (مَسْتَوْر). (§, art. خصب.) See بُرَاءَةٌ.

كَمَكَامٌ The cancamum-tree: see بَطْمَرٌ and بَرُورٌ.

كمفطش

كَمَانِيْطُوس [χαμαιπινος, the ground-pine]: see عَرُوضٌ.

كرم

كَمَرٌ A kind of belt with a receptacle for money.

كمل

1. كَمَلَ *He, or it, was, or became, perfect; and sometimes, it was, or became, complete, entire, whole, or full; which latter signification is more properly expressed by تَمَّرَ, which see.*

كَامِلٌ Complete with respect to bodily vigour, having attained the usual term thereof. See عَفْرٌ. Also Consummate, perfect.

فَقَأَ: see عَيْنُ الْكَمَالِ.

مُكَمِّلَاتٌ Supererogatory acts of religious service.

كمن

الْكَمَامَانُ الْمَذَابُ, mentioned in the TA, in art. لَزُوقٌ, i. q. عِلْدُ الْأَثْبَاطِ, which is applied as a wound.

كَامِنٌ Latent.

مَكْمَنٌ A place of concealment, a lurking-place: (Mgh, Msb:) pl. مَكَامِنٌ. (Msb.)

كمه

مِغْمَةٌ and مِغْمَةٌ i. q. أَرْضٌ كَمَاهَا: (TA in art. غمر.)

كمى

كَمِيٌّ A courageous man: or one wearing arms or armour: (K:) or a courageous man covered, or protected, by arms or armour; (§;) a courageous armed man.

كن

كُنْ A place of retreat or concealment; such as a cave, and an excavated house or chamber: (Beyd, xvi. 83:) see بَرٌّ. — كُنْ The shelter of a wall: see دِفْلٌ. — A thing that serves for veiling, covering, or protecting. (§, * Msb, * K.) See ظِلٌّ, where I have thus rendered it.

طَنَفٌ: see كُنَّةٌ.

جَعَةٌ: see كِنَانَةٌ.

كَانُون *A fire-place; a place in which fire is lighted.* (S, K.)

مَكْنُونُ الْغَائِلِ : see a verse of El-Aashà in art. فيل.

مُسْتَقِنٌ : see **مُسْتَقِنٌ** فاعل مُسْتَقِنٌ.

كُضِبَ

كُضِبَ *Confusion of speech, or discourse, by reason of errors, or mistakes.* (Yoo, K.) [App. an inf. n. of which the verb is **كُضِبَ**.]

كُشِ

كُشِ [a kind of roast flesh-meat] : see **مَرْمُوضٌ**.

كُفَ

8. **اِكْتَفَفَ الْقَوْمُ** *The people were on his right and left.* (Msb.) — **اِكْتَفَفَهُ** *It bordered it on either side.*

كُفَ *Vicinity or neighbourhood, or region or quarter or tract, and shadow or shelter or protection.* (K.) — **كُفَا الْإِنْسَانِ** *The man's two sides, right and left.* (TA.)

كُفُوفٌ : see **قُدُورٌ**, in two places.

كُفِيفٌ : see **زُرْبٌ**.

كُفَافَةٌ *A kind of pastry, resembling vermicelli, made of fine flour and water mixed in such proportions as to compose a thin paste, which is poured into a vessel whose bottom is pierced with numerous small holes: the vessel being then moved circuitously over a large round tray of tinned copper, beneath which is a fire, the paste runs in fine streams, is quickly but slightly baked, and swept off. For eating, it is slightly baked with clarified butter (سمن), and then sweetened with honey, or sometimes with treacle, or sugar.* — **كُفَافَةٌ** i. q. Pers. **رِشْتَه قَطَائِفَ** [*Thread katā'if*]. (KL.) See **اِطْرِيَّةٌ**.

كُفَافَانِيٌّ *A maker or seller of كُفَافَةٌ.*

مُكَانِفٌ *A she-camel that lies down behind the other camels.* (Az, cited in L, art. **روح**.)

كُنْهٌ

4. **أَكُنْهَ** : see an ex. in a verse cited voce **مَعَسٌ**.

كُنْهٌ : see **نُصٌّ**. — **كُنْهٌ** may often be rendered *Entity*.

كُنَى

1. **كُنَى** *He affixed a كُنَايَة, meaning, with the Koofees, a pronoun, to a verb [&c.]:* (TA in art. **رَبِ**.) but accord. to the usage of the verb in two instances in the M and K, voce **رَابٌ** in art. **رَبِ**, it clearly means *he spoke allusively*. — **كُنَى بِهِ عَنْ كُذْرٍ**, *He used it metonymically for such a word or phrase; he alluded thereby to such a thing.*

كُنْيَة *A surname of relationship.*

كُنَايَة *A metonymy: see تَعْرِيفٌ; where the difference between these two words is explained.*

— Also, *An allusion.* (TA.) — Also, and **مُكْنَى**, accord. to De Sacy, in his Ar. Gr. i. 455, or **مُكْنٍ**, for I find its plural written in a copy of the **مُكْنِيَّاتِ**, *A pronoun; see كُنَى*.

كُنَايَة and **مُكْنَى** : see **كُنَايَة**.

كُهِبَ

كُهِبَ, accord. to Ibn El-Aqrābee, *Yellowness inclining to redness.* (TA, voce **خُشْبَة**.)

كُهِلَ

8. **اِكْتَهَلُ**, said of a plant, *It became tall and full-grown:* (TA:) or *it became of its full height, and blossomed:* (S:) see **زَاخِرٌ**.

كُهْلٌ *Of middle age; or between that age and the period when his hair has become intermixed with hoariness.* See **شَبَابٌ**; and **غِلَامٌ** and **شَيْخٌ**.

كُهُولَةٌ : see **شَبَابٌ**.

حَارِكٌ [The withers of a horse, &c.] i. q. **كَاهِلٌ** : or the anterior portion of the upper part of the back, next the neck, which is the upper third part, containing six vertebrae: or the part between the two shoulder-blades: or the part where the neck is joined to the back-bone; [the base of the neck: see **تَبِيجٌ**]. (K.)

كِهَانَةٌ *Divination; soothsaying.* (K, &c.)

عَائِفٌ and **عَرَّافٌ** : see **كَاهِنٌ**.

كُوَ

كُوَ (K) and **كُوَّةٌ** (S, Msb, K) and **كُوَّةٌ** (S, Mgh, Msb, K), in a wall (Msb, K) or chamber; (S, Mgh); [a mural aperture:] or the first and second, a small one; and the third, a large one. (K.) See also **مِشْكَاةٌ**.

كُورٌ

كَارِيٌّ [كَارِيٌّ?] i. q. **غَرِيبٌ**, applied to a man. (AA, in TA, voce **غَرِيبٌ**.)

كُوعٌ

كُوعٌ *The extremity of the radius, or bone of the fore-arm, next the thumb:* (S, Msb, K:) or the protuberance formed thereby.

كُوفٌ

5. **تَشَامَرٌ** : see **تَكُوفٌ**.

كُافٌ *Same as كُفٌ (because it is the name*

of the incipient letter of this word: 1001 Nights ii. 304).

كُوفِيَّةٌ *A thing that is worn upon the head; so called because of its roundness, or its being round.* (TA.)

كُومٌ

8. **اِكْتَامَرٌ** *He walked upon the extremities of his toes, by choice.* (TA, voce **حَارِقَةٌ**, q.v.)

كُونٌ

1. **كَانَ** *He or it was.* A verb of the class called incomplete, (**نَاقِصٌ**) because, with the agent which it comprises, or to which it relates, it cannot constitute a complete proposition; i.e., non-attributive. The other verbs of this class are, **أُضْحَى**, **أُمْسَى**, **أُصْبَحَ**, **صَارَ**, **ظَلَّ**, **دَامَ**, **مَا أَتَفَكَ**, **مَا فَتَيْ**, **مَا بَرَحَ**, **مَا زَالَ**, **بَاتَ**, and **لَيْسَ**. Each of these governs its noun, or subject, in the nom. case, and its enunciative, or predicate, in the acc. case; as, **كَانَ زَيْدٌ قَائِمًا**, *Zeyd was standing.* — (The **ن** in **يَكُنْ** and the like is often irregularly elided.) — **كَانَ**, divested of all signification of time, is often used as a copula. (See De Sacy's Gr. Ar. i. 196.) So too is **كَائِنٌ**; for **هَذَا كَائِنٌ زَيْدًا** and **هَذَا زَيْدٌ كَائِنٌ** signify the same. (Mughnee, voce **أَنَّ**.) — **كَانَ** as a complete, i.e., an attributive, verb, see **حَصَلَ**, in three places.

5. **تَكُونٌ** *He, or it, received, or took, his, or its, being, or existence; came into existence; originated.*

10. **سُتَكَانٌ** *He was, or became, lowly, humble, submissive, or in a state of abasement.* (Har, p. 4, q.v.) See **اِسْتَكَنَ** in art. **سَكَنَ**: and see art. **كَيْنَ**.

نَعُوذُ بِاللَّهِ مِنَ الْخَوَرِ بَعْدَ الْكُونِ : see **خَوَرٌ** and **كُورٌ**.

كَيْنُونَةٌ : see **شَاخٌ**.

مَكَانَةٌ *A particular place of being or existence.* See an ex. voce **نَفْسٌ**. — **مَكَانَكَ وَزَيْدًا** [Keep where thou art and approach not Zeyd!] Heard by Ks. (L, art. **عِنْدَ**.) — **State, or condition.** [Bd, xi. 122, and xxxix. 40.] See art. **مَكْنٌ**. — **هَذَا مَكَانٌ** i. q. **مَنْزِلَةٌ**. (Bd, xii. 77.) — **لَقَوْلِنَا كَذَا** *This is a ground for our saying thus.* — **أُصْبَحَ مَكَانَ كَذَا** *It became as, or like, such a thing.* See a verse cited voce **رَتَمَ**.

كُوَى

1. **كُوَاهُ** *He (a veterinary, and any other, TA) cauterized him; i.e. burned his skin; with an iron, and the like:* (K:) or *he burned him with fire.* (Mgh)

کیس

کَیْسٌ *Intelligent; ingenious, clever.* (S, Mṣb, K.) [Plur. کُوسَى:] also أَكْيَاسٌ. (Mṣb.)

أُمُّ كَيْسَانَ a metonymical name of *The knee*, in the dial. of El-Azd. (TA, art. ركب)

کیص

دَبِيقٌ: see كَيْصٌ.

کیف

2. كَيْفَتُهُ فَكَيْفٌ, used by the Muslim theologians, (K, TA,) verbs derived from كَيْفٌ, (TA,) [signifying *I specified by the ascription of*

its quality and it became so specified,] are formed in accordance with analogy, not heard from the Arabs. (K, *TA.)

5. تَكَيْفٌ: see what next precedes.

كَيْفِيَّةٌ *Quality as answering to "how?"; mode, or manner, of being.*

كَيْفَوِيَّةٌ for كَيْفِيَّةٌ: see تَيْسِيَّةٌ.

کیل

8. اِكْتَالَ عَلَيْهِ and مِنْهُ: see عَلَى in the sense of مِنْ.

مَكْيَالٌ: see كَيْلٌ.

كَيْالٌ [*A measurer of corn and the like*]. (A, art. بَخَسَ.)

مَكْيَالٌ *A measure with which corn is measured;* (S, Mṣb, K;) as also كَيْلٌ; (Mṣb;) *a measure of capacity.*

کین

10. اِسْتَكَانَ: see اِسْتَكَنَ in art. سَكَنَ: and see art. كَوَّنَ.

كَيْنٌ (also written كَيْنَةٌ, K, voce زَرْبٌ): see بَطْرٌ.

کيه

كَيْهَا *A large, or bulky, she-camel:* see the last sentence in art. غَدُو.

ل

ل [We have a claim, upon the sons of such a one, to blood, lit. bloods]. (S in art. حبل.) — **لَهُ أَنْ يَفْعَلَ كَذَا** He shall have a right to do such a thing: see **عَقَبَ**. — **رَأَيْتُ لَهُ بَرِيقًا** I saw it to have a glistening: and **سَمِعْتُ لَهُ صَوْتًا** I heard him, or it, to have a sound proceeding from him, or it; or rather, I heard a sound attributable, or to be attributed, to him, or it; meaning, I heard him, or it, utter or produce, a sound; or I heard in consequence of it, &c. (see **سَطَعَ**). — **لَهُ كَذَا** often means Such a thing appertains, or is attributable, to him, or it. — **مَا لَنَا أَلَّا نُقَاتِلَ** in the Kur ii. 247, [i.e. **لَا**], means *What object have we (أَيُّ غَرَضٍ لَنَا) [that we should not fight? or, in our] not fighting?* (Bd.) And **مَا لَنَا أَلَّا تَتَوَكَّلَ عَلَيَّ** in the same, xiv. 15, means *What excuse have we (أَيُّ عَذْرِ لَنَا) [that we should not rely upon God? or, in our] not relying upon God?* (Bd.) **مَا لَنَا أَنْ لَا نَفْعَلَ كَذَا** [may be rendered *What reason, or motive, have we that we should not do such a thing? or, in that, &c.?* or in our not doing &c. for] the original form of the phrase is **لَا نَفْعَلُ كَذَا**. (Mugh, voce **أَنْ**.) Often **أَنْ** is omitted, but meant to be understood: you say also, **مَا لَكَ تَفْعَلُ كَذَا** *What reason, or motive, hast thou that thou dost such a thing? or what aileth thee &c.?* It is often like **مَا بَالُكَ**. — **عَرَدَ بِصَوْتٍ لَهُ** It (a bird) warbled with a feeble voice peculiar to it. — **مَا لِي وَلَبَّغَ بَعْضُكُمْ عَلَيَّ بَعْضٌ** see **بَغَى**. — **مَا لِي أَرَاكَ تَفْعَلُ كَذَا** *What hath happened to me that I see thee doing such a thing, or thus?* See an ex. in conj. 3 of art. **هَلُو**. — **مَا لَكَ يَكْذِبُ** see a verse cited in art. **عَلُو**. — **أَنَا لَهَا** I am for it; i.e., I am the man for it; meaning a war, or battle, **حَرْبٌ**, which is of the fem. gender. Often occurring in old Arabic stories. — **لِي** in the sense of **فِي**: see **مَشَب**, voce **عِدَّة**. — **لِي مَنْ لِي** Who is, or will be, for me, as

aider, or helper, or defender, or surety? For exs., see **سَبَّحَ**, and **شَبَّرَ**, and **أَثْنَأَ**. — **لَهُ**, and **تَعَسَّ لَهُ**, and **تَبَتَّنَا لَهُ**, and **قَبَحْنَا لَهُ**, &c.: see the first word of each of these phrases. — **مَنْ لِي يَكْذِبُ**: see **ب** (near the end of the paragraph): and see also above. — **لِي** in the sense of **بَعْدَ**: see an ex. voce **فَطَرَ**, and see other exs. in the **مَشَب**, art. **فَطَرَ**. — **لِي** in the sense of **بَعْدَ**, or **مِنْ وَقْتٍ**: see **غَمَرُ**. — **لَيْلَةً خَلَتْ** When one night had passed; i.e. on the first day of the month: **لِي** in this case meaning **عِنْدَ**. — **يَا لِلْعَلِيقَةِ** O come with succour to the calamity: see **فَلَقْتُ**. — **لِي** in the sense of **عَلَى**: see Kur xvii. 108-9, and xvii. 7, and xxxvii. 103: and see exs. voce **فُوهُ** (last quarter). — **لِي** in **لَوْلَا** and **لَوْ** used as a corroborative, (see § in art. **لَوَمَر**.) after **لَوْ** and **لَوْلَا** the conditional **إِنْ**, is sometimes difficult to express in English, except by emphasis in pronunciation; as in **أَمَّا إِنَّهُ لَرَجُلٌ كَرِيمٌ** Verily, or now surely, he is a generous man. This ex. occurs voce **أَمَّا**. — **لِي** redundantly prefixed, for corroboration, to the **ك** of comparison: see a verse of Tarafeh voce **ثَنَى**; and another similar instance in the Mugh, art. **لِي**. — **لِي لَطَرَفٌ زَيْدٌ** means *How excellent, or elegant, in mind, manners, address, speech, person, or the like, is Zeyd!* syn. **كَرِيمٌ عَمْرُو** How generous, &c., is **أَمْرُو**: **لِي** syn. **أَكْرَمَهُ**. (Mugh.) — **لِي كَانِ يَفْعَلُ** Excellent indeed is he, or it. — **مَا كَانَ يَفْعَلُ**; the **لِي** being redundant, to corroborate the negation: accord. to the Baḡrees, **لَا يَفْعَلُ**. (Mugh.) See an ex. voce **عَلَى** as equivalent to **فِي**. — **لِي** in sentences beginning with **إِنْ** for **إِنْ**: see p. 107, cols. 2 and 3: and see conj. 3 in art. **قَرَأَ**. — **لِي** of inception (**لَا مَرَّ الْإِبْتِدَاءُ**): see exs. of this voce **إِنْ**: and see De Sacy's Gr. Ar. ii. 582, &c. — **لِي** termed **لَا مَرَّ الْجَوَابِ** is, I think, best rendered by *Then*; or *in that case*: see exs. voce **أَمَّا**.

— **لِي** in **لَعَمْرُ اللَّهِ** is [not a particle denoting swearing, but merely] a corroborative of the inchoative; the enunciative of which, i.e. **قَسْبَى**, or **مَا أَقْسَرُ بِهِ**, is understood. (S, art. **عَمَر**.) — **يَا لَزَيْدٍ**, and **يَا لَزَيْدٍ**, accord. to the Koofees, is a contraction of **يَا آلَ زَيْدٍ**. (Mugh, letter **لِي**; and El-Ashmoonee on the Alfeeyeh, § **الاستغاثة**.) It seems that where the **لِي** is not connected with the word following it, **يَا لَ** is generally, if not always, for **يَا آلَ**; and so sometimes when it is connected. See **يَا لَعَدُوِّ**, voce **غَادِرُ**, and see **عَجَبٌ**. See also De Sacy's Gr. Ar., 2nd ed., i. 476, note.

لَا, the negative, does not necessarily restrict to the signification of future time a marfooʿ aor. following it: in a case of this kind, **مَا** is often substituted for it in the explanation of a phrase; as in the instance of **لَا يَعْرِفُ هَرًا مِنْ بَرٍّ** in the TA, art. **بَر**; and the aor. is more properly rendered by the present than by the future. — **لَا رَجُلٌ قَائِمٌ** There is not any man standing: (Mugh:) but when the subst. and epithet are both simple words, and not separated, the latter may be used in three different ways; as in **لَا رَجُلٌ ظَرِيفٌ** and **ظَرِيفًا** and **ظَرِيفٌ**; otherwise it must be marfooʿ or mansoob, but not mebbe: this relates to **لَا** used **لِنَفْيِ الْجِنْسِ**. (Ibn-Akeel, p. 101.) — **لَا**, also, *Lest*. See **رَكِبَهُ**. — **لَا لَهُ وَلَا عَلَيْهِ** There is nothing due to him, nor anything to be demanded of him. (Thus I have rendered this phrase, voce **مَلَسَى**, in three places.) For] when **لَا** is a general negative, the context renders it allowable to suppress its subject, as in **لَا عَلَيْكَ**, for **لَا بَأْسَ عَلَيْكَ**; and sometimes the predicate, when known, is suppressed, as in **لَا بَأْسَ**. (Mgh.) — **لَا شَيْءَ**, for **لَا شَيْءَ**, see art. **لَوْش**. — **كَلَّا وَلَا** [As the time occupied in saying **لَا وَلَا**]. See an ex. in the TA, voce **لَوْدَان**. — **لَا وَلَا** Olive-oil: in allusion to the words in the Kur xxiv. 35, occurring in a trad. —

لَا يَقْرَأُ, as a prohibition, and لَا يَقْرَأُ as an enunciative with the same meaning: see a trad. thus commencing in the Jāmi'es-Sagheer: and see the K̄ur lvi. 78: and see an ex. voce رَهْنٌ. — لَا أَغْرُ وَلَا بَهْمُ: see بَهْمُ. — لَا in a case of pausation pronounced لَ: see art. 1 (near the end).

لَاك

1. لَآكِ He sent. (M̄sb in art. الْكَ.) — الْكَبِي: and الْكُتَّة: see art. الْكَ.

10. اسْتَلَاكَ: see اسْتَلَاكَ.

مَلَاكَ: see مَلَاكَ.

لَاو

لَاو: see art. لَاو.

لَاوَة: see art. لَاوَة.

لَاوَة Lest; in order that not.

لَاو

1. لَوْمٌ He was base, base-born, low, ignoble, ungenerous, mean, sordid; (S:) contr. of كَرَمٌ. (K.) See نَشِيرٌ. — لَوْمٌ: see also ظَاهَرٌ.

3. لَوَّمْتُ بَيْنَ الْقَوْمِ, inf. n. مَلَاءَمَةٌ, I reconciled the people, (S, M̄sb,) and brought them together. (S.) — لَوَّمَهُ He was suited to him as a companion: see 5 in art. زَوَى. — لَوَّمَهُ It (food, T, and an affair, M) suited him. (T, M.) — And i. q. لَوَّمَهُ. (T.) — And It coalesced, or united, with it.

8. اَلْتَامَ It (a wound, and a crack) became coalesced, consolidated, closed, or closed up: (S:) it (a hole, or rent,) became repaired. (M̄sb.) — اَلْتَامَا They (two things) agreed together, or became consistent. (S, M̄sb.) — اَلْتَامَ It drew, and stuck, together; coalesced; or consolidated. (Mgh.)

لَوْمَةٌ: see لَوْمَةٌ.

لَوْمَةٌ (S, K,) or لَوْمَةٌ (M, IB,) The whole apparatus, or gear, of the plough: (AHn, S, M, K:) or its iron [or share] and its wooden parts: (M:) or the سِنَّة [or ploughshare] with which the earth is ploughed up, and which, when upon the plough, is termed عِيَانٌ, pl. عِيَانٌ: (IAar, TA:) the سِنَّة. (IB, TA.) See عِيَانٌ.

جَمِيعٌ: see رَجُلٌ جَمِيعٌ اللَّامَةُ.

لَوْمٌ Mean; ungenerous; sordid; ignoble; base; base-born; contr. of كَرِيمٌ. (K, &c.) See لَوْمٌ.

مَدَاقٍ: see اَلْأَثَرُ الْأَمُورِ.

الْأَمُورِ Baser, and basest; &c.: see an ex. voce زَكْمَةٌ.

اِسْتَلَمَ i. q. اِلْتِمَاعُ: see اِسْتَلَمَ.

لَفَتَ i. q. رِيَشٌ مُتَلَاثِمٌ. See لَفَتَ.

لَاوِي

لَاوِي After difficulty, &c. (Lth, TA.) See an ex. cited voce بَيْنَ. — لَاوِيًا With difficulty, trouble, labour, or exertion.

لَاوِي

مُلَبَّسَاتٌ pl. مُلَبَّسَاتٌ Sugared almonds, &c.

لَاوِي

لَاوِي: see لَبَّعَ.

لَاوِي

عَبَقَ: see عَبَقَ لَبَقَةً and عَبَقَ لَبَقٌ.

عَدَقَ: see لَبَقَ بِالْقُلُوبِ.

اِنَقَ: see اِنَقَ لَبَاقَةً.

لَاوِي

رَبَكُهُ is like لَبَكُهُ.

عَبَكَةُ: see لَبَكَةُ.

لَاوِي

حَلَبَابٌ or حَلَبَابٌ: see حَلَبَابٌ.

لَاوِي

بَنَاتُ لَبَنِ [app. The small guts or intestines, in which originate the lacteals;] the intestines in which is the milk. (M, K.) See حَوِيَّةٌ, termed بَنَاتُ اللَّبَنِ. — بَنَاتُ لَبْنَةٍ [n. un. of لَبْنٌ]. (Az, in TA, art. خَرَس.)

لَبْنٌ Bricks; (T, S, M, Mgh, M̄sb, K;) crude, or unburnt, bricks. (MA.)

بَنِيْقَةٌ: see بَنِيْقَةٌ.

لَبَانٌ [The frankincense-tree] is a tree of the kind called عَضَاهُ, having a fruit resembling the pistachio-nut, and a resin like the كُنْدُرُ, [which is said in the S and TA to be the same as the لَبَانُ] when it concretes: (O and TA in art. سَبِغ:) it is also, and more commonly, applied to the resin itself, i. e. frankincense, or olibanum: the tree that produces it is now known to be of the

genus *Boswellia*, found in Hadramowt and other parts of Southern Arabia, and also in the opposite (eastern) region of Africa, and in India: it was formerly erroneously supposed to be the *Juniperus Lycia*. — حَصَى لَبَانٍ: see K, voce حَصَى; and see art. حَصَى.

لَبَانٌ The sucking of milk or of the breast: (S, M̄sb, K:) see an ex. in a verse of El-Aashā cited voce اُسْحَمَ: and see 1 in art. غَدُو.

لَبُونٌ: see لَبُونٌ and لَبُونٌ. — اِبْنُ لَبُونٍ A male camel that has entered upon his third year: (S, Mgh, K:) or entering upon his third year: (M̄sb:) or in his second year. (K.)

اَلْمِيعَةُ i. q. عَسَلُ اللَّبَنِ [now applied to *Storax*, or *styrax*] sometimes used for fumigation. (TA.) See art. عَسَل.

لَبَانَةٌ مَغْرِبِيَّةٌ: see فَرَبِيُونٌ.

لَبْنِيَّةٌ Food made with milk: so in modern Arabic: see خَطِيفَةٌ.

لَبْنِيَّةٌ [A little milk: dim. of لَبْنَةٍ, n. un. of لَبْنٌ]: see رَتَا.

مَلْبَنٌ A thing like the مَحْمَل, upon which bricks (لَبْن) are carried from place to place. (M.) See فَتْحَاءٌ.

لَاوِي

2. لَبَّاهُ [inf. n. تَلْبِيَّةٌ] He said to him لَبَّيْكَ. (MA.)

لَبَّيْكَ, and لَبَّيْهِ, and لَبَّيْكَ: see art. لَب.

لَاوِي

لَاوِي The gum. See art. لَوث.

لَاوِي

لَاوِي The changing, in pronunciation, into غ or ل, (S, K, M̄sb,) and the like: (M̄sb:) or, one letter into another. (Az, in M̄sb, K.) Also, A word mispronounced; as when a word is said to be لَوْنَةً or لَوْنَةً a dialectal variant or a word mispronounced.

لَاوِي

1. لَثَمَتِ الْحَجَارَةَ خُفَّ الْبَعِيرِ The stones wounded the camel's foot, and made it bleed. (S.) — لَثَمَتْ She muffled herself with a لَثَامٌ. (K.)

لَثَامٌ A kind of muffler for the mouth. (K.)

لشو

لَشَى: see عَيْبَةٌ.

الحُرُوفُ اللَّتَوِيَّةُ [The gingival letters:] these are ط, ذ, and ث. (TA, commencement of .باب الشام)

لج

1. لَجَ فِي الْأَمْرِ He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to the thing; he was persevering, or assiduous, in the affair. (Msb.)

لجف

لَجَفَ: see قَصَابَ.

لجر

4. لَجَرَ He bridled a beast; agreeably with an explanation in the K: and sometimes he bitted him; as expl. in the Msb.

5. تَلَجَّمَتْ: see 10 in art. ثغر.

لُجْمَةٌ: see لُجْمَةٌ.

لُجْمَةٌ and لُجَامٌ A thing from which one augurs evil; an omen, or a bodement, of evil: because it refrains one from a thing that he wants. (A, art. عَطَسَ.) لُجْمَةٌ, which is originally the plural of both, is also used as a sing. (A, ibid, where see an ex.) See عَطَسَ and عَطَسَ.

لُجَامٌ [A bit; i. e., the iron appurtenances of a bridle]. To the لُجَامَ belong pieces of iron which are fastened one to another; as the عَصَادَتَانِ, and the مِسْلَ, and the فَأْسَ and its extremities of iron. (Az, in TA, voce قَيْقَبَ.) The above explanation is incomplete: it means the bridle, or headstall and reins, with the bit and other appurtenances; like its Persian original, لُكَامُ: see قُرْطَ. It signifies The piece of iron in the mouth of the horse: thus, by extension, applied to this with its thongs, or straps, and apparatus: it comprises the شَكِيمَةَ, which is the transverse piece of iron in the mouth; and the فَأْسَ, which is the piece of iron standing up in the mouth; and the مِسْلَ, which is the iron beneath the حَنْكَ; and the خُطَّافَانِ, which are two bent pieces of iron in the مِسْلَ and the شَكِيمَةَ, on the right and left; and the فَرَأَشَتَانِ, which are two pieces of iron wherewith are fastened the extremities of the عِذَارَانِ; and the حَكْمَةَ, which is the ring surrounding the مَرَسِنَ and the

حَنْكَ, of silver or iron or thong. (IDrd, in his Book on the Saddle and Bridle.) = See لُجْمَةٌ.

لجن

1. لَجِنَ: see لَجِنَ.

5. تَلَجَّنَ النَّبَاتُ: see تَلَزَّجَ.

لحظ

لَحَظَ: see عَيَّرَ.

لحف

لِحَافَ: see what follows.

مِلْحَفَةٌ A مِلْءَةٌ that is سُمُطَ [not lined, nor stuffed]: if lined or stuffed, the vulgar also call it by this name, but the Arabs do not know this: (L, TA:) and the same applies to the لِحَافَ: Az says, that لِحَافَ and مِلْحَفَةٌ mean the same: like إِزَارَ and مِئْزَرَ, and قِرَامَ and مِقْرَمَ; and sometimes one says مِقْرَمَةٌ and مِلْحَفَةٌ; and it is the same whether the garment be سُمُطَ or lined. (TA.) He says also, [in another place,] that the Arabs apply the terms لِحَافَ and مِلْحَفَةٌ to A night-wrapper (إِزَارَ لَيْلٍ) if it be طَائِقَ وَاحِدَ [a single piece of stuff; i. e. not double, not lined nor faced, nor stuffed]. (TA in art. سِمِطَ.) — See إِزَارَ.

لحق

1. لَحَقَهُ and لَحِقَ بِهِ and لَحِقَهُ He reached him; overtook him; or came up with him. (S, Msb, K.) — لَحَقَهُ It (grief, &c.) overtook him; or ensued to him. — Also, and لَحِقَ بِهِ He overtook him; came up with him. — لَحِقَ بِهِ He became, or made himself, on a par, or as though on a par, with him. See an ex. voce تَوَحَّشَ. — It became adjoined, or annexed, to it. — لَوْحَكَ It was firmly, or strongly, compacted or coherent or knit together: and its several parts were inserted one into another. (TA.) — لَحَقَهُ الثَّمَنُ, inf. n. لَحِقَ, [i. q. أَدْرَكَهُ, i. e. The payment of] the price was, or became, obligatory on him. (Msb.) — لَحِقَتْ قُوَّتُهُ وَبَنَتْهُ: see the last sentence of art. عون. — لَحِقَ لَهُ has for its inf. n. لَحِقَ as well as لَحَقَ. (TA.)

3: see 1.

4. لَحَقَهُ بِهِ He made him to reach, overtake, or come up with, him; (S, Msb, * K, *) or to follow him. (Msb.) He made it (a punishment) to [overtake him, or] befall him. (Msb.) He re-

moved him to it; namely, a place; lit., caused him to reach it: see an ex. voce حَافَقَ. — He affiliated him to him; announced him to be his son, because of a mutual likeness. (Msb.) — لَحَقَهُ بِهِ He classed him, as an adjunct, with him; put him on a par with him; or made him to be as though on a par with him. See two exs. voce لَاطَ, in art. لِيَطَ. — See 1.

6. تَلَاَحَقَتِ الْهَظَايَا The saddle-camels overtook one another. (S, K.) تَلَاَحَقُوا The last of them overtook, or came up with, the first of them. (S, TA in art. دَرَكَ.)

لُصُوقَ and لُزُومَ. (TA.)

لَاحِقُ الْإِطَالِ Lean, or lank, in the sides. (Ham, p. 496.) لَاحِقُ الْبَطْنِ Lank in the belly. (TA in art. رَهَفَ.)

إِلْحَاقُ The rendering a word quasi-coöordinate to another word of which the radical letters are more in number than those of the former word. A letter which is added to a word for the purpose above mentioned. See الْإِلْحَاقُ and أَلِفُ التَّكْنِيسِ in art. 1. — حَرْفُ إِلْحَاقٍ A letter of adjunction, or quasi-coördination.

مُلْحَقٌ, pl. مُلْحَقَاتٌ, A word rendered quasi-radically coöordinate to another word of which the radical letters are more in number than those of the former word. — مُلْحَقٌ بِالرَّبَاعِيِّ A quasi-quadrilateral-radical word. — See إِلْحَاقُ.

مُتَعَاوِنٌ i. q. بَرْدُونٌ مُتَلَاَحِكٌ (TA in art. عون.)

لحم

4. أَلْحَمَ خَرْقَهُ [He closed up the hole thereof with a patch]; meaning a garment, or piece of cloth, and a skin, or hide. (TA in art. رَقَعَ.) — إِنْحَامُ [The consolidating of wounds]. (K in art. سَبَعَ.) — أَلْحَمَهُ عَرَضُهُ = He empowered him to revile, vilify, or censure, him: (S, K, TA:) he made his honour, or reputation, to be to him [as] a لُحْمَةٌ [or hawk's portion of the quarry]. (Har, p. 392.) — أَلْحَمَ مَا أُنْدَيْتَ: see أُنْدَى.

6. تَلَاَحَمَ It was joined, or knit, together. See K, voce مَزْفُورٌ.

8. اِنْتَحَمَ It coalesced, consolidated, closed up, or became closely united. (TA.)

تَمَرُّ لَهُ لَحْمٌ [Dates having flesh]. (Msb in art. حَشَفَ.) — لَحْمٌ: see تَرِيدٌ, last sentence.

شَجَرٌ and مَحْضٌ see شَجَرٌ لَحْمٌ.

لُحْمَةٌ and لُحْمَةٌ The woof; or the threads that are woven into the سَدَى, or warp, of a piece of cloth. (Msb, &c.)

لَحْمَة: see 4, and لَحْمَة. — لَحْمَة شَابِكَة: see مُشْتَبِك.

لَحَام A butcher. (Fr, TA in art. سطر.)

مَلَا حِمْرُ الْفَرْجِ (K) The narrow, or strait, parts of the pudendum muliebre: (TA:) or rather, the fleshy parts thereof: the sing. مَلْحَمَة signifying, accord. to analogy, a place of much flesh: see بَطَان.

الْمُلْتَحِمَة [The tunica albuginea, or white of the eye: so in the present day]. (K, voce سَبَل.)

شَجَّة مُتَلَا حِمَة: see شَجَّة, and بَارِلَة (voce بَارِل).

لحن

1. لَحَنَ He erred in speech; spoke incorrectly. (Msb.) — لَحَنَ لَهُ He said to him something which he (the latter) understood, but which was unintelligible to others: (Az, S, Msb, K:) he intimated to him something which he (the latter) alone understood.

3. لَاحِظُهُ i. q. فَاطِنُهُ. (S, K.) See an ex. voce جَامِع; and see my explanations of مُفَاطِنَة.

لَحْن The meaning of speech; its intended sense or import: (S, K, TA:) its intent: (TA:) [it is direct: and also indirect:] an indication thereof whereby the person addressed is made to understand one's intent; so says Az (Msb: [and the like is said in the TA on the authority of AHeyth:]) an oblique, or ambiguous, mode of speech: (Msb:) an inclining of speech to obliqueness, or ambiguity, and equivocal allusion. (Bd, in xlvi. 32.) — A barbarism, an incorrect word. — عَرَفْتُهُ فِي لَحْنِ كَلَامِهِ and عَرَفْتُهُ فِي مِعْرَاضِ كَلَامِهِ signify the same. (Msb in art. عَرَض.) See the last of these voce عَرُوض. — لَحْنٌ A modulated sound; expl. as being مِنَ الْأَصْوَاتِ الْمَوْضُوعَةِ الْوَضُوعَةِ: pl. لُحُونٌ and أَلْحَانٌ. (K.) You say, أَلْحَانُ [The modulated sounds of songs]. (Mgh.)

لحي

1. لَحَى: see a verse cited voce خَطَبَ. — لَحَاهُ اللَّهُ: see لَحَاهُ اللَّهُ.

5. تَلَحَّى بِعِمَامَتِهِ (S, Mgh.) and تَلَحَّى (TA, art. عَجَر.) He wound a part of his turban under his lower jaw: (S, Mgh:) as also تَحَنَّتْ, q. v.

8. اِلْتَحَمْتُ اللَّحْمَ عَنِ الْعَظْمِ [I peeled off the flesh from the bone]. (O, K, in art. سَلَق.)

لَحْي [not لَحَى] The jaw-bone; (Mgh, Msb:) either upper or lower: (Msb:) and, in a man,

(Msb,) the part on which the beard grows. (S, Msb, K.) — And sometimes Either lateral portion of the lower jaw: see ذَقْن, and الْفَيْك.

لَحْيَة: see لَيْل. — لَحْيَة is sometimes, by a synecdoche, put for the whole person: see a verse cited voce خُنْتُ.

عَقَى بِالسَّهْرِ: see مَسَحَ اللَّحَى.

لَحَا Bark; and in particular the bark of a plant, or of a tree, of which ropes &c. are made. — The لَحَا of the date is [its Pulp, pulpy pericarp, or flesh; i. e.] the part that clothes the نَوَاة [or stone]. (TA.) — لَحَا الْعَنْبِ [The skin of grapes]. (TA in art. شَحْم.)

لَوَائِحُ الشَّيْبِ, for لَوَائِحُ الشَّيْبِ, q. v.

لحق

لُحُقُ [A sort of trench, or channel, made by water, which has worn and undermined its sides;] a place in which water flows, having sides worn and undermined thereby, and hollowed in the form of the river, or river-bed: pl. لَحَاقِي. (ISH, TA.)

لخی

لُخِيَ Distorted in the mouth. (CK; L, art. لَح, but written لَحَا.)

لدم

مُلْدَمٌ A garment, or piece of cloth, patched, or pieced; or patched, or pieced, in several places; like مُرْدَمٌ. (Lth, T, in art. رَدَم.)

لدن

لُدْنٌ Supple; lithic; limber; limp; pliant; pliable; flexible.

مِنْ لَدُنْ From the time of: see a verse cited in art. عَى, conj. 4. — هَذَا الْأَمْرُ مِنْ لَدُنْهُ i. q. قَبْلَهُ, q. v. (Lth in TA, in art. قَبْل.)

لذع

1. لَذَعَ اللِّسَانَ [It burned the tongue; was acrid]. (S, Msb, art. حَرْف; &c.)

لَذَعُ الْبُرْدِ [The hurting, or paining, of cold]. (S, O, K, voce شَفِيف.)

لزم

زَامَهُ i. q. ضَايَقَهُ. (TA, voce زَامَهُ.)

وَلَزَزَ قَيْنَ, (A, K.) In the CK, زَوَزَيْنَ i. q. نَزَرَ, and وَاللَّزْزُ الزَّوَزَيْنُ is a mistake for

لزق

بَلَزَقَهُ and بَلَزَقَهُ Close by his, or its, side.

لزم

1. لَزِمَهُ It necessarily, or inseparably, belonged, or pertained, or it claved, or adhered, to him, or it; as also لَزِمَ لَهُ: it (disgrace, &c.) attached to him. — لَزِمَهُ أَمْرٌ فَلَانَ The management of the affair, or affairs, of such a one was, or became, incumbent, or obligatory, upon him. — لَزِمَ شَيْئًا He kept close, claved, claved fast, clung, or held fast, to anything. (S, K, &c.) And hence, He preserved a thing: see قَبْنَى. — لَزِمَهُ لَازِمَةً, and لَزِمَ بِهِ, and لَزِمَ الْغَرِيمَ, He adhered, kept, claved, clung, or held fast, to the debtor. (Msb.) — لَزِمَ بَيْتَهُ He kept, or claved, to his house or tent; did not quit it; was not found elsewhere. (Kull, p. 318.) — لَزِمَهُ الْمَالُ The [paying of the] money &c. behoved him, lay on him, was incumbent on him, or obligatory on him. (Msb.)

3. لَزِمَهُ He kept, confined himself, claved, clung, or held fast, to him, or it: as also لَزِمَهُ: he held on, or continued, it. See 1.

4. اَلْزَمَهُ شَيْئًا signifies He necessitated him, or obliged him, to do, and to pay, &c.; or to suffer, or endure, a thing: and hence, said of God, He decreed, or appointed, or ordained, to him a thing. And He made him to cleave to a thing; and he made a thing to cleave to him. See جَدَعَ. — اَلْزَمَهُ اللَّهُ الشَّرَّ — اَلْزِمَ شَيْئًا لَا يُفَارِقُهُ [He was made to cleave to a thing, not quitting it]. (K.) — اَلْزَمَهُ اللَّهُ الشَّرَّ May God make evil to cleave to him: or, to attend him constantly: or decree evil to him. — اَلْزَمَنَاهُ طَائِرَهُ فِي عَنَقِهِ (Kur xvii. 14.) We have decreed to him his happiness or his misery, foreseeing that he would be obedient, or disobedient: (AM, in TA, art. طَيْر:) or we have made his works and what is decreed to him to cleave to him like the طَوْق upon his neck. (Bd.) — اَلْزَمَهُ الْبَيِّنَةَ He compelled him, or constrained him, to accept, or admit, the evidence, or proof. (Jel xi. 30.) — اَلْزَمَهُ الْمَالَ He obliged him to pay the money &c. — اَلْزَمَهُ الْعَمَلَ He obliged him to do the deed. (Msb.) — اَلْزَمَهُ الدَّنْبَ and اَلْحَقَّ: see زَكَ. — اَلْزَمَ نَعْلَيْكَ قَدَمَيْكَ [Keep thou thy sandals upon thy feet]. (From a trad. in the Jāmi' es-Sagheer.)

8. اِلْتَزَمَ He took upon himself an affair. (KL.) You say, اِلْتَزَمَهُ He took it upon himself; charged himself with it; obliged himself to do it; became, or made himself, answerable for it by an inseparable obligation: see بَا. — تَكَلَّفْتُ, اَلْزَمْتُ بِهِ نَفْسِي i. q. اِلْتَزَمْتُ بِالْمَالِ

به, accord. to I Amb, or تَحَمَّلْتُ بِهِ, accord. to AZ; (Mqb in art. كفل) *I made myself answerable, responsible, or accountable, by an inseparable obligation, for the property: see ضَمِنَ. — اِتَّزَمَ* the مَال, and الْعَمَل, *He obliged himself, or took upon himself the obligation, to pay the money &c., and to do the deed. (Mqb.) — اِتَّزَمَهُ* He kept, or restricted himself, to it; i.e. an action, or usage, &c. — And *It was, or became, necessary for him, or obligatory upon him, to do it, or pay it, &c.; or to suffer it, or endure it. — دَلَفَ لِاتِّزَامِي* He hastened to take me by the hand and embrace me: see دَلَفَ. — اِتِّزَامُ مَا لَا يَلْزَمُ i.q. اِتِّزَامُ: see below.

10. اِسْتَنْزَمَهُ *It necessarily required it or involved it.*

لُزُومٌ One who keeps, cleaves, clings, or holds fast, much, or habitually, لُزِيَتْهُ a thing: see an ex. in the Ham, p. 238, line 21.

لُزُومٌ The imposing upon one's self what is not indispensable; or adhering to a mode of construction that is not necessarily to be followed: as in the following instance in the خُطْبَةِ of the Kāmoos: وَبَلَّغُوا مِنَ الْمَقَاصِدِ قَاصِبَتَهَا وَمَلَكُوا مِنَ الْمَحَاسِنِ نَاصِبَتَهَا.

لَازِمٌ Keeping, keeping close, cleaving, &c.; tenacious: and pertinacious. — لَازِمٌ A thing inseparable from another thing: pl. لُؤَازِمٌ. (TA.) Such as cleaves fast; inseparable: as an epithet. — اِسْمُ لَازِمٍ: see جَمْعٌ, as signifying "a plural." — لُؤَازِمٌ Necessary, or inseparable, adjuncts, accompaniments, consequences, or results.

خَلَاؤُكَ as syn. with اُقْنَى in the prov. اُقْنَى لِحَيَاتِكَ means *Most preservative*: see that prov. in art. خَلَوُ, and see قُنِيَ الْحَيَاءُ, and لَزِمَ شَيْئًا.

لَزَنَ

لَزَنَ: see اُسْلَفَ.

لَسَ

لَسَلَسَ: see لُسَلَسَ.

لَسَلَسَ: see لُسَلَسَ.

لُسَلَسَ: see لُسَلَسَ and لُسَلَسَ.

لَسَنَ

لَسَنٌ Chasteness, or perspicuity, or clearness, of speech, (S, Mqb, K,) and eloquence; (Mqb;) i. q. بَيَانٌ or, as some say, the quality of speaking well: and chasteness, or perspicuity, or eloquence, of speech, and sharpness of tongue. (TA.)

لِسَانٌ of a sandal, The thing (هَنَّةٌ) projecting in the fore part thereof. (TA.) See مَسْرَدٌ. — لِسَانٌ The tongue [or cock] of a balance: see مَنَجَمٌ in the S and K. — لِسَانٌ Information, news, or tidings; syn. خَبَرٌ. (S in art. علو.) See a verse cited voce عَلُو.

خَلِيٌّ: see خَلِيَّةٌ, voce خَلِيٌّ.

مُسْنٌ (S,) or with ة, (K,) A sandal long and slender, like the form of the tongue: (S, K:) or having the extremity of its fore part like the extremity of the tongue. (TA.)

لَصَقَ

3. لَصَقَهُ He associated with him.

لَصِيقٌ An associate; an adherent.

مُلَصَّقٌ i. q. دَعَى (TA;) as also مَلَصَّقٌ (TA in art. لَصَقَ) and مَلَصَّقٌ (K, and TA in that art.): or [a consociated alien;] one residing among a tribe of which he is not a member by lineage. (TA.)

مُلَصَّقٌ: see مَلَصَّقٌ.

لَطَ

لَطِلَتْ: see دَلَوْتُ. — لَطِلَتْ A she-camel far advanced in age, and having lost her teeth. (T, in L, voce كُحْنَجٌ.)

لَطَسَ

مِلْطَاسٌ A pickaxe. (TA.)

لَطَفَ

1. لَطَفَ It (a thing) was small, or little; (S, Mqb, K, KL;) and slender, thin, or fine: (K, KL:) and elegant, or graceful. (KL.)

2. لَطَفَ It (a medicine) acted as an attenuant, and as an emollient. — لَطَفَهُ, inf. n. تَلَطَّفَ, [He made it slender]. (A, and K, art. حَشَرَ; &c.)

3. لَطَفَ He caressed; treated with blandishment; soothed; coaxed; wheedled; cajoled: i. q. بَارَهُ. (S, K.) — لَطَفَهُ also signifies He spoke softly, gently, or blandly, to him. (TA.) He acted in a good manner with him: (KL:) manifested goodness towards him: (PS:) he acted towards him with goodness: and he did so, experiencing from him the same: (TK:) or rather, as syn. with بَارَهُ, he behaved towards him with goodness and affection and gentleness, and regard for his circumstances; or did so, experiencing from him the same behaviour.

4. اَلَطَفَهُ He gave him a gift or present. (TA.) — He showed him kindness, or goodness, and

affection and gentleness, and regard for his circumstances, بِكَذَا [by such a thing, or such an action, &c.]. (S, K, TA.) Often occurring in the latter sense: but اَلَطَفَهُ بِكَذَا, expl. in the S and K by بِهِ, may mean He presented him with such a thing; like وَصَلَهُ بِهِ. — See اَخْلَطَهُ.

5. تَرَقَّقَ i. q. تَلَطَّفَ لِلْأَمْرِ. — طَبَّ: see طَبَّ. — اَلَطَفَ بِهِ i. q. تَلَطَّفَ بِهِ. (Bd xviii. 18.) — تَرَقَّقَ. (Mgh in art. رَفَقَ.)

لُطْفٌ Gentleness; graciousness; courtesy; civility: (S, &c.): see رَفَقَ: and delicacy of flavour, &c.

أَلْطَافٌ A gift, or present: pl. اَلْطَافُ. (MA.) — See لُطْفَةٌ.

لُطْفَةٌ A present; i. e. a thing sent to another in token of courtesy or honour; syn. هَدِيَّةٌ. (S, K;) as also لُطْفٌ, as stated by Z and others: pl. of the latter اَلْطَافُ. (TA.)

لَطِيفٌ Gentle, gracious, courteous, or benignant: and also subtle; knowing with respect to the subtleties, niceties, abstrusities, or obscurities, of things, affairs, or cases: in both of these senses often applied to a man. And Refined in manners, &c. — Obscure, recondite, or abstruse, language. (Kull.) — See Ham, p. 455. — Applied to a medicine, &c., Delicate: see سَوَّنَ.

لَطِيفَةٌ A nice, subtle, subtly excogitated, quaint, facetious, or witty, saying, expression, or allusion; a nitticism; a quaint conceit. — [A nicety of language;] any indication of subtle meaning, apparent to the understanding, but not to be expressed: as [matters of] the sciences of taste (عُلُومُ الْأَدْوَاق). (KT.)

اِلْطَافٌ Self-pollution, by a woman: see جَلَدَ in art. عَمِيرَةٌ.

لَطَمَ

2. لَطَمَ He slapped much, or violently. See مَلَحَبَ, and see K, voce مَلَحَبَ.

نَطِيعٌ: see نَطِيعٌ.

نَطِيعٌ: see نَطِيعٌ. — نَطِيعٌ A small camel. — زَوَمَلَةٌ see نَطِيعَةٌ. — (عَسَجَدَ) (TA, voce عَسَجَدَ.) Small weaned camels. (TA in art. عَسَجَدَ.)

لَعَطَ

لُعَطَةٌ: see عُلْدَةٌ, in two places.

لَعَقَ

1. لَعَقَ He licked (S, K, TA) his fingers: (TA:) he ate a thing with his finger [by taking it up therewith]. (Mqb.)

لَعُوقٌ *A linctus.*

مِلْعَقَةٌ [*A spoon; vulgo مَعْلَقَةٌ*]; *a well-known instrument.* (Msb.)

لعل

لَعَلَّ [*May-be; perhaps*]; a word denoting hope and fear. (K.) It governs the subject in the accus. case, and the predicate in the nom. See Ibn-'Akeel, ed. of Dieterici, p. 90; and see لَيْتَ. — لَعَلَّ, in its original and general acceptance, expresses hope; but in the word of God it [often] expresses certainty, and may be rendered *Verily*. (Jel, ii. 19.)

لعن

لُعْنَةٌ *A man who is much cursed.* (TA in art. خدع.)

لَعِينٌ *The base, or lower part, of a raceme of a palm-tree.* (TA in art. عهن.)

لعو

لَعَا, said to a camel when it stumbles: see لَعَسَا, voce تَعَسَ: and see the first paragraph of art. عول, last sentence but one.

لَعْوَةٌ *A hunting bitch.* (L, art. عقد.)

لغد

3. لَغْدُهُ *i. q. ضَايِقُهُ*. (TA, voce ذَاقَنُهُ.)

لغم

لَغَمَ: see an ex. in a verse cited voce تَرَعَّمَر.

لغن

لُغْنُونُ *The sides, or adjacent parts, (النواحي) of the حَلَقِ, impending (مُشْرِفَةً) over the حَلَقِ [or throat]; as also لُغْنَيْنُ: (JK:) see غُنْدَبَةٌ, and لُغْدُ.*

لُغْنُونَةٌ: see غُنْدَبَةٌ.

لغو

3. لَغَاَهُ *He jested, or joked, with him; inf. n. مَلَاغَاَهُ*. (A, TA.) You say, لَغَاَهُ فِي الْبَيْعِ. (A, TA, art. كس.)

لُغُو, applied to speech, &c., *Nought; of no account; (M, K;) unprofitable.* (M.) — الْيَمِينُ اللُّغُو: see KT, voce يَمِينُ.

اللُّغَةُ *The genuine language of the Arabs; which is the classical language.*

لُغَوِيٌّ *Of, or relating to, the genuine language of the Arabs.* مَعْنَى لُغَوِيٍّ *A genuine lexicological meaning.*

لُغِيَّةٌ *A word of weak authority.* (TA, voce جَرَاب, et passim.)

لَاغٍ: see مَانِرٌ.

لف

1. لَفَّ *He folded, or rather wrapped; folded up, or rather wrapped up, or rolled up, a thing in another thing.* — لَفَّ الْعَدُوَّ [app. *He involved the enemy (in difficulty), or entangled him:*] said with reference to war, and excellence of judgment, and knowledge of the case of the enemy, and the subduing him, with the infliction of many wounds. (L, in TA, voce عَمَتَهُ.) But see عَمَتٌ.

5: see 8.

8. لَفَّتْ *It (herbage) tangled; became confused, and caught, one part to another: (Msb:) or became luxuriant, or abundant; (S;) it (a collection of trees) became luxuriant, or abundant, and close together: (AHn:) [or thickly intermixed:] it (a thing) became collected together, and dense; (TA:) best rendered tangled, or luxuriant, or abundant and dense.* — لَفَّتْ and لَفَّتْ *He wrapped, or enwrapped, himself in, or with, a garment; (KL, PS;) i. q. اشْتَمَلَ*. (Msb.) — لَفَّتْ وَجْهَ الْغُلَامِ means اِتَّصَلَتْ بِحَيْثُهُ [i. e. *The face of the young man became continuous, or uninterrupted, in its beard*]. (TA.) — لَفَّتْ *It (an affair) became complicated.*

لَفَّ وَنَشَرَ in rhetoric, [Complication and explanation, involution and evolution; i. e., a construction in which two or more words are mentioned, and, after them, two or more other words, as epithets, &c., referring to the former. لَفَّ وَنَشَرَ, Involution and evolution regularly disposed, is when the order of the latter words agrees with that of those to which they refer. لَفَّ وَنَشَرَ مَعْكُوسٌ, Involved, or disordered, involution and evolution, is when the order of the latter words is contrary to that of those to which they refer]. (TA, passim.) See Har, p. 383.

لُفَّةٌ *i. q. لُفَّةٌ*: see صَفَّةٌ, last sentence.

لُفَاً *A thick thigh*: see a verse voce تَسَاهَمُوا.

فُلَانٌ مِنْ لُفِيفِنَا وَصُفِيفِنَا: see art. ضف.

لُفَافَةٌ *A wrapper for the leg or foot &c.* (S, K.) — And *A pericarp; a glume, and the like; an envelope*: pl. لُفَافَاتٌ.

لُفِيفَةٌ *A lock (خُصْلَةٌ) of hair.* (S, voce خُصْلَةٌ.)

نَاقَةٌ مُلَفَّفَةٌ السَّامِرِ [*A she-camel having the hump much enveloped with fur*: see الغلامر]. (Ibn-'Abbād, O, K, voce عُلْفُوفٌ q. v.)

مُتَنَفِّسٌ *A man having a well-knit frame; compact in make.* (L, art. مسد.)

لفظ

3. فَاظَهُ: see فَاظَهُ.

لفع

اشْتَلَفَ: see اشْتَمَلَ.

لفق

1. لَفَقَ الثَّوْبَ *He joined and sewed together, or put together and sewed, the two oblong pieces of cloth of the garment; (S, Msb, K;) and لَفَقَ, inf. n. تَلْفِيقٌ, signifies the same, and is more common; or has an intensive signification. (TA.) — See also Har, pp. 253 and 254. — تَلْفِيقٌ The bringing, or putting, together. (KL.) And The making suitable, or conformable. (KL.) — And The speaking, or telling, what is untrue, or false: (KL:) the embellishing [of speech] with lies. (Har, p. 254.) — لَفَقَ *He felled (a seam or garment).**

2: see 1. — لَفَقَ بَيْنَ الْكَلَامِ (JK, voce رَسَعَ, &c.) inf. n. تَلْفِيقٌ (K, voce تَرْسِيعٌ, &c.) *He interlarded, or embellished, the speech, or discourse, with falsehood: see the pass. part. n. مَلَفَّقَةٌ: and see رَسَعَ, and رَبَقَ, and رَمَقَ.*

5. تَلَفَّقَ بِهِ: see تَلَفَّقَ.

لُفْقَانُ *Two pieces which compose a مَلَاةٌ* (Mgh, Msb, TA, in art. رِيط,) being joined together, (Mgh, TA, in that art.,) by sewing or the like. (TA in that art.)

لُفَاقٌ: see رَدِيجَةٌ.

أَحَادِيثُ مُلَفَّفَةٌ *Narrations, or stories, compounded, or combined, with falsehood; embellished [or interlarded] therewith: and put together.* (MA, Har, p. 254.) — شَقَّةٌ مُلَفَّفَةٌ: see بَصِيرَةٌ.

لغم

نِقَابٌ *A kind of woman's face-veil.* See نِقَابٌ.

لغو

6. تَدَارَضَهُ *i. q. تَلَفَّاهُ* [*He repaired it; a meaning well known*]; (S, Msb, K, TA;) namely, a short-coming; or failing, or falling short, of what

was requisite, or due; and an inconsistent act. (TA.) You say, هَذَا أَمْرٌ لَا يَتَلَفَى [This is an affair that will not be repaired]. (TA.) And أَتَلَفَى أَمْرُهُمْ بِالصُّلْحِ [He repaired their condition by peace, or reconciliation]. (EM, p. 117.) See وَقَّه.

لَفَاتٌ : see لَفَاتٌ.

لق

لُقِيَّ A fissure in a rock. (AA, in TA, voce بَقَاتٌ : see لُقَاتٌ and لُقِيَّ بَقَاتٌ : see بَقَاتٌ.)

لقف

1. لَقَفَهُ He seized it, or took it quickly; (S, M, K;) namely, a thing thrown to him with the hand, or said to him. (M, TA.) See also last sentence of 1 in art. حَنَّكَ.

5. لَتَقَفَهُ مِنْ فَمِهِ He caught it and retained it quickly, [i. e., what he said,] from his mouth. (TA.)

لقم

1. لَقِمَهُ لَقْمَةً, [aor. ٤,] inf. n. لَقِمَ, (JK, MS,) [He gobbled a gobbet, or morsel, or mouthful, or he swallowed the gobbet; and so لَتَقِمَهَا. (S.) لَقِمَهُ, aor. ٤, (Msb, K, &c.,) inf. n. لَقِمَ, (JK, MA, K, MS, JM,) or لَقِمَ (Msb, [app. a mistake,]) He gobbled it; i. e., ate it quickly, (Msb, K, TA,) as also لَتَقِمَهُ, (Msb, [see above,]) and hastily; drew it with his mouth, and ate it quickly. (TA.) — لَقِمَ يَدَهُ He put morsels into his mouth (i. e., his own mouth) with his hand. See an ex. voce رَفَعَ. This seems to be the primary signification.

2. لَقِمَهُ الطَّعَامَ and لَقِمَهُ إِيَّاهُ [He fed with the food by the mouthful; put it into his mouth by the mouthful]: (Msb:) or لَقِمَهُ إِيَّاهُ and لَقِمَهُ إِيَّاهُ he put a mouthful [of it] into his mouth. (TA.) And لَقِمَهُ and لَقِمَهُ [He fed him by the mouthful; put mouthfuls into his mouth]. (S.)

4. لَقِمَ He put morsels into the mouth of [such a one]. See 2. — لَقِمَهُ الْحَجَرَ + I silenced him in an altercation. (Msb.) — لَقِمَهُ الْبُرْطِيلَ : see the latter word.

5. تَلَقَّمَ اللَّقْمَةَ He swallowed the gobbet, or morsel, or mouthful, in a leisurely manner. (S, TA.)

8: see 1. — اِلْتَقَمَ فَاَهَا فِي التَّقْبِيلِ [He took her mouth within his lips in kissing]. (S in art. كَعِمَ.) Hence the verb signifies + It embraced, or clasped, a thing: see an instance, voce مَحْضَنَ.

لَقْمَةً A morsel, gobbet, or mouthful: what is [swallowed, or] eaten quickly, at once, of bread [&c.]; like as جُرْعَةً signifies what is swallowed at once in drinking: (Msb:) or what is prepared to be [swallowed, or] eaten quickly [at once]. (K, TA.) — لَقْمَةُ الْقَاضِي, and لَقْمَةُ مُيَسَّرَ : see زَمَاوَرَدُ, art. وُورِدَ; and لَقْمَةُ الْخَلِيفَةِ.

لَقِمَاتُ الْقَاضِي Same as لَقِمَاتُ الْقَاضِي.

لقن

3. لَقِنَهُ i. q. ضَايِقُهُ. (TA voce ذَاقَنَهُ.) [also لَقِنَ, arabicised from [the Persian] لَقْنَنَ, written لَكْنَنَ, A thing [or basin] resembling a صُفْرُ [or brass]. (TA.) See اِجَانَّةُ.

لقى

1. لَقِيَ He met him, or it. (Msb.) — And He [met with, or] found him, or it. (Msb.) You say, تَلَقَاهُمْ أُسْدًا [Thou wilt find them lions]. (Mughnee, voce اِنَّ.) See also لَقَاءٌ — لَقِيْتُهُ and لَقِيْتُهُ I came near to him, facing him; came before his face, near to him. (Ksh, in ii. 13.) — لَقِيْتُهُ بِمَكْرُوهٍ (K in art. حَبِه, &c.) He [encountered with him, or] said to him, or did to him, a thing disliked, or hated: (TK in art. حَبِه:) like اسْتَقْبَلَهُ بِمَا يَكْرَهُ.

2. لَقَّاهُ شَرًّا [He made him to experience evil treatment]. (TA in art. جَدَعَ, voce جَدَعَ.) See below; and see مَلَقَى — مَلَقَى They shall be greeted with prayer for length of life, or everlasting existence. (Bd in xxv. 75.)

3. لَقَّاهُ [He met him face to face; had an interview with him;] i. q. قَابَلَهُ. (TA.) See 1. — لَقَى He experienced pain &c. See an ex. voce دَبَّرَ; and voce آلَ: like لَقَى, voce آلَ. — لَقَى بَيْنَ طَرَفَيْ إِزَارِهِ وَشَدَّهُ [He made the two ends of his izār to meet, and tied it]. (A, art. حَجَزَ.)

4. لَقَّاهُ He threw it where he would find it. (Er-Rāghib.) — And hence, conventionally, He threw it in any way: (Er-Rāghib:) he threw it on the ground: (Mgh:) [he put it:]; لَقَيْتُ اِصْطَاعَ I put the goods upon the beast. (Msb.) — لَقَتْ أُنْثَى وَكُدَهَا She cast her young one, or her young. — لَقَى also signifies He let fall a thing, a curtain, &c. — لَقَيْتُ إِيَّاهُ خَيْرًا + I did good to him. (TA.) And لَقَيْتُ إِيَّاهُ الْمَوَدَّةَ and لَقَيْتُ إِيَّاهُ الْمَوَدَّةَ + [I offered or tendered to him, or gave or granted him, love, or affection]. (TA.) — لَقَى عَلَيْهِ + [He made his love, &c., to fall, or light, upon him, i. e. he bestowed it upon him]. (K, TA

in art. رَحِمَ. [See this and three similar exs. voce رَحِمَ.] — أَلْقَى إِلَيْهِ السَّلَامَ He offered to him salutation, or submission: see سَلَّمَ. — شَرَبَ — أَتَقَيْتُ إِيَّاهُ الْقَوْلَ : see art. شَرَبَ. — مَا أَلْقَى إِلَيْهِ and بِالْقَوْلِ I told, or communicated, to him the saying. (Msb.) — أَلْقَى عَلَيْهِ شَرَّاهُ : see art. شَرَّاهُ. — أَلْقَاهُ عَلَيْهِ He put it into his mind; he suggested it: القاه [thus used] is said of God and of the Devil. (Kull, p. 277, in explanation of الفيض. [See 1 in art. فَيَضَ, last sentence but one.]) — [And] He dictated it; (Msb;) namely, a writing to the writer. (Msb, in art. مَل.) — أَلْقَى إِلَيْ سِرِّهِ [He revealed to me his secret]. (TA, art. سَر.) — لَقَى إِلَيْهِ بَالًا : see art. (الْقِيلُ) : see art. لَقَى بِنَفْسِهِ, said of night (الْقِيلُ) : see art. رَبَضَ. — أَلْقَى إِلَيْهِ كَلَامًا He addressed to him speech.

5. تَلَقَّاهُ مِنْهُ He received it from him. (TA.) — تَلَقَّنَ i. q. تَلَقَّى. (Bd in l. 16.)

8. اِلْتَقَى مَسْلَكَهَا [Her vagina and rectum met together in one, by the rending of the part between,] on the occasion of devirgination. (M, in art. اَتَمَ.)

10. اِسْتَلْقَى He lay, syn. نَامَ, (K,) upon the back of his neck. (JK, S, K.) And It (anything) was [or lay] as though thrown down or extended. (T, JK, TA.)

لَقَى Muscles of the flesh. (TA, art. ضَيِجَ.) — لَقَى بَقَى : see بَقَاتٌ.

لَقَّاهُ The facing a thing: [encountering it:] and meeting it, meeting with it, or finding it: and perceiving it by the sense, and by the sight. (Er-Rāghib, TA.) — لَقَّاهُ : its predominant application is Encounter, i. e. conflict, fight, battle, or war. (Mgh.) — يَوْمَ اللَّقَاءِ The day of encounter in fight &c.

لَمَسَ : see نَابَذَهُ, and art. لَمَسَ.

لَقَيْتُ مِنْ هَذَا مِنْ تَلَقَّاهُ I experienced this from thee, or on thy part; syn. مِنْ جِهَتِكَ and مِنْ هَذَا الْأَمْرِ مِنْ تَلَقَّاهُ. (Mgh in art. قَبَلَ.) قَبَلَكَ This thing, or affair, is from him; syn. مِنْ عِنْدِهِ; as also مِنْ قَبْلِهِ and مِنْ لَدُنْهِ. (Lth, in TA in art. قَبَلَ.) — تَلَقَّاهُ In the direction that meets or faces. (El-Khafajee, TA.) You say, تَلَقَّاهُ فَلَانٍ [He went towards such a one], and تَلَقَّاهُ النَّارَ [in the direction of, or towards, the fire]. (K.) And جَلَسْتُ تَلَقَّاهُ I sat over against him, or opposite to him. (S.) And وَقَفَ تَلَقَّاهُ He stopped facing the house. (Msb.)

— تَلَقَّاءُ الْقِبْلَةِ [The direction of the Kibleh]. (M, K, voce إِمَامٌ.) — See بَيِّنَةٌ.

مَلَأَى الْفَرْجَ [pl. of مَلَأَى] The narrow, or strait, parts of the pudendum muliebre. (TA in art. لَحْمٌ.) — أَلْمَلَأَى The horizontal slabs in which is the aperture in a privy.

مَلَعَى Greeted: see بَلَّهَتْ, in art. بَلَّهَ.

لك

1. لَكَّهُ He pushed him, or thrust him; like صَكَّهُ and دَكَّهُ. (As, TA in art. دَك.)

لَكَكَ A pressing, or crowding: see an ex. voce عَكَّهُ.

لكز

لَزَزَ [inf. n. of لَكَزَهُ] i. q. طَعَنَ, like لَزَزَ. (TA, art. لَزَزَ.)

لكم

لَكْمَةً A blow with the fist.

لكن

لُكْنَةٌ An impotence, or impediment, or a difficulty, in speech or utterance; (Msb;) a barbarousness, or viciousness, and an impotence, or impediment, in speech: (S;) or the not speaking Arabic rightly, by reason of a barbarousness, or viciousness, in the tongue: (K;) or the interposing of [words of] a foreign language in one's speech. (Mbr, TA.) See تَهَنُّةٌ; and عَجْمَةٌ, with which it is syn.

لُكْنٌ, with the ن quiescent, has no government. — It means *But* after a negative proposition: but not after an affirmative: see أَلَا.

لم

1. لَمَّ اللَّهُ شَعْنَهُ God rectified, or repaired, and consolidated, what was disorganized, disordered, or unsettled, of his affairs. (S.)

2. لَمَّ He made a لَمَّةَ of his hair. (Z, TA in art. جَمْرٌ.)

4. أَلَمَّ بِالْقَوْمِ He came to the people, and alighted at their abode as a guest. (Msb.) See أَطَافَ. — And hence, أَلَمَّ بِالْمَعْنَى † He knew the meaning. (Msb.) — And أَلَمَّ بِالذَّنْبِ † He committed the sin, or offence. (Msb.) — And أَلَمَّ He, or it, visited covertly; (Ham, p. 23;) or in a light, slight, or hasty manner. (Idem, pp. 385 and 815.) It became near. (Msb.) — It happened. (Ham, p. 385.) — أَلَمَّ بِهِ He came to him. (Ham, p. 127.) — I. q. زَارَهُ as also أَلَمَّ عَلَيْهِ. (TA.)

8. اِتَّمَا It was collected, accumulated. — اِتَّمَا They collected themselves; congregated.

لَمَّ with an aor. following it is often to be rendered in English by the preterperfect: ex., لَمَّا رَأَاهُ I have not seen him for two days. — لَمَّا لَمْ يَضْرِبْ He did not beat. (S, &c.) See also لَمَّا. — أَلَا: see the latter half of art. أَلَا; and the former part of art. أَلَا. — أَلَا as a particle of exception [is equivalent to our *But*; meaning both *except* and, after an oath or the like, *only*, or *nothing more than*; and] is put before a nominal proposition; as, إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ [There is not any soul but over it is a guardian, (Kur lxxxvi. 4,)] accord. to those who pronounce the م with teshdeed: and before a verb which is literally, but not in meaning, a preterite; as in أَنْشُدَكَ اللَّهُ لَمَّا أَنْشُدْتَ [I conjure, or beg, or beseech, thee by God but that thou do such a thing], i. e. أَلَا. — مَا أَسْأَلُكَ إِلَّا: [I do not ask of thee anything save thy doing such a thing]. (Mughnee.) See its syn. أَلَا. In the Kur xxxviii. 13, accord. to one reading, it occurs before a verb which is a preterite literally and in meaning. — لَمَّا, accord. to Ibn-Malik, is syn. with إِذْ: [and sometimes, like إِذْ, it means *Since*, or *because*:] one may say, لَمَّا أَكْرَمْتَنِي أُمْسِ أَكْرَمَتَكَ الْيَوْمَ but this is said to mean لَمَّا تَبَيَّنَ الْيَوْمَ إِكْرَامُكَ لِي أُمْسِ أَكْرَمَتَكَ (Mughnee.) See also an ex. voce رَزَقَ. — لَمَّا لَمْ يَضْرِبْ He has not yet beaten. (S, &c.) See also لَمَّ.

لَمَمٌ A slight insanity or diabolical possession; (Mgh, Msb;) a slight taint or infection of insanity. See طَيْفٌ.

لَمَّةٌ A touch, or somewhat [of a taint or an infection of insanity], from the jinn. (S, K.) See لَمَمٌ.

لَمَّةٌ Hair that descends below the lobe of the ear. (S, K.) But see وَفْرَةٌ: and see a tropical use of it in a verse of Kumeit cited in art. حَف, p. 597 c.

لَمَمٌ: see مَلَمٌ.

مَلَمَةٌ A misfortune that befalls in the present world. (S.) See an ex. in a verse cited voce حَجَا.

لَمَمٌ A boy having a لَمَّةَ. (IDrd, TA, voce مَجْمَرٌ.)

لمع

1. لَمَعَ It (lightning, &c.) shone; shone brightly; gleamed; glistened. (S, Msb, K.) — لَمَعَ بِيَدِهِ

(K, TA,) and بَشُوْبِهِ (TA, S, K, &c., in art. خَفَقَ &c.) and بَسَفِهِ (TA,) He signalled, or made a sign, with his hand or arm, (K, TA,) and with his garment, and with his sword; or did so for the purpose of information or warning; by raising it, and moving it about, [or waving it, or brandishing it, i. e., he waved it as a sign or signal,] in order that another might see it, and come to him; as also أَلَمَعَ; but the former is the more approved; [i. q. Lat. *micuit*;] and sometimes the verb is used without the mention of the hand or arm [&c.]. (TA.) See a verse cited voce قَرَضَ. — لَمَعَ بَسَفِهِ (S, and K, art. لَوْحٌ,) and بَشُوْبِهِ (S, ibid, and S, K, &c., in art. خَفَقَ.) He made a sign with his sword, and with his garment, [waving it about, to make it seen by some one whom he desired to see it]. (S, K.)

4. أَلَمَعَ بِيَدِهِ &c.: see 1.

8. اَلْتَمَسَهُ He sought, or asked, or demanded, it. (S, K.) He sought it out.

لَمْعَةٌ A shining, glistening, or glossy, appearance, [or hue,] of the body: (K:) any colour different from another colour [in which it is]; (TA;) [a spot of colour]. — [Primarily] A portion of herbage beginning to dry up. (S, Msb, K.)

لَمَاعٍ: see اَبْرِيْقٌ in the K, and my rendering in explaining the latter word, s.v.

لمق

عَلَقَتْهُ لَمَاقٌ: see عَلَاقٌ, voce عُلْقَةٌ.

لن

لَنْ A particle denoting negation, rendering the aor. mansoob, and restricting it to the future sense: not implying corroboration of the negation, nor its never-ending continuance; though Z asserts it to imply these. (K.) [Hence لَنْ لَمْ يَضْرِبْ signifies simply *He will not beat*: not *he assuredly will not beat*; nor *he will never beat*.]

لنجر

أَنْجَرٌ An anchoring-place, a harbour, or a port, (مَرْسَى) for ships. (TA.) Occurring in the K art. رَسُو. (TA.)

لهزم

لَهْزَمٌ A sharp spear-head: see an ex. in a verse of Zuheyr, cited voce زَجَجَ.

لهزم

لَهْزَمَةٌ accord. to different authorities, app. The

angle of the lower jaw: or the ramus thereof: or the flesh upon the hinder part thereof. See مَحْزُون.

لُط

1. لُطَ بِهِ *He, or it, was cast, or thrown.* (TA in art. حُشِف.)

لُف

1. لُفَّ عَلَيْهِ, (inf. n. لُفٍّ, S,) and لُفَّ لَهُ, *He grieved for it, or at it; regretted it; syn. حَزِنَ and تَحَسَّرَ; (S, K;) meaning a thing that had escaped him after he been at the point of attaining it: (JK, TA:) or he grieved for it, or at it; or regretted it; and was angry, or enraged, on account of it. (TA.) But see تَحَسَّرَ; and see S, voce أُسِفَ. — أُسِفَ لُفَّ signifies He felt, or expressed, grief, sorrow, or regret.*

5: see 1.

يَا لُفَّ *O the grief!* see an ex. in art. خَطَأَ, conj. 4.

لُفَّةٌ *Greediness; voracity; eagerness.*

إِنِّي عَلَى مَلُوفٍ *Greedy; ravenous; eager; or عَلَى for a thing.*

لِزَمَ

4. أَلْهَمَهُ اللَّهُ لِلْخَيْرِ [God directed him by inspiration to that which was good, or to prosperity]. (TA, art. وَفَّقَ) — أَلْهَمَهُ إِيَّاهُ *He suggested it to him; (in the order of the words, he suggested to him it;) he put it into his mind.*

8. اِزْتَمَرَ *He gulped.*

اللَّهُ: see اللَّهُمَّ and لَا إِلَهَ إِلَّا اللَّهُ.

لُهِ

1. لُهِ عَنْهُ, (S, Mṣb, K) and لُهِ عَنْهُ, (Mṣb, K,) *He became diverted from it, so as to forget it. (S, Mṣb, K.) — See an ex. voce اسْتَأْثَرَ: and see عَنْ. — لُهِتْ إِلَى حَدِيثِهِ, inf. n. لُهِتُ and لُهِتُ, She (a woman) was, or became, cheered, or delighted, and pleased, with his discourse. (M, K.) And so لُهِتُ بِحَدِيثِهِ. (T in art. رَنَوُ.)*

4. اَلْهَانِي الشَّيْءَ *The thing diverted me; syn. شَغَلَنِي. (Mṣb.) — اَلْهَاهُ بِالْغَنَاءِ [He diverted him by singing]. (S, art. سَمَد.)*

5. اُولَعَ بِهِ *(TA:) and تَعَدَّلَ i. q. تَلَهَّى بِالشَّيْءِ. (Mṣb.) — And تَلَهَّى He diverted himself. (TA.)*

لُهِوٌ *Diversion; pastime; sport; play: or especially, such as is vain, or frivolous; idle sport: (from various explanations:) what occu-*

pies a man so as to divert him from that which would render him sad or solicitous, &c.: (TA:) or relief of the mind by means which wisdom does not require: this [it is said] is the original signification: (Et-Tarasoosee, Mṣb:) a thing in which a man delights himself, and which occupies him so as to divert him, and then ceases. (KT.) It has a more general application than لُغِبَ: for ex., the hearing of musical instruments or the like is لُهِوٌ, but not لُغِبَ. (TA.) — [An instrument of diversion, meaning, of music]. (K voce رَبَابُ.)

لُهَا [The uvula:] the red piece of flesh that hangs down from the upper حَنَك. (Zj, in his Khalk el-Insán.) See also اَلْأَسَاقِي, and شِفْقَةُ. — اَلْأَلْهَاءُ [generally expl. as meaning The uvula: or] what is between the end of the root of the tongue and the end of the قَلْب [thus in all the copies of the K that I have seen, an evident mistranscription for قَلْتُ, i. e. hollow] of the upper part of the mouth: (K: [app. meaning the arches, or pillars, of the soft palate; agreeably with the next explanation here following:]) or the furthest part of the mouth: [see غُتَّة:] and, of the he-camel, the شِفْقَةُ [i. e. bursa faucium]. (JK.) See also a usage of the pl., قَلْتُ, in the last explanation of لُهِوٌ.

لُهِوَةٌ What is thrown, [i. e. the quantity of corn that is thrown,] (S, K,) by the grinder, with his hand, (S,) into the mouth of the mill or mill-stone. (S, K.) And The mouth [itself] of the mill or mill-stone. (IKt, TA; and S voce خُرُجُ.)

لَو

لَوُ: see مَصْدَرِيَّةٌ. — It is used as an optative particle, لِلتَّمَنِّي. See Kur, ii. 162; and Jel, ibid. See also كَرَّةٌ. — لَوُ كَانَ هَذَا كَانَ ذَاكَ *Had this been, or if this were, that had been, or would have been. — صَلَّى وَلَوْ عَجَزْتَ عَنِ الْقِيَامِ [Pray thou though thou be unable to stand; i. e.] pray thou whether thou be able to stand or unable to do so. (Mṣb in art. اَن.) — See also exs. voce وَدَّ. — لَوُ often begins a sentence ending with an aposiopesis. — اُنْ meaning لَوُ: see وَدَّ. — لَوُ تَسَوَّى بِهِمُ الْأَرْضُ: see بَ as syn. with عَلَى.*

لَوُ The word لَوُ: see a prov. cited voce سَوَّفَ. (near the end of the paragraph). And see سَوَّفَ.

لَوُ اَنَّكَ قَائِمٌ لَقُمْتُ [If]. Ex. لَوُ اَنَّكَ قَائِمٌ لَقُمْتُ [Hadst thou been standing, I had stood]. (K, art. اَن.) See Kur, xxxix. 58; &c.

لَوَلَا فَعَلْتُ كَذَا. — حَصَّهُ. — لَوَلَا and لَوَلَا means Wherefore didst not thou such a thing? and لَوَلَا تَفْعَلُ كَذَا means Wherefore wilt not

thou do such a thing? and in like manner, لَوَلَا and لَوَلَا and لَوَلَا. See an ex. in the Kur, x. 98, explained in art. اَلَا. — لَوَلَا كَانَ ذَاكَ *Had not this been, or but for this, that had been, or would have been. — لَوَلَا is followed by a noun in the nom. case (as in the Kur, viii. 69), or by a verb, as in exs. above.*

لَوَلَا: see لَوَلَا.

لَوْص

لَوْصُ *The sweet food called فالودُ: see مَزَغَفَرُ.*

لَوْع

لَوْعٌ *Ardour of love: see حُبٌّ.*

لَوْف

1. عَوَقَ مَا عَاقَتْ وَلَا لَافَتْ: see 1 in art. عَوَقَ.

لَوْق

لَوْقٌ and لَوْقٌ: see عَوَقَ and لَوْقٌ.

لَوَك

1. لَوَكَ *He chewed a morsel: (S, K, Mṣb:) or chewed in the gentlest manner: or chewed something hard; (K;) rolling it about, or turning it round, in his mouth: (TA:) [he (a child) mumbled, or bit softly, his finger]: (S, art. مُمِرْتُ:) he (a horse) champed, (Mṣb,) or chewed, the bit. (Lth in TA, art. اَلَك.)*

4. اَلْكُنْهُ; and اَلْكُنْهُ; as though from اَلْكُنْهُ: see art. اَلَك.

5. اَلُوكُ مَا تَلَوَدْتُ بِالْأُوكِ: see اَلُوكُ.

لَوْمَ

1. لَوَمَ, inf. n. لَوْمٌ, *He blamed, censured, or reprehended, syn. عَذَلَ, (S, M, Mṣb, K,) a person, (S, Mṣb,) عَلَى كَذَا [for such a thing]. (S.)*

4. اَلَامَ *He did a thing for which he should be blamed. (S in art. جَنَفَ, and L and TA in art. رِيَبَ.)*

5. تَكَلَّفَ اللَّوْمَ. (Ham, p. 356.)

لَوْمَةٌ *A thing for which the doer is blamed. (TA.)*

لَوْنٌ

2. لَوْنٌ i. q. تَلَوَّنَ *It became coloured. (M.) — It (a palm-tree) had dates which had become coloured. (T.) — لَوْنٌ فِي الْكَلَامِ [He varied in speech]. (Sgl, K, voce تَمَطَّطَ.)*

5. تَلَوَّنَ *It became coloured. (MA, KL.) See 1.*

— *It became variegated, or diversified in colour.*
— And hence, (see تَغَوَّلَ,) *It varied in state, or condition; it was, or became, variable therein. He assumed various forms, or appearances.* —
فَلَانٌ تَلَوَّنَ فَلَانٌ Such a one varied in disposition. (Mgh.)

لَوْنٌ Colour: (S, Mgh, K:) distinctive quality or property: (M, K:) sort, or species: (S, K:) mood, disposition, or character.

أَلْوَانُ الْأَطْعِمَةِ [Sorts, or species, of viands]. (S in art. بَاج.)

مُتَلَوِّنٌ Varying, or variable, in dispositions.
— Unsteady in disposition. (K.)

لوى

1. لَوَّى عَلَيْهِ He waited for him. (Mgh.) —
مَرَّ لَا يَلْوِي عَلَى أَحَدٍ He went along, not pausing nor waiting for any one. (Mgh.) See the Kur-án, iii. 147. — لَوَاهُ بِدِينِهِ i. q. مَطَّلَهُ. (S, Mgh, K.) —
لَوَّى He twisted a thing; turned or wreathed it round or about: contorted it: wound it: curled it: curved it: or bent it. (K, &c.) And He, or it, turned him from his course; made him to deviate, or swerve. — لَوَّى عَلَيْهِ He went round it, or round about it. (Bd, in liii. 20.) —
لَوَّى [He made his case, or affair, difficult and intricate to him: see اِلْتَوَّى عَلَيْهِ]. (S, K, art. عوص.) — لَوَّى خَبْرَهُ + He concealed his information. (T, TA.) And لَوَّى أَمْرَهُ عَنِّي He concealed his affair from me. (K, TA.)

4. اَلْوَى بِاللَّامِ He distorted, wrested, or wrung, the language. (M, K.) [Hence, perhaps, فَلَانٌ يَلْوِي بِخَصْمِهِ, if the verb be correctly thus: see عَقْبِي, last sentence.]

5. تَلَوَّى It twisted, or coiled, itself: (KL:) it became twisted, or coiled: one says, تَلَوَّتْ, it became twisted, or coiled. (MA.) — تَلَوَّى مِنْ وَجَعِ الضَّرْبِ [He writhed by reason of the pain of beating]. (M, A, K, art. ضور.)

6. يَتَلَوَّيَانِ said of two serpents [They twist together]: see عَقَامٌ, last sentence.

8. اِلْتَوَّى, neuter verb, It twisted: wound: bent. (K, &c.) — اِلْتَوَّى عَلَيْهِ It (an affair) became difficult; or difficult and intricate. (TA.) —
اِلْتَوَّى عَلَى حَاجَتِي My want became difficult of attainment. (TA.) — اِلْتَوَّى also He acted, or behaved, perversely towards him.

لَوَاةٌ A banner, or standard, syn. عَلَمٌ, (M, Mgh, K,) of a commander, (T,) or of an army, less than the رَايَةٌ, being a strip of cloth, twisted, or wound, and tied to a spear-shaft. (Mgh.) See فَادَةٌ. Respecting the لَوَاةُ of the Kaʿbeh, see سَدَنٌ and فَادَةٌ.

سَوَّى سَوَّى: see art. سَوَّى.

اَللَّوَاتِي occurs in poetry for اَللَّوَاتِي. (TA in art. شرف.)

اَللَّوَى Very contentious. (K.) See an ex. voce مُسْتَمَرٌّ.

ليس

أَلَيْسَ: see the latter part of art. أَلَا.

ليغ

1. لَيَّغَ, aor. يَلَّغُ, inf. n. لَيِّغُ: see an ex. in a verse cited voce تَزَوَّدَ.

ليف

لَيْفٌ [The membranous fibres that grow at the base of the branches of the palm-tree:] the best sort is the ليف of the cocoa-nut. (TA.) See شَرِيعٌ. ليف is used by Ibn-Muḥbil as meaning + A she-camel's tail. (TA in arts. شذب and شمل.)

ليق

1. مَا يَلِيقُ بِهِ It is not suitable to him, does not befit him, that he should do such a thing. (Mgh.)

ليك

لَيْكَ, [i.e. نَيْكَ with an adjunct alif for the sake of the rhyme,] for اِلَيْكَ: see art. اِلَى, near the end.

ليل

لَيْلٌ see نَهَارٌ. — بَنَاتُ اللَّيْلِ Wishes: (T, TA in art. بنى:) and anxieties. (TA ibid.) — اِبْنُ اللَّيْلِ The thief, or robber: (T in art. بنى:) and the wayfarer, or traveller. (Er-Rāghib in TA in that art.) — اَخُو اللَّيْلِ A nightfarer: see a verse cited voce عَدَسٌ.

لَيْلَةٌ A night-journey, or night's journey. — كَانَ كَذَا وَكَذَا رَأَيْتُ اللَّيْلَةَ فِي مَنَامِي and مَا أَثْبَتَ اللَّيْلَةَ بِالْبَارِحَةِ; and اللَّيْلَةُ, p. 183 a.

اَلْشَّوَةُ Wine: اَلْشَّوَةُ signifying لَيْلَى. (T in art. امر.)

نَهَرَ: see نَهَرَ.

لَيْالٍ is pl. of لَيْلَةٌ. (TA, voce اَرْضُ.)

اَلْيَوْمُ from اللَّيْلُ is like مَيَاوَمَةٌ from اللَّيْلُ, and اَلْمَشْهُرُ from اَلشَّهْرُ, &c. (TA in art. ربع.)

لين

1. لَيْنٌ, inf. n. لَيْنٌ [not لَيْنٌ as in the CK] and لَيَانٌ, (T, S, M, K,) contr. of خَشِنٌ; (S, K in art. خشن, and TK;) It was, or became, soft, as opposed to rough or harsh; smooth; plain; without asperities; fine to the touch; delicate; tender; supple; lithe; limber; pliant; pliable; flexible; ductile; malleable; soft, or flabby; lax: and he was, or became, soft; tender; pliant; gentle; bland; or mild. Hence لَانَ لَانَ: see لَيْنٌ. — لَانَ بَطْنُهُ His bowels became relaxed. — لَانَ He relented.

3. لَانَتْهُ بِالْقَوْلِ He soothed, coaxed, or wheedled, him with words. (L, art. مسح.) — لَانَتْهُ [He acted gently towards him; (M, K;) treated him with gentleness, or blandishment; soothed him; coaxed him; wheedled him;] i. q. دَارَاهُ. (S, M, Mgh, voce داراه.) — لَانَتْهُ He was soft, tender, gentle, bland, or mild, towards him. (M, K.)

4. اَلَانَ بَطْنُهُ [It relaxed his bowels]; said of medicine. (K in art. سهل.)

10. اِسْتَلَانَ: see its contr. اسْتَخْشَنَ.

اَيْنَ for اَلَانَ: see the latter in art. اَيْنَ.

لَيْنُ الْعَيْشِ Softness, delicateness, or easiness, of life.

لَيْنَةٌ applied to a palm-tree: see art. لون; and see عَجْوَةٌ.

لَيْنٌ Soft, delicate, or easy, life. — لَيْنُ الْجَانِبِ: see جَانِبٌ. — لَيْنُ الْاَعْطَافِ &c.: see art. عطف.

مُلَيْنٌ A lenitive, or laxative, medicine.

ليه

لَاهٍ see لَاهَرٌ and اَلْحَمْدُ لَهُ: and لَاهٍ اَنْتَ, and art. ليه in the S; and see an ex. of لَاهَرٌ voce شَادِخَةٌ.

مَ for the interrogative مَا immediately following a prep.: see مَا in the §, K; and اِنِّى last sentence. — مَ for مِّن: see an ex., from a poet, voce رَبِّ. — مَ for اَيُّمُنُ اللّٰه: see اللّٰه. — مَ for اُم: see the latter.

اَيُّ or اَيْنَ or اِنَّ or كَل when following مَ, if having the signification of اَلَّذِي, is written separately. (El-Hareere, in De Sacy's Anthol. Gram. Ar., p. 67 of the Ar. text.) — مَا added to certain adverbial nouns is not merely redundant, but gives to them a conditional and general signification; as in اَيْنَمَا Wherever; and حَيْثَمَا Wherever, and whenever; &c.: see Kur, ii. 143, 145, &c.: and see De Sacy's Gram., i. 537 and 538. — مَا While; as in مَا دُمْتُ حَيًّا: and as much as; see Kur, lxiv. 16. — بِمَا Because Because they did transgress; or for that they did transgress. (Kur.) — مَا is also added to a noun to denote the littleness of that which is signified by the noun; as in اَرَبُّ مَا Some little want. (Iath in TA, art. ارب.) — مَا in اِمَّا and اَمَّا (of which latter اِمَّا is an instance) I have mentioned in arts. اَمَّا and اِمَّا. — مَا اَنْتَ [What art thou?] means what are thy qualities, or attributes? (Har, p. 155.) مَا رَبُّ الْعَالَمِينَ, in the Kur, xxvi. 22, means اَيُّ شَيْءٍ هُوَ. (Jel.) See also an ex. voce فَيِّ. — مَا لَكَ signifies اَيُّ شَيْءٍ اَيْلَهِكَ (IbrD) and may be rendered What aileth thee? — مَا شَيْءٌ Some particular thing: something. (See اِيه.) Also, Any particular thing? (IbrD.) See an ex. cited voce صَبَاحٌ. — مَا فَتَى مَا فُلَانٌ An excellent youth is such a one. (IbrD.) See Kull, p. 336. See also Bd, middle p. 42. — مَا is sometimes put for دَامَ, مَا دَامُوا, and the like; i.e. As long as: see an ex. voce الشَّكْلُ إِلَى الطُّوْلِ. — جَلَّ, and التَّرْكُ, and كَاظَ

مَا The form inclines somewhat to length; agreeably with a rendering voce عَقَرُ: see De Sacy's Gr., sec. ed., i. 543 and 539: see also مَا above: in the Kur xxxviii. 23, مَا is redundant, (Bd,) denoting vagueness and wonder, (Ksh, Bd,) or a corroborative of fewness: (Jel:) it means somewhat whether great or little in degree or importance. — مَا, the negative particle, followed by a pret., often requires the latter to be rendered in English by the preterperfect: ex. مَا رَأَيْتُهُ مَذَى يَوْمَانِ I have not seen him for two days. See De Sacy's Anthol. Gram. Ar., p. 253.

مَاق

مَاوَى: see مَاقٍ and مَاوِق and مَاقٍ.

مَاَقَةٌ A sobbing; i.e. an affection like what is termed فَوَاق, as though it were breath heaved from the chest, on an occasion of weeping, and of being choked with weeping. (§, K.)

مَان

1. مَاَنَّهُ He sustained them; bore the burden of, or undertook, their maintenance; he maintained them. (§, K, arts. مَان and مَوْن.) — مَاَنَّهُ and مَاَن الْقَوْمَ He maintained, or sustained, the people, or party. (M.)

2: see 1.

مَاَنَّة of the belly: see جَابَةُ. — مَاَنَاتَانِ of the hump of a camel: see قَحْدَةٌ.

مَاَوْنَةٌ i. q. قَوْتُ [Food, &c.]; (M;) a dial. var. of مَاَوْنَةٌ (q.v.); as also مَوْنَةٌ pl. مَوْنٌ. (Mab.)

مَاَنَّة: see art. ان, where will be found the explanations of this word given in the § and K in art. مَان.

مَاَوْنَةٌ A weight, or burden. (Mgh, Mab.)

See مَثْقَال. — Trouble, molestation, or embarrassment; as also مَاَوْنَةٌ: pl. of the former مَوْنَات; and of the latter مَوْنٌ. (MA.) — The requisite means of subsistence. (KL.) — مَاَوْنَةُ: see زَانِنَةٌ: it seems to mean the pudendum muliebre considered as the means of جماع.

مَاه

مَاَهِيَّة [The quiddity, or essence, or substance, of a thing;] that whereby a thing is what it is. (KT.) See also حَقِيقَةٌ, and جَوْهَرٌ, and ذَاتِيَّةٌ, and مَعْنَى.

مَاهِيْن: see مَاهِيْن, voce سَنَةٌ, in art. سَنَ.

مَائ

1. مَائِي (like مَاء) It (a cat) mewed. (TA, voce مَاء, art. مَوَأ.)

مَتَع

1. مَتَعَ النَّهَارُ The day became advanced, the sun being high, (§, K,) before the declining of the sun from the meridian. (K.)

2. مَتَعَهُ He (God) made him to live. (Bd in xi. 3.) — See مَلَا. — مَتَعَهَا He gave her a gift after divorce. (K.) And مَتَعَهَا بِكَذَا He gave her (a divorced wife) such a thing. (Mab.)

5. مَتَعَ and اِسْتَمْتَعَ and اِسْتَمْتَعَ بِهِ are syn., signifying اِسْتَمْتَعَ بِهِ زَمَانًا طَوِيلًا; (Ham, p. ۳۱۳;) [He benefited, or profited by it; had the benefit, use, or enjoyment, of it; he enjoyed it; accord. to the above authority, for a long time; but this restriction is not always meant.] You say, اِسْتَمْتَعْتُ بِاصْطِبَاحِ خَمْرٍ [I enjoyed the drinking a morning-draught of wine]: and اِلِصْغَاءً إِلَى اَغَانِي جَارِيَةٍ [the listening to the songs of a girl].

(Mo'allakāt, p. 169.) — **تَمَتَّعَ** *He became provided with مَتَاع, or utensils and furniture for the house, or tent.* (TA, voce **تَبَيَّنَ**, q. v.) — **تَمَتَّعَ بِهِ** i. q. **عَاشَ**. (Bd, Jel, xi. 68.) — **تَمَتَّعَ** generally signifies *He enjoyed it*: (MA:) so in many cases in the *Kur*, &c.

8: see 5.

10. **اِسْتَمْتَعَ بِكَذَا**, and **تَمَتَّعَ**, *He benefited or profited by such a thing.* (Msb.) — See 5. — **مُتَمَتِّعٌ**: see **مُنْبَسٌ**.

مَتْعَةٌ *Enjoyment*; a subst. in the sense of **تَمَتَّعَ**; (S, Msb, K;) syn. **نَعْمَةٌ**. (Jel, xlvi. 26.) See an ex., in a verse of Lebeed, voce **فَرَطَ**. — **مَتْعَةٌ** *A gift to a divorced wife.* (Msb, K.) See **أَوْهَبَ** *مَتْعَةَ الضَّحَى* [i. e. **مَتْعَةٌ**?] i. q. **مَتَاعٌ**. (TA voce **فَيْقَةٌ**, in art. **فَوْق**.)

مَتَاعٌ *Anything useful or advantageous; as goods: such as the utensils and furniture of a house or tent, or household-goods: any utensils, or apparatus: chattels: a commodity, and commodities; (Mgh, &c.) generally best rendered goods, chattels, household-goods or chattels, or utensils and furniture.* — **الْمَتَاعُ** [signifies **الْفَرْجُ**;] *a woman's pudendum*: (TA:) [see **مُتَوَقِّعَةٌ**, in art. **وَهَجَ**; and] *the penis.* (Mgh.) — **مَتَاعٌ** also applies to *Food, the necessities of life*: see two exs. voce **حَفَفَ**. — **مَتَاعٌ** for a divorced wife, *A provision of necessities, such as food and clothing and household-utensils or furniture*: see **عَرَفَ**, and Bd in ii. 242: i. q. **تَمَتَّعَ**. (Bd in ii. 237.) — **مَتَاعٌ** i. q. **يَتَمَتَّعَ بِهِ**, and **الِاسْتِمْتَاعُ**; (Jel in iv. 79;) generally best rendered *Enjoyment*, in the *Kur* iv. 79 and ix. 38 and similar cases. See **مَتْعَةٌ**.

متن

2. **مَتَّنَهُ**, inf. n. **تَمَتَّنَ**, *He made it, or rendered it, strong, stout, firm, or hard.* (TA.) — **مَتَّنَ** *He seasoned a skin with rob, or inspissated juice (رَبَّ).* (K.)

مَتْنُ الظَّهْرِ is *The erector spinæ muscle, which consists of the sacro-lumbalis and longissimus dorsi and spinalis dorsi.* The **مَتْنُ** is *The back*: (M, Msb:) or, as also **مَتْنَةٌ**, (M,) or **مَتْنَانِ**, (T,) *two portions of firmly-bound flesh between which is the back-bone, [or that confine the back-bone,] rendered firm by being tied (مَعْلُوبَتَانِ) with, or by, عَقَب [or sinews,] (T, M,) or the مَتْنَانِ are the two sides of the back.* (M.) — **مَتْنَا الظَّهْرِ** *The two portions of flesh and sinew next the back-bone, on each side.* (S.) — **مَتْنٌ** [The broad

side, or the middle of the broad side, of the blade, of a sword;] *the part in the middle of which is the [ridge called] عَمُود*, (En-Nadr, in L, voce **عَمُودٌ**) or the part in which is the [ridge called] **عَمُودٌ**: **عَمُودٌ** and **شَطِيبَةٌ**, and **سَفْسَفَةٌ**, (K, voce **سَفْسَفَةٌ**), and **شَطِيبَةٌ**, (K, voce **عَمُودٌ**) or the ridge [itself] (**عَبْرٌ**) rising in the middle of a sword. (T.) — **مَتْنٌ** *The hard and outer or apparent part of anything*: pl. **مَتْنَانِ** and **مَتُونٌ**. (M.) — **مَتْنٌ** *The middle of a bow, and of a spear.* (Munjid of Kr.) — **مَتْنٌ** *The part between two poles of a بَيْت, or tent.* (AZ in TA, art. **رَبَعَ**.) — **مَتْنٌ** *Elevated, and level, or plain, ground*: (M:) or *hard and elevated ground.* (S, Msb, K.) — **مَتْنُ الْقَرَسِ** *One of the four bright stars in Pegasus, that (a) at the extremity of the neck*: see **الْفَرْغُ**. — **مَتْنٌ** i. q. **حَدِيثٌ** and **أَثَرٌ**, *A tradition of Moḥammad, or of another, namely a companion of Moḥammad, &c.* (IbrD.)

مَتْنٌ: see **مَتْنٌ**.

مَتِينٌ *Strong; stout; firm; hard.* (S, K, Msb.) [Well seasoned. Possessing any quality in a strong degree.]

أَشَدُّ حَلَاوَةً, i. q. **أَمْتَنُ حَلَاوَةً**, *More sweet.* (TA, voce **حَمَتٌ**.)

تَمَتَّنَ: see **تَمَتَّنَ**.

تَمَتَّنَ (a subst., properly speaking, like **تَمَتَّنَ**, q. v.) and **تَمَتَّنَانِ** *The threads, or strings, of tents.* (K.)

متى

متى signifies *When?* and *when* used to denote a condition: see **أَتَى** and **أَيْنَ**. — **حَتَّى مَتَى** *Until when? how long? and also until the time when.* See Freytag's Arab. Prov. i. 382.

مثل

1. **مَثَلٌ** aor. 2, inf. n. **مَثَلٌ**; (S, M, K, &c.) and **مَثَلٌ**; (M, K;) *He stood erect*; (S, M, K, &c.) **مَثَلٌ يَمِينٌ** *before him.* (S, &c.) — **مَثَلٌ بِهِ**, inf. n. **مَثَلَةٌ**, *He mutilated him; castrated him; namely, a sheep or goat.* (TA in art. **دَجَنَ**, from a trad.)

2. **مَثَلٌ**: see a verse of Kutheiyir in art. **رُود**, conj. 4. — **مَثَلَةٌ**: see **شَبَهٌ**.

3. **مَثَلُهُ** i. q. **شَابَهَهُ**. (TA.)

4. **أَمَثَلَهُ** *He set it up*: from **مَثَلٌ** "he stood erect." — *He set up a butt or mark*: see an ex. voce **غَرَضٌ**.

5. **تَمَثَّلَ بِكَذَا** [*He affected to be like, or imitated, such a thing*;] i. q. **تَشَبَّهَ بِهِ**. (TA, art. **شَبَهَ**.) — **تَمَثَّلَ الْبَيْتُ بِالْبَيْتِ** and [more commonly] **بِالْبَيْتِ** *He used, or applied, the verse as a proverb, or proverbially.* (MA.) — See **تَشَبَّهَ**.

6. **تَمَثَّلَ** *He became nearly in a sound, or healthy, state; or near to convalescence*: (K:) or *he became more like the sound, or healthy, than the unsound, or unhealthy, who is suffering from a chronic and pervading disease*; (TA;) or so **تَمَثَّلَ لِلْبَرِّ**. (M.) Said also of a wound: **أَشْكَلَ** (T, S in art. **دَمَلَ**;) and of a disease; like **أَشْكَلَ**. (TA, art. **شَكَلَ**.) — **تَمَثَّلَا** i. q. **تَشَابَهَا**. (M, K in art. **سَوَى**.)

8. **إِمْتَثَلَ أَمْرُهُ** *He followed his command, order, bidding, or injunction; did like as he commanded, ordered, &c.*; (Mgh;) *he obeyed his command, order, &c.* (Msb.)

مِثْلٌ *A like; a similar person or thing; match; fellow; an analogue.* (K, &c.) See **نَدٌّ** and voce **بَدَلٌ**. — *A likeness, resemblance, or semblance*; see **شَبَهٌ**. — *An equivalent; a requital.* — **مِثْلٌ**, used as a denotative of state, means *Like*. Ex. **مَرَّ مِثْلُ الْبَرْقِ** *He passed like the lightning.* See an ex. in the *Kur* li. 23; and another, from *Ṣakhr-el-Ghef*, voce **فَرَضَ**.

مِثْلٌ i. q. **صِفَةٌ** [as meaning *A description, condition, state, case, &c.*]; (S, K, &c.) or **وَصْفٌ** [meaning the same]: (Msb:) or this is a mistake: (Mbr, AAF, TA:) or it may be a tropical signification: (MF, TA:) for in the language of the Arabs it means *a description by way of comparison*: (AAF, TA:) you say **مِثْلُ زَيْدٍ مِثْلُ فُلَانٍ** [*The description of Zeyd, by way of comparison, or the condition, &c., is that of such a one*]: it is from **الْمِثَالُ** and **الْحَذْوُ**: (Mbr, TA:) it is metaphorically applied to a condition, state, or case, that is important, strange, or wonderful. (Ksh, Bd in ii. 16.) The phrase here given is more literally, and better, rendered, *The similitude of Zeyd is the similitude, or is that, of such a one*; for a similitude is a description by way of comparison. — You say also, **جَعَلَهُ مِثْلًا** [*He made it (an expression or the like) to be descriptive, by way of comparison, of such a thing*]. (TA passim.) [And **مِثْلٌ لِكَذَا** means *An expression denoting, by way of similitude, such a thing*.] — **أَعْلَى الْمِثْلِ** *As indicative of resemblance to something.* — See **بَدَلٌ**.

مِثَالٌ *Quality, mode, manner, fashion, and form*; (Msb;) *a model according to which another thing is made or proportioned; a pattern, (مِقْدَارٌ) by which a thing is measured, proportioned, or cut out*: (T:) *an example of a class*

of words, of a rule, &c. — مِنْ غَيْرِ سَبَقٍ مِثَالٍ [Without there having been any precedent]. (Msb in art. قرح, &c.) — [A bed:] بَنَاتُ الْمِثَالِ The daughters of the bed; meaning women. (T in art. بنى.)

جَوُزٌ: see جَوُزٌ مَائِلٌ.

تَمَائِلٌ, in the following hemistich of Ibn Aḥmar,

• تَمَائِلٌ قِرطاسٍ عَلَى هَبِيبَةٍ •

signifies كُتِبَ يُكْتَبُونَهَا. (L, in TA, voce هَبِيبِي, as signifying a "light, or active," camel.)

مجر

1. مَجَرٌ, app. an imitative sequent to فَجَرَ. See دَعَرَ.

مجل

1. مَجَلَّتْ يَدُهُ His hand became blistered, or vesicated, by much work. (Mgh.)

مجر

حَجَجَ and حَجَجَمَ: see مَجْمَعَةٌ.

مجن

1. مَجَنٌ He cared not for what he did (S, Mgh, K*) nor for what was said to him. (Mgh, K*) The epithet is مَاَجِنٌ. (S, Mgh, K.)

عُقْبَةُ مَجُونٍ [A stage of a journey, or a march or journey from one halting-place to another,] that is far, or distant, or long. (ISk in TA, voce بَاسِطَةٌ but it is not quite clear in my copy of the TA whether it be مَجُونٌ or مَجُونٌ.)

مَجَانٌ The gift of a thing without price. (IF, Msb.) — فَعَلْتُهُ مَجَانًا I did it without compensation. (Msb.) هَذَا الشَّيْءُ لَهُ مَجَانٌ This thing is for him without an equivalent. (El-Farābee, Msb.)

مَاَجِنٌ: see 1.

مجنق

1. مَجْنَقُوا: see art. جنق.

محت

أَبَتْ and مَحْتَةٌ: see مَحْتٌ.

محق

1. مَحَقٌ, aor. ٤, inf. n. مَحَقٌ, He rendered a thing deficient, and deprived it of its blessing, or increase: or [he annihilated, annulled, or obliterated, it;] he did away with it wholly, so

that no trace thereof remained. (Msb.) — عَمَدٌ: see مَحَقٌ, or أَعْمَدٌ مِنْ كَيْلٍ مَحَقٌ.

2: see 1.

الدَّعْجَاءُ and دَأْدَاءٌ: see نَيَالِي الْمَحَاقِ.

محل

4. أَمَحَلَّتِ النُّجُومُ The stars set aurorally and brought no rain. (S, K* in art. خوى.)

5. تَمَحَّلْتُ مَالًا بِغَيْرِ ثَمَنِ I laboured to acquire property without price: (Msb.) or, accord. to Az, تَمَحَّلَ مَالًا means he laboured, and exercised art or management, in seeking [to acquire] property. (TA.) See also تَعَلَّثَ.

مَحْلٌ Drought, or suspension of rain, (S, K, Msb in art. جدب,) and dryness of the earth (S, Msb ubi suprā) depriving it of herbage; (S, TA;) and i. q. جَدَبٌ. (K.)

مَحَالَةٌ: see art. حول; and see also فَوْهَاءٌ voce قُبٌّ, and أَفْوَقٌ voce فَوْهَاءٌ, and أَفْوَهٌ.

لَبَنٌ مُمَحَّلٌ Sour milk upon which much fresh is milked: see قَارِضٌ.

رَدَاخٌ: see مُمَاحِلٌ.

محن

مِحْنَةٌ A trial, (S, Msb, K,) or trying affliction: (S:) pl. مِحَنٌ. (Msb.)

مَحُونَةٌ (not مَحُونَةٌ): see art. حين.

محو

1. مَحَاهُ He effaced, erased, rased, obliterated, or cancelled, it; removed, or did away with, its impression or trace. (K.) — مَحَبَتِ الرِّيحِ The wind made to pass away, or dispelled, the clouds. (TA.) — مَحَا الصُّبْحُ اللَّيْلُ Daybreak dispelled the night. (TA.) — مَحَا اللَّهُ عَنْهُ الْأَسْقَامَ وَالذُّنُوبَ [God removed from him diseases and sins; as though He cancelled them]. (Msb in art. عفو.) — الإِحْسَانُ يَمْحُو الْإِسَاءَةَ Beneficence effaces, obliterates, or cancels, evil conduct. (TA.)

مدن

مِيدَانٌ: see art. ميد.

هُوَ أَهْلُ مَدِينَتِهَا, said of a skilful guide: see بَجْدَةٌ.

مده

1. مَدَّةٌ: see مَدَحٌ.

مدى

6. تَمَادَى فِي غَيِّهِ He persevered in his error. (Msb.)

مَدَى The utmost extent, term, limit, or reach, of a thing; syn. غَايَةٌ: (S, Msb, K:) an extent, a distance; a space, an interval; syn. مَسَافَةٌ: [meaning a space that is, or that is to be, traversed] and hence used in the sense before explained because extending to a غَايَةٌ: (Z, in the Fāik, quoted in the TA:) a goal. (The Lexicons passim.)

مُدْيَةٌ A butcher's knife. (Mgh.) See يَتَيْنٌ.

مدق

مَدُوقٌ Milk mixed with much water. (TA in art. فضخ.)

مَمْدُوقٌ التَّنْفِي [Having diluted marrom]; applied to a soft, or flabby, camel. (O, K in art. رك.) — عَيْشٌ مَمْدُوقٌ + A turbid life. (TA in art. سمر.)

مدقر

Q. 4. اِمْدَقَرَتِ الْإِبِلُ The camels became dispersed. (TA in art. صعر.)

مدى

4. اُمْدَى Humorem tenuem e pene emisit vir propter lusum amatorium vel osculum. (Msb, &c.)

مُدَى Humor tenuis qui propter lusum amatorium vel osculum e pene virili effluit; a discharge of a thin humour from the دُكْر, occasioned by amorous toying or by kissing: [app. the prostatic fluid; a discharge from the prostate gland.] (S, Msb, &c.)

مَدَا app., Is qui multum passus est seminis effluxum ex contactu feminae aut osculo. See مَرْكُوتٌ. See also اُمْدَى.

مَادِي Honey: (K:) or white honey: (S, M:) or fine, or thin, white honey. (AA, TA.)

مر

مَرٌ A spade; [so in the present day;] syn. مِخَاةٌ; (M, K;) with which one works in land of seed-produce: (M and K, voce بَالٌ) or the handle thereof: (M, K;) and in like manner, of the مَحْرَاتِ [app. here meaning fire-shovel]: (M:) [see يَتَيْنٌ] the thing with which one works in earth, or mud. (Sgh, TA.)

مُرِيرَاءٌ An anæsthetic herb: see سَكْرَةٌ.

مرز

مَرَز [an inf. n.] i. q. عَيْبٌ; as also لَمَز (Fr in TA, art. لَمَز.)

موس

مَلَاَسَةٌ [A wooden rake or harrow:] i. q. مَرَاة (TA, art. صلح.)

مرطرا

مِرْطَرَا [A sweet food:] i. q. فَالُوذٌ; as also سِرْطَرَا (TA in art. زع.)

مرع

1. مَرَع and مَرَعٌ It (a valley) abounded with herbage. (S, Mṣb, K.)

4: see 1.

بَلْعٌ, the bird so called: see an ex. voce مَرَعٌ.

مرغ

2. مَرَّغ He rolled, or turned over, a beast of carriage, in the dust. (K.) — مَرَّغ He smeared, seasoned, imbued, or soaked, a mess of ثَرِيد, with grease, or gravy, or dripping; i. q. رَوَّغ, and دَسَم, and سَغَبَل (TA in art. رَوَّغ.)

3. مَارَعَهُ [He rolled with him upon the ground, or in the dust]; said of a man after his wrestling with another. (TA in art. رَسَخ.) See 3, in that art.

مرق

8. اِمْتَرَقَ He drew a sword from its scabbard. (TA, voce اِهْتَلَبَ; and voce اِعْتَقَ.)

مَرَقُ الإِهَابِ The burying of the skin, or hide, in the earth, so that its hair may be removed, and it may become ready for tanning. (K, * TA in art. افق.) See also فَلَاقَ.

مَرَقٌ in grapes: see سَكَّرَ. — مَرَقٌ Broth; gravy-soup; and any decoction.

سَهْمٌ مَارِقٌ An arrow of which the whole has passed through the animal at which it is shot. (A, art. مرد.) See صَارِدٌ, and مَغْنَلِمٌ.

مَرِيقٌ in the K is a mistake for مَرِيقٌ. (TA.) See also عُلَيْتَةٌ, in art. علو, in which مَرِيقَةٌ is mentioned as the n. un.

مَمْرُقٌ A kind of small lantern in the roof of a chamber, for the admission of air, generally octagonal, the sides of wooden lattice-work, and the top a cupola; a sky-light; any kind of window or aperture in a roof.

مرن

1. مَرَن It was, or became smooth, (S, M, K,) with a degree of hardness. (M, K.) Said of a camel's foot: see اُسْحَقَ. — مَرَنَ عَلَى شَيْءٍ He became accustomed, habituated, or inured, to a thing. (K.)

2. مَرَّنَهُ He made it soft, or smooth, لَيِّن (Msb.)

مَارِنٌ The [soft, or cartilagenous] part of the nose, beneath, or exclusive of, the bone. (Zj, in his "Khalk el-Insân:" and the like is said in the S and Mṣb, and partially in the K.)

مرى

1. اَلرَّيْحُ تَمْرِي السَّحَابَ and تَمْرِيهِ The wind draws forth the clouds. (M, TA.) See an ex. in a verse cited voce عَزَلَا.

3. جَادَلَهُ, inf. n. مَمَارَاةٌ and مَرَاةٌ, i. q. مَرَاةٌ; (S, K, *) He disputed with him, or did so obstinately, &c.: (TA:) it is only in opposing [what has been said; not in commencing a disputation]. (Mṣb.)

6. اَلتَّجَارَى The disputing, or contending, together. (TA.) You say, هُمَا يَتَمَارَيَانِ بِالسَّعْرِ بِالسَّعْرِ [They two dispute, or contend, together, with verses or poetry]. (TA in art. بده.)

8. اِمْتَرَى He doubted, به of it. (Kur, xliii. 61.) — See 1.

10. اِسْتَمَرَّتْ اِلَيْهِ اِلْهَلُ الْحَمَضِ for اِسْتَمَرَّتْهُ: see 1 in art. عدن.

مَرُوٌ A certain plant: see حَاوُورٌ, and حَبَقٌ, and فَاخُورٌ.

مزر

مَزِيرٌ Strong-hearted. (S.) So I have rendered the fem. (with ة) in explaining بَلَهَاءٌ: it seems there to mean bold.

مزق

2. مَزَقَ + He scattered, or dispersed. (Kur, xxxiv, 18; and Expos. of the Jeláleyyn.) — [مَزَقَ, used tropically, may sometimes be rendered + He mangled, rent much, or dissundered; but more generally, + he, or it, shattered, disorganized, or dissipated; or + he, or it, marred, or impaired; being opposed to اَصْلَحَ, or to رَقَعَ or رَقَعَ, in the sense of اَصْلَحَ, as in an ex. cited voce رَقَعَ; sometimes several of these renderings will be found to be appropriate in a single instance. You say, مَزَقَ عِرْضَهُ + He mangled, rent, or shattered, or marred, his honour, or reputation. And مَزَقَ

عَقْلَهُ, and رَأْيَهُ, and أَمْرَهُ, + It shattered, or disorganized or dissipated, or it marred or impaired, his intellect, and his judgment, and his state of affairs or circumstances.] — مَزَقَهُ He rent it, or tore it, much; or in several, or many, places. mangled, or dissundered, it; and cut it much; &c. (TA.)

5. تَمَزَّقَ عَلَيْهِ عَقْلُهُ + [His intellect became shattered, or dissipated, or impaired]. (TA in art. رَقَعَ.) And تَمَزَّقَ عَلَيْهِ رَأْيُهُ وَأَمْرُهُ + [His judgment, and his state of affairs or circumstances, became shattered, disorganized, dissipated, marred, or impaired. (A and TA in art. رَقَعَ.) See مَزَقَ, of which تَمَزَّقَ is quasi-pass. — تَمَزَّقُوا + They became scattered, or dispersed. (TA.) — تَمَزَّقَ عِرْضُهُ + His honour, or reputation, became mangled, rent, or shattered, or marred.

مَزَقَ The rending, tearing, or slitting, a garment and the like. (JK.)

مَزَقَةٌ A piece torn off of a garment (S, K, *) &c. (K.)

مَزَاقٌ [A she-camel] whose skin almost becomes rent in pieces by reason of her swiftness. (O in art. عَسَقَ.)

مزن

مُزْنٌ Clouds (K, and Ham, p. 564) of any kind: (Ham, ibid:) or white clouds: (S, K, and Ham, p. 53:) or clouds containing water. (K.)

اِبْنُ مَازِنِ The ant. (TA in art. بنى.)

مزى and مزو

2. تَمَزَّيْتَهُ The praising, or eulogizing [another]. (K, TA.) You say, مَزَّيْتَهُ عَلَيْهِ, syn. فَضَّلْتَهُ. (IAṣr, TA.)

5. تَمَزَّيْتِ عَلَيْنَا Thou thoughtest, or hast thought, thyself superior to us in excellence: and so تَفَضَّلْتِ. (TA.)

6. تَفَاضَلُوا i. q. تَمَارَوْا. (TA.)

مَزِيَّةٌ An excellent quality; an excellence. (S, Mṣb, K.)

مسك

1. رَمَقَ الرَّمَقَ: see art. رمق.

2. ثَقَبَ: see مَسَكَ بِالنَّارِ.

4. اَمْسَكَ He retained; he withheld. (Mṣb.) — He maintained: he was tenacious, or nig-gardly. — He, or it, held fast a thing: and arrested it. — اَمْسَكَهُ He held, retained, detained,

restrained, stayed, confined, imprisoned, or withheld, him. (K.) — **أَمَسَكَ عَنِ الْأَمْرِ** He held, refrained, or abstained, from the thing. (Mṣb.) — **أَمَسَكَ** He grasped it, clutched it, laid hold upon it; or seized it, (قَبَضَ عَلَيْهِ) with his hand: (Mṣb:) or he took it; or took it with his hand, (أَخَذَهُ), namely, a rope, &c.: (Mgh:) or he held, or clung, to it: (TA:) [as also **تَمَسَكَ بِهِ**]. Also, **أَمَسَكَ بِهِ** signifies [the same; or] he laid hold upon, or seized, somewhat of his body, or what might detain him, as an arm or a hand, or a garment, and the like: but **أَمَسَقَهُ** may signify he withheld him, or restrained him, from acting according to his own free will. (Mugh, art. ب.) — **أَمَسَكَ بَطْنَهُ** [It bound, or confined, his belly (or bowels)]: said of medicine. (S, O, Mṣb, K; all in art. عقل.) — **الإِمْسَاكُ**, in relation to **تَحْجِيلُ**: see an unusual application of it in art. طلق, conj. 4.

5: see 4 and 8. — **تَمَسَكَ بِحَبْلِهِ** He held fast by his covenant: see **أَعَصَرَ**.

6. **تَمَسَكَ** He withheld, or restrained, himself: (PṢ:) he was able, or powerful; as also **تَمَانَكَ**, q.v. (KL.) — **مَا تَمَسَكَ أَنْ فَعَلَ كَذَا** He could not restrain himself from doing so; syn. **مَا تَمَانَكَ**. (S.) — **إِنَّهُ لَذُو تَمَانٍ** It held together. — **تَمَانَكَ** (S.) — **إِنَّهُ لَذُو تَمَانٍ** — **تَمَانَكَ** (TA.) And **† Verily he possesses intelligence.** (TA.) And **مَا بِهِ تَمَانٌ** † There is no good in him. (TA.) See **مُسْكَةٌ**.

8. **أَمَسَكَ بِهِ** He clutched, or gripped, him, or it; i. q. **تَمَسَكَ بِهِ**. (MA.)

10. **اسْتَمَسَكَ الْبَطْنُ** [The belly (or bowels) became bound, or confined]. (TA in art. عقل.) — **اسْتَمَسَكَ** [sometimes] He sought to lay hold upon it. (Bd, in ii. 257.) — **اسْتَمَسَكَ**: see an ex. voce **صَرَعَتْ**.

مُسْكٌ [Musk: it is obtained from the musk-deer, moschus moschiferus; being found in the male animal, in a vesicle near the navel and prepuce.] It is masc. and fem. (IAmb, TA voce ذَكِي.)

مَسَكَ Tortoise-shell; syn. **ذَبَلٌ** (K:) bracelets made of tortoise-shell (ذَبَلٌ), or of عاج [ivory]: (S, Mṣb:) bracelets and anklets made of horn and of عاج: n. un. with ة. (K.)

مُسْكَةٌ Intelligence: (Mṣb:) or full intelligence, (K, TA,) and judgment; judgment and intelligence to which one has recourse; as also **مُسْكٌ**, not **مَسِكٌ**, as in the K; (TA:) i. q. **تَمَانَكَ**. (Mgh.) You say, **لَيْسَ لَهُ مُسْكَةٌ** He has no intelligence. (Mṣb.) — **لَيْسَ بِهِ مُسْكَةٌ** He has no strength. (Mṣb.)

مُسْكَانٌ: see art. سَكَن.

مِدَادٌ or **مَسَاكٌ** A kind of needles: see **مِدَادٌ**.

مَسِيكٌ: see **مُسْكَةٌ**.

مَسَاكَاتٌ [in the CK, art. رَوْضَ, written **مَسَاكَاتُ**] Places, in land, or in the ground, to which the rain-water flows, and which retain it. (TA.) See **ضَابِطَةٌ**.

مُسَكٌ, said of a horse, white on both fore and hind leg on the same side: see **مُحَجَّلٌ**.

مَتَمَسَكَ Compact in the limbs, (TA in art. مَدَن,) or flesh. (TA in this art.)

مَسَل

مَسَلٌ: see **مَسِيلٌ**, in art. سِيل.

مَسَى

2. **مَسَاةً يَكْذَا** He came to him in the evening with such a thing. (TA, voce صَبَحَ.)

4. **مَسَاةً أَمَسَى** He entered upon the **مَسَاةً**. (Mṣb.) — **نَشَطَ** as syn. with **صَارَ**: see an ex. voce **عَسَى**, in a verse of Himyán, and another voce **عَسَى**.

صَبَحَ: see **أَتَيْتُهُ لَيْسَى خَامِيَةً**.

مَسَاةً Afternoon, counted from noon to sunset: (Az, IKoot, Mgh, Mṣb, TA:) or, accord. to some, to midnight: (TA:) contr. of **صَبَاحٌ**: (S, K, Mṣb, &c.): and evening, after sunset. (Mgh.) — **أَتَيْتُهُ ذَا مَسَاةً** [I came to him in the evening]. (IAar, TA, art. صَبَحَ.) See **صَبَاحٌ**. — **أَتَيْتُهُ صَبَاحًا مَسَاةً**: see **صَبَاحٌ**.

أَصْبُوحةً: see **أُمْسِيَّةً**.

مَمْسَى a name for the **مَسَاءَ**; and the time thereof; and the place thereof; like as **مَصْبَحٌ** is a name for the **صَبَاحَ**; and the time thereof; and the place thereof. (Marg. note in a copy of the S, in art. صَبَحَ.)

مُسْتَمَسَكَ A place, or thing, to lay hold of: see **مَعَضٌ**.

مَشَى

R.Q. 2. **تَمَشَّطَتِ الْإِبِلُ** The camels became dispersed. (TA in art. صَعَرَ.)

مَشَقَ

1. **مَشَقَ الْخَطَّ** He elongated the handwriting: or was quick in it. (M.)

2. **تَمَشَّقَ** The act of lacerating much: see an ex. voce **دَجِبَ**.

كِتَابٌ مَشَقِي Writing with spaces, or gaps, and with elongated letters; (JK:) [or quick, or hasty, writing; (see **مَشَقَ**)] contr. of **كِتَابٌ الْتِحَاسِي**. (K in art. حَسَن.)

مَشَاقِي Tow; oakum.

مَشَاقَةٌ [the hard, or hurds, of flax or hemp and any similar coarse fibres: (see **سَلَبٌ**): or tow; i.e.] what falls from the combing of hair and flax and the like: (S, K:) or what is long: or not cleared: (K:) or what remains, of flax, after combing, that is, after it has been drawn through the **مِشْقَةٌ**, [or heckle,] which is a thing like a comb, whereby the best becomes cleared, the broken particles and integuments, which constitute the **مَشَاقَةٌ**, remaining. (Mgh.)

مَشَقٌ A certain sea-fish. (K, voce مَدَجَ: in the CK, **مَشَقٌ**.)

مِشْقَةٌ: see **مَشَاقَةٌ**.

مَشُوقٌ A man light of flesh: (K:) a horse lean, lank, light of flesh, slender, or lank in the belly. (S.) — **مِشْوَقةٌ** A damsel tall and slender: (K:) slender: or perfect in make, and goodly, or beautiful: (Mṣb:) or goodly, or beautiful, in stature. (S.)

مَشَل

2. **تَمَشَّلَ**: see **تَمَشَّلَ**.

مَشَن

1. **مَشَرَ الْأَدِيمَ** He pared, or removed the superficial part of, the hide. (TA in art. اَدَمَ.)

6. **تَمَشَّنَ** He wiped his hands together: see **ظَرَبَانَ**.

جُرَذٌ: see **مُوشَانٌ**.

بَيْنَ: see **تَبَيَّنَ**, voce **تَبَيَّنَ**.

مَشَى

1. **مَشَى** He walked, went, or went along; (MA, KL:) [in its primary sense] He went any pace upon his feet, afoot, or on foot; he footed; whether quickly or slowly: (Mgh, Mṣb:) he removed from place to place at pleasure: (Er-Rāghib:) walked; went along, marched; travelled; trod; paced; stepped. See 5. — **مَشَى** also signifies He went on, or continued, in his course of action, &c. (Mughnee voce أَنْ, in explanation of this verb as used in Kur xxxviii. 5.) — **مَشَى** + **إِ** (money) passed; was,

or became, current. — † *It* (a calumny) *was*, or *became*, current. See **مَشَى بَطْنُهُ** [His belly became moved, or in motion; it discharged itself.] (S, K, art. طلق; &c.)

2: see 4.

3. **مَاشَاهُ** *He walked*, or *went on foot*, with him: *he kept pace with him*. See an ex. voce **الْأَحْصَانِ**.

4. **أَمَشَى الدَّوَاءَ بَطْنُهُ** (A, K, art. حدر) [The medicine moved, or purged, his bowels; made his belly to discharge itself:] and **مَشَى الْبَطْنَ** (TA, art. طوس, &c.)

5. **تَمَشَى** i. q. **مَشَى** (TA:) [or, properly, and accord. to general usage, *he walked with slow steps*: so I have rendered it voce **دَلَفَ**, &c.:] *he walked heavily, with an effort*. (TK voce **خَرَجْتُ**.) [One says in the present day, **تَرَحَّفَ** *I went forth taking a walk*; and **تَمَشَى** *He walked*; *walked about*.] — [Hence the saying,] **تَمَشَتْ فِيهِ حُمَيَّا الْكَأْسِ** [The intoxicating influence of the cup of wine pervaded him, or] *crept in him*. (TA.) See also **تَفَشَى**.

6. **تَمَاشَوْا** *They walked*, or *went on foot*, one towards, or to, another. (TA.)

10. **إِسْتَمَشَى بِالدَّوَاءِ** [He used the medicine as a laxative or purgative. (IbrD.)] (Az in L, art. عقر) — **إِسْتَمَشَى بِهِ**, referring to a plant, (K in art. صغ) *He drank its water* (i.e. infusion or the like) *for moving the bowels*. (TA ibid.)

مَشَاً [That goes with energy; a good or strong goer;] *strong to walk*, or *go*, or *go on foot*. (TA voce **رَجِيلٌ**.)

دَوَاءَ الْمَشَى *Medicine that moves, or purges, the bowels*. (TA in art. طوس.)

مَاشِيَةٌ A she-camel having numerous offspring. (S, Mgh.) — Hence, and **مَوَاشٍ**, as ominous of good, *Camels*, and *cows*, and *sheep* or *goats* that are for breeding and gain. (Mgh.)

مَشَى A passage, or way, by a place; (TA;) [a walking-place: the gangway of a ship?]

مصع

4. **أَمَصَعَتْ بَوْلَهَا** *She (a woman) brought forth*, or *cast forth*, *her child with a single moan*, or *hard breathing* [or with a single throe;] like **رَكَبَتْ بِهِ**. (IAqr, L, art. حقد.)

مصل

مَصْلٌ [A kind of كَثُ: see **عَبَيْتٌ** and **كُتُ**.]

مضغ

مُضْغَةٌ A piece, or bit, of flesh (T, S, K), &c.: (T, K:) or a morsel, or gobbet, of flesh, i.e. a piece of flesh such as a man puts into his mouth: (Khālid Ibn-Jembeh, TA:) or as much as is chewed [at once]: (Mgh:) and such as the heart, and the tongue, of a man: (TA:) and a foetus when it has become like a lump of flesh: see **Kur. xxii. 5**; and see **خَلِيقٌ**.

مضف

مُضَفٌّ: see **سَيَرَاءٌ**.

مضى

1. **تَقَدَّمَ** i. q. **تَمَضَّى** and **مَضَى** [He advanced, proceeded, &c.]. (M.) — **مَضَى** *He, or it, passed*; *passed away*; *went*; or *went away*. (S, M, Mgh, K.) — [He went on.] — **مَضَى لَهُ**, said of time: see **تَسْبِيحٌ**. — **مَضَى فِي سَبِيلِهِ** *He advanced, or pressed onward, with a penetrative energy or force, or a sharpness and effectiveness, in his pace*. — **مَضَى الْأَمْرُ**, and **الْقَوْلُ**, † *The command, or order, and the saying, was effectual*; *had effect*; *was*, or *became*, *executed*, or *performed*; syn. **نَفَذَ**. (Mgh, art. نفذ) — **مَضَى فِي** † *He acted* [or *went on*, and *did so*] *with penetrative energy, or with sharpness, vigour, and effectiveness, in the affair*; syn. **نَفَذَ**. (S, M, K.) See **مَاضٍ فِي الْأُمُورِ**, below; and **جَسَرَ**. — **مَضَى عَلَى الْأَمْرِ** *He executed, performed, or accomplished, the affair*; as also **أَمَضَاهُ** (S:) and *he kept, or applied himself, constantly, or perseveringly, to it*. (Mgh.) — **مَضَيْتُ عَلَى بَيْعِي** and **أَمَضَيْتُهُ** *I effected, or executed, my sale*. (K.) — **مَضَى** *It (a sword) cut*; (M, K:) *penetrated*; *was sharp*.

4. **أَمَضَاهُ** [† *He made it* (i. e., a contract, sale, oath, &c.) *to take effect*; *executed it*; *performed it*.] — **أَمَضَى الْأَمْرَ**: see **أَمَضَى عَلَى الْأَمْرِ** — **أَمَضَى عَلَى الْيَمِينِ** *He made the oath to be unconditional, without exception, absolutely or decisively or irreversibly binding*. (TK voce **جَزَمَ**.) See **جَزَمَ**. — **أَمَضَى عَهْدَهُ** † *He made his covenant, or contract, or the like, to have, or take, effect*; *executed or performed it*. (L, art. نفذ) — **أَمَضَى رَأْيَاً** *He formed, or gave, a decided opinion*. — **أَمَضَى** *He signed a writing with his name, and so rendered it effective*. — See 1.

5: see 1.

مَاضٍ فِي الْأُمُورِ [† *Penetrating, sharp, energetic, or acting with penetrative energy, or vigorous, and effective, in the performing of affairs*: like **شَخْخُحٌ**, q. v. — **مَاضٍ** is coupled

with the epithets **مَاهِرٌ** and **جَادٌ**, &c., and implies penetration and skill, or proficiency in anything;] *excelling, or surpassing, in doing, or performing, a thing*: (KL from the “Destoor”:) [it is also coupled with **جَرِيٌّ** and **مُتَقَدِّمٌ**, in the T, art. جهر. See also **نَافِذٌ**, its syn.] — **أَمْرٌ مَاضٍ** † *A command, or an order, that is effectual*; *that has effect*; *that is executed, or performed*; syn. **نَافِذٌ**. (L, art. نفذ) — **مَاضٍ** † *A sharp, spirited, vigorous horse* [&c.]; contr. of **بَلِيدٌ**; (Lth, TA, voce **نَدْبٌ**) *exerting, or having, a penetrative energy, &c.*: see **مَضَى**. — **كَانَ ذَلِكَ فِي الزَّمَنِ الْمَاضِي** *That was in the time that is past*; contr. of **الْمُسْتَقْبَلِ**. (TA.)

إِمضاً A signature.

تِمَاضاً One who performs affairs with energy and perseverance: an intensive epithet: see **صَمِيانٌ**.

مطق

5. **تَمَطَّقَ** *He tasted repeatedly, or smacked his lips*: see two explanations of this verb voce **لَمَطَ**.

مطل

1. **مَطْلُهُ بِدَيْنِهِ**, inf. n. **مَطْلٌ**, and **مَاطِلُهُ**, inf. n. **مِطَاطٌ**, *He delayed, or deferred, with him, or put him off, in the matter of his debt, by promising time after time to pay him*. (Mgh.) See **دَافَعْتُهُ** and **سَوَّفَهُ**.

3: see 1.

مَطُولٌ Much given to delaying, or deferring, with a creditor, or putting him off, in the matter of a debt, by promising time after time to pay him. (Mgh.)

مِطْطُولٌ Iron, or a sword, (Az, TA,) *beaten into a long shape*: (Az, K:) or anything extended, elongated, or lengthened. (S.)

مطى

1. **مَطَاً** signifies *He drew, or pulled, a thing*; as, for instance, a well-rope: for **مَطٌّ** and **مَدٌّ** and **مَطْوٌ** are all one (Az and TA in art. مط.) See an ex. from Zuheyr, voce **ثَنَانَةٌ**.

5. **تَمَطَّى** *He stretched*, in a neuter sense: as also **تَمَطَّطَ** and **تَمَدَّدَ**.

مُطَاً [for **مُطَوَّلاً**] A stretching, through weariness, &c.? (TA, art. ثاب.)

مِطْطَةٌ A camel: (Mgh:) a camel, or beast, that one rides; a beast that goes with energy and

speed : (K:) or a *she-camel*, or *he-camel*, that is used for riding ; (TA;) [and so a horse, &c. ;] a saddle-camel, or camel that one rides. (KL.) — See two exs. of a metaphorical meaning voce زَعَمَ.

مَطَوَا The stretching oneself by reason of fever. (Aṣ in TA, voce بُرَحَا.) — See نُوبَا.

مع

مَع [generally thus in all cases] is a word, or noun, (S, K,) or particle, (K,) denoting concomitance, (S, K,) &c. (K.) It is said to denote the commencement of concomitance, though this is not invariably the case. (MF and TA, voce فَيَ.) — جِئْتُ مَعَ الْعَصْرِ means عِنْدَ الْعَصْرِ. (Mughnee.)

معس

8. أَلُوْتُ : see اِمْتَعَسَ.

معص

1. مِعَصَ : see مِعَصَ.

معى

1. مَعَى : see عَمَى.

4. مَا مَعَقَهَا : see عَمِقَ.

مَعِيْتُ : see عَمِيْتُ.

معك

مَتَمَعَكَ الْفَرَسَ (T, art. رَدَى) or الْحِمَارَ (S, M, art. رَدَى) The horses' or asses' place of rolling upon the ground. See رَدَى.

معل

مَعْل [not مَعْل] An agile, acute, clever, man : see شَعْلَ.

معن

4. اُتَمَعَنَ He (a horse) went far, (S, Mṣb, K,) in his run. (S, Mṣb.) — Hence, اُتَمَعَنَ فِي الطَّلَبِ He went very far in search : (Mṣb:) or he went far, or to a great or an extraordinary length, therein. (Mgh.) — اُتَمَعَنَ فِي الشَّيْءِ, (Ham p. 817,) or فِي الْأَمْرِ, (MA, K, Har p. 176,) He went far, (K, Ham, Har,) or deep, or beyond bounds, (MA,) in, or into, the thing, or affair. (Ham, &c.) — اُتَمَعَنَ لِي بِحَقِّي : see اُدْعَنَ.

اَلْمَعْنُ The drawing of water.

معى

مَعَى A narrow, depressed place (طَائِلًا : see مَعَى.)

بَعَرَ بَنَاتٌ مَعَى The rectum. (T in art. بَنَى.) — البَعَى المَسْتَقِيمُ The rectum.

اَلْاِقْصَابُ i. q. اَلْاَمْعَاءُ (AO : see voce قَبَّ) the guts ; i. e. bowels, or intestines, into which the food passes from the stomach : اَلْحَشَا is the name of all the places of the food ; and in the belly are the اَعْفَاجُ and the اَقْتَابُ, to which the food passes after the stomach, and these are the lower امعاء ; and all these are called the قُصَبُ : the اَحْوَايَا are all the امعاء that wind, or take a coiled, or circular, form. (Zj, in his "Khalk el-Insán.") — اَمْعَاءُ : see a tropical signification (water-holes) of this pl. voce حَوَيْتَ.

مقط

مَاقِطُ A player with the ball. (O in art. صَوَعَ.) See صَاعَ, last sentence.

مقل

3. مَاقَلَهُ, inf. n. مَاقَلَةٌ He vied with him in diving : see غَامَسَهُ.

6. تَغَاطَسَا : see تَغَاطَسَا.

مُقْلُ The Theban palm ; palma Thebaica of Pococke ; the cucifera of Theophrastes. — Also The خُوصُ, or leaves, of the tree thus called : see نَظْمُ — See also صَمِغَ.

مُقْلَةٌ, for جُرْعَةٌ مَقْلَةٌ : see 3 in art. صَفَنَ.

مُقْلَةٌ The ball, or globe, or bulb (lit. fat, شَحْمَةٌ), of the eye, i. e., the eyeball, which comprises the white and the black. (Khalk el-Insán of Zj ; and S, Mṣb, K.)

مكر

1. كَادَهُ i. q. خَدَعَهُ (Mṣb, &c.,) see كَادَهُ. مَكْرٌ [Artifice ; machination ; stratagem ; fraud ; fraudulence ; guile].

مكن

2. مَكَّنَهُ He gave him a place : (Jel, vi. 6:) he assigned him a place, and settled, or established, him. (Bd, ibid, where see more.) You say also, مَكَّنَ لَهُ فِي مَنْزِلٍ [He assigned, or gave, him a place in an abode]. (S in art. بَوَا.) — اُمَكَّنَهُ, and اُمَكَّنَهُ مِنْ شَيْءٍ, He made him to have mastery, or dominion, or ascendancy, or authority, and power, over a thing ; (Mṣb;) put it in his power. — مَكَّنَهُ مِنَ الشَّيْءِ, He empowered him, enabled him, or rendered him able, to do the thing : he enabled him to have the thing within his power. Ex. اُمَكَّنَ يَدَيْهِ, He enabled his hands to take and grasp his knees : from a trad. (Mgh.)

4. اُمَكَّنَهُ مِنْ شَيْءٍ He made him to have a thing within his power, or reach : enabled him to do, reach, get, or obtain, a thing. See 2. — اُمَكَّنَهُ It was within his power, or reach ; was possible, or practicable, to him. — اُمَكَّنَهُ It became easy to him. (Mṣb.) It (an object of the chase) offered him an opportunity to shoot it or capture it ; or became within his power, or reach. — اُمَكَّنِي, said to a woman, [meaning Empower thou ; i. e. grant thou access ;] occurs in a poem. (S, art. عَرَضَ.) — اُمَكَّنَتْهُ She granted him attainment.

5. اِسْتَقَرَّ i. q. تَمَكَّنَ (Mṣb, art. قَرَّ) it is very often used in this sense, as meaning He, or it, settled ; became fixed, or established ; it became fixed, or steady, in its place ; when said of a man, particularly implying in authority and power : see قَرَّ. — تَمَكَّنَ مِنْ شَيْءٍ, and اِسْتَمَكَّنَ, He became possessed of mastery, or dominion, or ascendancy, or authority, and power, over a thing ; he was able to avail himself of it : [he was, or became, within reach of him, or it.] (Mṣb.) — تَمَكَّنَ مِنْهُ He assumed authority over him.

10. اِسْتَمَكَّنَ : see 5. — He, or it, was, or became, firm. It seems sometimes to mean It (a plant) took firm root.

مُكْنَةٌ (Mṣb, TA,) with damm, (TA,) Power ; (Mṣb, TA;) ability ; (TA;) strength. (Mṣb.)

النَّاسُ عَلَى مُكْنَةٍ (Sh, TA.) — اُمَكَّنَ i. q. تَمَكَّنَ. (Sh, TA.) — عَلَى مَقَارِهِمْ مَكْنَاتِهِمْ means عَلَى مَقَارِهِمْ.

مَكَّانُ : see مَصَانُ in art. مَص.

رَبِيعَةٌ : see مَكْنَانُ.

مَكَانَةٌ Greatness, and high rank or standing, in the estimation of the Sultán : (Mṣb:) an honourable place in the estimation of a king. (K.)

جَلَسَ مُتَمَكِّنًا He sat in a firm, or settled, posture ; as when one sits cross-legged.

مكو

مُكَّاءُ The bird so called, because of its colour : see اُخْرَجَ.

مل

1. مَلَّهَ He put it (namely bread, or flesh-meat,) into hot ashes, [to bake, or roast]. (K, &c.) — مَلَّ الثَّوْبَ He sewed, or tacked, the garment, or piece of cloth, [slightly,] previously to the [stronger] sewing termed اَلْكَفُّ. (S.) See also مَلَّيْتُ مِنْهُ, & مَلَّيْتُ مِنْهُ, I was averse from it ; (T;) loathed it ; was disgusted by it, with it, or at it ; (T, S, K;) [was neary of it ;] turned

away from it with disgust. (T.) See سَمِر. —
مَلَّ مَلَّكَ [May thy disgust pass away, or cease]:
see أَضَلَّ اللَّهُ ضَلَّكَ.

4. اُمَلَّتْ & اُمَلَّتْ: see 4 in art. حَظ. —
أَدَلَّ: see an ex. voce اُمَلَّ.

8. اِمْتَلَّ مِلَّتَهُ He follows his way of religion:
see 8 in art. شَرَعَ.

مَلَّة The hollow that is made for baking bread:
or the hot dust and ashes [in which the bread is
baked]. (Msb.) — Hot ashes: (S, K:) ashes,
and earth, in which fire is kindled. (TA, art.
خَبَزَ) — Bread baked in hot ashes. (S.)
[It is generally made in the form of thick round
cakes.]

مِلَّة A religion; (S, Msb, K;) a way of be-
lief and practice in respect of religion. (T, &c.)
— See 8.

مُلُول Conceiving [frequent] disgust. (Msb.)
See ذَوَّقَ.

مَلَل: see 1.

مَلِيل A man burned by the sun; as also
مَمْلُول. (TA.) See an ex. in a verse cited
voce أَصْرَمَ; and see طَلَمَ.

مَمْلُول Flesh-meat covered over in live coals.
(TA, art. عَرَصَ) — See مَلِيل.

مُنُول An iron style with which one writes on
tablets. (K.) — The style, or bodkin, with which
collyrium is applied to the eyes. (S, K.) In the
CK, incorrectly, مَمْلُول: the former is found in
MS. copies of the K, as well as in the S, and is
right accord. to the TK.

ملع

مَلِيع: see غَمْلُول.

ملق

1. مَلَقَهُ He flayed him with a whip: like
سَلَقَهُ. (TA in art. سَلَقَ.)

5. تَمَلَّقَهُ (S, K,) and تَمَلَّقَ لَهُ (S, Msb, K,)
inf. n. تَمَلَّقَ and تَمَلَّقَ [like تَجَمَّلَ and تَمَلَّقَ,
not تَمَلَّقَ as in the CK,] He behaved in a
loving, or an affectionate, and a blandishing, or
coaxing, manner to him. (S, Msb, K.) See a
verse cited in art. رَضُو, conj. 5.

مَلَقِيَّة [A swiftly-running mare]. See عَبْرَهُ.
مَلَقَ Vehement in journeying, or in his pace;
i. q. مَلَّجَ. (TA, voce مَلَّجَ.)

مَلَقَ A harrow: see مَلَسَ.

ملك

1. مَلَكَهُ He possessed it, or owned it, [and par-
ticularly] with ability to have it to himself exclu-
sively: (M, K:) [and he exercised, or had, autho-
rity over it; for] مَلَكٌ signifies the exercise of
authority to command and to forbid in respect of
the generality of a people [&c.]: (Er-Rāghib,
TA:) or the having possession and command or
authority: and the having power to exercise
command or authority. (TA.) مَلَكٌ, as inf. n. of
مَلَكٌ meaning He possessed it, is more common
than مَلَكٌ and مَلَكٌ. — مَلَكَ أَمْرَهُ [He had the
ruling, or ordering, of his affair, or case] And
مَلَكَ عَلَى النَّاسِ أَمْرَهُ He had the dominion, or
sovereignty, or ruling power, over the people.
(Msb.) = See 4.

2. مَلَكَهُ He made him to possess a thing;
(S, K;) as also اُمَلَكَهُ. (K.) — He made him
king; or made him to have dominion, kingship,
or rule. (Msb, K.) — يُمَلِّكُ الرَّجُلَ أَمْرَهُ [The
man shall be made to have the ruling, or ordering,
of his affair, or affairs, or case]. (Sh, T in art.
دِين.)

3. مَالَك أَمَهُ: see شَدَنَ.

4. اُمَلَكَهُ and مَلَكَ الْعَجِينَ He kneaded well
the dough. (S, K.) = See 2.

5. تَمَلَّكَ He took possession of a thing [absol-
utely or] by force. (Msb.)

6. مَا تَمَلَّكَ أَنْ فَعَلَ He could not restrain
himself from doing; (Mgh, Msb;) syn. مَا تَمَلَّكَ
[q. v.] (S.)

مَلَك: its pl. اُمَلَاك, in common conventional
language means [or rather includes] Houses
and lands. (TA.) See its pl. pl. اُمَلَاكَات.

مُلْك Dominion; sovereignty; kingship; rule;
mastership; ownership; possession; right of pos-
session; authority; sway. — مُلْكُ اللَّهِ God's
world of spirits; or invisible world. (TA, art.
شَهِد.) — مُلْكٌ (when distinguished from مَلَكُوت)
The dominion that is apparent; as that of the
earth.]

مَلَك An angel: see مَأَلَك. — مَلَك Water. (S.)

أَخْنَع مَلِكُ الأُمَلَاك The king of kings. See أَخْنَع.

مَلَاكُ and مَلَاكُهُ That whereby the thing
&c. subsists: (S, KL:) its قَوَام [q. v.] by whom,
or by which, it is ruled, or ordered: (K:) its
foundation; syn. أَصْلُهُ. (KL:) its support;
that upon which it rests: (T, TA:) it may be
rendered the cause, or means, of the subsistence
of the thing; &c.

مَلَاك see مَلَاك.

مَالِكُ see رَبُّ. — مَالِكُ الأَمْرِ The possessor of
command, or rule. — المَالِكُ الكَبِيرُ The Great
Master, or Owner; i.e., God; in contradistinc-
tion to المَالِكُ الصَّغِيرُ the little master, or owner;
i.e., the human owner of a slave, &c. —
مَالِكُ الْحَزِينِ: (so in one copy of the S: in
another, and the MA, and Kzw, مَالِكُ الْحَزِينِ)
[The heron: or a species thereof] in Pers. بُوْتِيْمَار;
(MA;) a certain bird, long in the neck and legs,
called in Pers. بُوْتِيْمَار. (Kzw:) see سَبِيْطَر —
أَبُو مَالِك Hunger. (MF, art. جَبَر.) See also أَبُ.

مَلَاكَات pl. of اُمَلَاك pl. of مَلَك Goods, or
chattels, of a bride: see أَغْنَا in art. غَنَى.

مَلَكَةٌ [A faculty.] A quality firmly rooted in
the mind. (KT.)

مَلَكُوتُ اللَّهِ God's world of corporeal beings.
(TA, art. شَهِد.) Generally The kingdom of
God.

مَمْلُوك is also syn. with مَمْلُوك; this is meant
in the TA where it is said that مَمْلُوك in the say-
ing لَبَا مَمْلُوكٌ وَلَيْسَ لَبَا مَمْلُوكٌ [We have kings of
bees, but we have not slaves] is pl. of المَمْلُوك
from المَمْلُوك: it is also said in art. رَغُو in the
TA, (see 4 in that art.) that مَمْلِكَةٌ is syn. with
مَمْلُوكَةٌ.

— أَرَبٌ, and also أَمَلٌ, and أَمَلٌ: see أَشْرَطَ: مَمْلُوكٌ
شَدَّ: مَا أَمَلِكُ شَدًّا وَلَا إِرْخَاءً.

مَمْلَكَةٌ A kingdom, or realm. (S.)

مَمْلُوك A slave; a bondman; syn. عَبْدٌ. (S,)
or رَقِيقٌ. (TA.) In the present day, specially,
A white male slave. (TA.) See مَرْبُوبٌ.

ملی

1. مَلِيَ أَبَاهُ: see مَلِيَ أَبَاهُ in art. لَبَسَ. —
مَلَيْتُ فَلَابًا I was made to live long with such a
one. (Ham, p. 412.) — مَلَاكَ اللَّهُ حَبِيبَكَ May
God make thee to have enjoyment of thy friend
(مَتَعَكَ بِهِ) and to live long with him. (S.) See
لَبَسَ.

4. اُمَلَيْتُ and اُمَلَيْتُ: see 4 in art. حَظ.

5. تَمَلَّى He lived long. (T.) — تَمَلَّى العَيْشَ He enjoyed a thing. — تَمَلَّيْتُ عُمُرَهُ: see
a verse of Ibn-Ahmar cited voce أَبْلَى in art.
بَلَو.

مَلِيَّ A while: (Msb:) or a long time. (S, Msb.)

من

1. مَنْ عَلَيْهِ (S, M, Mṣb, K,) aor. 2, (Mṣb,) inf. n. مَنْ (S, M, Mṣb, K) and مَتْنِي; (K;) and اَمْتَنَ; (Mṣb;) *He conferred, or bestowed, upon him, a favour, or benefit.* (S, M, Mṣb, K.) You say, مَنْ عَلَيْهِ شَيْءٌ, and بَشَى; which latter is more common, and اَمْتَنَ عَلَيْهِ *He conferred, or bestowed, a thing upon him as a favour.* (Mṣb.) — مَنْ عَلَيْهِ (S, M, Mṣb, K,) inf. n. مَنْ (T, Mṣb) or مَتْنَه (S, K;) and اَمْتَنَ (S, M, Mṣb, K) and تَمَنَّنَ; (M;) *He reproached him for a favour, or benefit, which he (the former) had conferred, or bestowed;* (M;) *he recounted his gifts or actions to him.* (Mṣb.) Ex., اِمْتَنَ عَلَيْهَا بِمَا مَرَّهَا [He reproached her for the dowry he had given her]. (K, art. ممر.) See Bd, ii. 264. See also an ex. in a verse cited voce سَرَفَ.

5: } see 1.
8: }

مَنْ [used for مَا in the sense of *What?* as in the following of El-Khansà,

• أَلَا مَن لِّعَيْنِي لَا تَجِفُّ دُمُوعُهَا •
O! what aileth mine eye, that its tears dry not?
 quoted in the TA, art. فُتًا.] — مَن : respecting
 its dual مَنَان and مَمْنَيْن, and its pl. مَمُون and
 مَمِينُ, see I'Āk, p. 319. — مَن لِّى بِكَذَا : see
 ب (near the end of the paragraph).

مِنْ زَيْدٌ أَعْقَلَ مِنْ أَنْ يَكْذِبَ — means *more reasonable than he who lies*: but, though this is the virtual meaning, the proper explanation, accord. to modern usage, is, that أَنْ is here for أَنْ with the adjunct pronoun هُ; for in a phrase of this kind, an adjunct pronoun is sometimes expressed; so that the nor. must be marfooḥ; and the literal meaning is, *Zeyd is more reasonable than that he will lie*; which is equivalent to saying, *Zeyd is too reasonable to lie*. It may be doubted, however, whether a phrase of this kind be of classical authority. The only other instance that I have found is هُوَ أَحْصَنُ مِنْ أَنْ يُرَامَ وَأَعْتَرُ — *أَلْ*. Accord. to modern usage, one may say, أَنْتَ أَعْقَلَ مِنْ أَنْ تَفْعَلَ كَذَا, which virtually means *Thou art too reasonable to do such a thing*; and here we cannot substitute الَّذِي for أَنْ. See أَنْ for أَيْ: أَخْزَى اللَّهُ الْكَادِبَ مِثِّي وَمِنْكَ — [أَنْ. مِنْهُ — لَقِيتُ and: أَسْدُ: see لَقِيتُ مِنْهُ أَسْدًا — مِنْ in بحر — رَأَيْتُ مِنْهُ بَحْرًا — بحرًا; and جَرَى مِنْهُ مَجْرَى — جَدُّ see جَرَى مِنْهُ مَجْرَى — جَرَى in art. 1: see 1 in art. جَرَى and عَنْ مِنْ — differ.

ences between : see عَنْ — مِنْ often means *Some*. — Often redundant : see 1 in art. عَيْضٌ. — *Of*, or *among* : see two exs. voce فِي, latter part. — *Hoseyn and I are as one thing*, [as though each were a part of the other,] in respect of the love that is due to us, &c. (Commencement of a tradition in the Jāmi' es-Sagheer : thus explained in the Expos. of El-Munáwee.) See Ḥam, p. 139; and De Sacy's Gr. i. 492. — مَا أَنَا مِنْ دِدٍ وَلَا الدَّدُ مِنِّي : see art. دد. IbrD confirms my rendering of this saying. — يَتَعَرَّضُ إِلَى شَيْءٍ لَيْسَ مِنْهُ [He applies himself to a thing not of his business to do]. (TA, art. عَش.) — لَيْسَ مِنَّا He is not of our dispositions, nor of our way, course, or manner, of acting, or the like. (TA, art. غَش.) — لَيْسَ مِنِّي (K̲ur̲, ii. 250) He is not of my followers : (Bd̲, Jel̲ :) or he is not at one, or in union, with me. (Bd̲. See 1 in art. طَعْم.) See a similar usage of أَنَا مِنْهُ كَحَاقِنِ الْإِهَالَةِ — عَيْضٌ مِنْ, voce مِنْ, see فِي in the phrase مِنْ يَوْمِ الْجُمُعَةِ [In, or on, the day of congregation] in the K̲ur̲ lxii. 9. (K̲, Jel̲.) So, too, in مِنْ يَوْمِهِ In, or on, his, meaning, the same, day : and مِنْ سَاعَتِهِ In, or at, his, meaning the same, instant of time. See also De Sacy's Gr., ii. 526.

أَيُّمَنْ لِلَّهِ is for مَنْ لِلَّهِ

مَنِ and الْمَنِ, from مَنْ : see أَيْ; and De Sacy's Anthol. Gr. Ar., pp. 374 and 401, and 122.

رَطُلٌ : see مَنْ.

مِنَّةٌ [*An obligation, عَلَى أَحَدٍ upon one, and also لَهُ to him.*] — *A favour, or benefit, conferred, or bestowed.* (M, Msh.) — Also an inf. n. See **مَنْ عَلَيْهِ**.

لَا أَفْعَلُهُ أُخْرَى الْمُنُونِ I will not do it till
the end of time. (§.) — مَنُونٌ is fem. and sing.
and pl. (Fr, §.)

مَنِينْ *The first (or main) rope of a well.* See **كَرَبْ**.

مَتَّانٌ *Very bountiful or beneficent.* — Also [*Very reproachful for his gifts;*] *one who gives nothing without reproaching for it and making account of it:* an intensive epithet. (T.A.)

إِمْتِنَانِي^۱ Gratuitous; granted as a favour:
opposed to وَجُوبِي^۲.

منجنق and منجن

مُنْجَنُوقٌ, مُنْجَنُونٌ, مُنْجَنُوقٌ, and
مُنْجَنُوقٌ: see art. جَنَق.

منع

1. مَنَعَ *He prevented, hindered, held back, [impeded, withheld, arrested, restrained, kept, debarred, precluded, inhibited, forbade, prohibited, interdicted:]* (MA, KL, &c. :) *he denied, or refused; doubly trans.;* (S, K, &c. :) مَنَعَ *is the contr. of* اِطْعَا. (S, Mgh, K.) — مَنَعَهُ [*He protected it, or defended it, or guarded it, (namely a place or the like) from, or against, encroachment, invasion, or attack:*] *he protected, defended, or guarded, him.* (T in art. ذَب.) — مَنَعَهُ الْعَطِيَّةَ [*He refused him the gift*]. (TA in art. حَرَم.) — مَنَعَهُ الشَّيْءَ *i. q. حَرَمَهُ أَيَّاهُ* [q. v.] (S in art. حَرَم.) — مَنَعَ الشَّيْءَ *inf. n. مَنَاعَةٌ, i. q. اِعْتَزَلَ and تَعَسَّرَ.* (T.A.) See 8. — مَا مَنَعَكَ إِلَّا تَسْجُدَ (Kür vii. 11): see أَبَى.

3. مَاَنَعَهُ الشَّيْءُ. *He disputed, or contested, with him the thing: (Mṣb:) he refused him the thing: (TK:) he endeavoured, or contended with him, to make him, or to entice him, to abstain from, or relinquish, the thing; (TA;) [he endeavoured to turn him away from the thing; to prevent his obtaining it or doing it; he prevented him from obtaining or doing the thing, being also prevented by him; i. e. he reciprocally prevented him, &c.: and hence the meaning in the TA; and then that in the Mṣb:] مَاَنَعُوا عَدُوَّهُمْ signifies i. q. حَاجَزُوهُم (TK, art. حَجَزَ): see the latter. — تَمَنَعَ عَلَى السَّنَةِ [he resisted, or withstood, the year of dearth]: said of an animal. (K.)*

5. *اِمتنع* and *تمنع من الشيء*, بِقَوْمِهِ *He became strengthened, or fortified, against the thing by his people, or party; syn. تقوى*. (Masb.) — *تمنع عنه* *He refrained, forbore, or abstained, from it, as being forbidden, or prohibited.* (K, * TA.) See 8. — *اِمتنع به* and *تمنع به* *he protected, or defended, himself by it, namely, a fortress; syn. احتمى*. (TA.)

6. تَحَاجَرَا *i.q.* تَمَانَعَا (K, art. حَجَرَ): see the latter.

8. **إِمْتَنَعَ** [*It was, or became, prevented from being; it necessarily was not.* You say **يَمْتَنِعُ ذَاكَ** *This is prevented from being, or may not be, or necessarily is not, because of that's being.* And **يَمْتَنِعُ أَنْ تَكُونَ هَذَا** *This may not be.*] — **إِمْتَنَعَ** *He refrained, forbore, abstained, or held back,* (Msb, K,) **مِنَ الْأَمْرِ** *from the thing, or affair;* (Msb;) as also **تَمَتَّعَ عَنْهُ** (TA:) *he did so voluntarily, of his own free will or choice; he refused: you say, إِمْتَنَعَ عَنْهُ* *he refrained, &c., from it voluntarily, &c.; refused it; or refused to do it.* (MF. in art. **حَصَرَ**.) See **أَبَى**. — **إِمْتَنَعَ عَلَيْهِ** *He, or it, opposed him; resisted him; withstood him; repugned him; was in compliant, or*

unyielding, to him; see **أَبَى عَلَيْهِ** — **إِمْتَنَعَ** It was, or became, inaccessible, or inapproachable; like **مُنَعَ**; syn. with **حَصَنَ**, q. v.; and also, difficult of access, as in an instance in art. **أَبَى** (last sentence of 4); and also **عَرَسَ عَلَى** — See 5.

مَنْعَةٌ: see **مَنْعَةٌ**.

مَنْعَةٌ State, and power, of resistance; lit. a state of might of one's people or party, so that such as desires to do so will not prevail against him: [or a state of might in his people or party, &c.; or a state of might, and power of resistance, in his people or party:] (Msb:) [resistibility: or simply resistance:] inaccessibility, or unapproachableness, of a people; as also **مَنْعَةٌ** and **مَنْعَةٌ**. (TA.)

مَنْوعٌ One who denies, or refuses to give; as also **مَنَْاعٌ** and **مَنَْاعٌ**. (K.)

مَنِْيعٌ, from **مَنَْعَ**, [Unapproachable; inaccessible:] difficult of access; fortified; strong: (TK, voce **وَزَرَ**) [defended, or protected, against attack: like **حَصِينَ**: resistive; resisting attack:] applied to a fortress. (Msb.) — **قَوْمٌ مَنَْعَاءٌ** [pl. of **مَنِْيعٌ**] An inaccessible, or unapproachable, people. (TA.)

مَنَْاعٌ } **مَنْوعٌ**.
مَنَْاعٌ }

الْمُتَمَنِّعَانِ The young she-camel and young she-kid: because they resist the year of dearth by reason of their youthful vigour, &c. (K.)

مُتَمَنِّعٌ Resisting; resisting attack; unyielding; incontinent.

منى

1. **مَنَاهُ** He tried him; proved him. (S, K.) You say, **مَنَاهُ اللَّهُ بِحَبِّهَا** God tried him by love of her. (T.) And **مَنَى بِكَذَا** He was tried by such a thing. (T.) — **مَنَى** He meditated [a thing in his mind]; syn. **قَدَّرَ**. (Bd, ii. 73.) See **أَمْنِيَّةٌ**.

5. **لَمَنَاهُ** He wished, or desired, it. (K, TA.) — **الْمَنْيَ** relates to that which is possible and to that which is impossible: whereas **الْتَرَجَى** relates only to what is possible. (IAk, p. 90.)

10. **تُسْتَمْنَى**, said of a she-camel: see 8 in art. **سَمَوُ**.

مَنِْيَّةٌ: see **مَنِْيَّةٌ**.

مَنِْيَّةٌ A thing wished for by a man: pl. **مَنِْي**. (T.) This word and **أَمْنِيَّةٌ** signify the same. (M, Mgh, Msb, K.) See an ex. in a verse cited voce **أَوْ** — **الْمَنِْيَّةُ** in the case of a covered she-

camel, The period by the end of which one knows whether she be pregnant or not. (M.) — **مَنِْيَّةٌ** of a mare, Twenty days. (M, voce **سَفُودٌ**.)

مَنِْيَّةٌ [A decreed event. Fate; destiny:] The decree of death: (IB:) or the decreed term [of life, or] of a living being: (Er-Rághib:) death; (S, M, K;) because it is decreed; (S, M;) as also **مَنِْي**: (M, K;) [properly a thing decreed: and hence the pl.] **الْمَنَْايَا** signifies the fates or decrees [of God]. (T.) — **مَنِْيَّةٌ** also means + A man of courage upon his saddle: (TA in art. **حَوِيَّةٌ** pl. **مَنَْايَا**: see an ex. voce **حَوِيَّةٌ**.)

أَمْنِيَّةٌ An object of wish, or desire: originally, a thing that a man meditates (**يُقَدِّرُهُ**) in his mind; from **مَنَْى** signifying **قَدَّرَ**: and hence applied to a lie; and to what is wished, or desired, and what is read, or desired [pl. **أَمَانِي** and **أَمَانِي**]. (Bd in ii. 73.) See **مَنِْيَّةٌ** and **حَوِيَّةٌ**.

مه

مِهْ or **فِيهِ**, (L in art. **رَمَدٌ**), **لَيْسَ بِهِ مِهْ** (T in that art.) It has no goodness and lastingness. (T and L in that art.)

مهد

4. **أَمَهَدَتْ بَوْلَدَهَا** She (a woman) brought forth, or cast forth, her child with a single impulse. (IAq, in L, art. **خَفَدَ**.) — **أَمَهَدَتْ بِالْوَلَدِ** is syn. with **أَسَهَدَتْ بِهِ**; (IAq, O, TA in art. **سَهَدَ**;) and **زَكَبَتْ بِهِ**, &c. (IAq, L, in art. **خَفَدَ**.)

مهل

4. **أَمَهَلَهُ** He acted gently, softly, or in a leisurely manner, towards, or with, him. (K.) He granted him some delay, or respite; let him alone, or left him, for a while. (S, K.) [In both senses] i. q. **أَرْوَدُهُ**. (S, art. **رُودٌ**.) You say **أَمَهَلْنِي** Grant thou me some delay that I may do such a thing; give me time to do such a thing. See Har p. 164.

5. **تَمَهَّلَ** He acted, or behaved, deliberately, or leisurely; without haste; (S, Msb, K;) in an affair. (S, Msb.)

مَهْلٌ and **مَهْلٌ** and **مَهْلَةٌ** Gentleness; a leisurely manner of acting or proceeding. (Msb, K, &c.) — **أَمَهَلْ** Act gently, softly, or leisurely.

مَهْلٌ: see **مَهْلٌ**.

مَهْلَةٌ: see **مَهْلٌ**. — **فِي الْأَمْرِ مَهْلَةٌ** In the affair is a delay; syn. **تَأْخِيرٌ**. (Msb.) — **فِي مَهْلَةٍ** Leisurely; gently; by little and little.

قَاسِبٌ **غَرْمُولٌ مُتَمَهِّلٌ** A hard penis: see **قَاسِبٌ**.

مهر

مَهْرَةٌ A far-extending **مَفَازَةٌ** [or desert, &c.]. (S, K.) See **إِصْمِتَ**.

مهن

8. **أَمْتَهَنَهُ** He used it for service and work: (K:) i. q. **إِثْبَدَلَهُ**, q. v.: (S, Msb:) He held it in mean estimation. (Har, p. 65.)

مِهْنَةٌ [is syn with **عَمَلٌ** and **فَعْلٌ**, and means work, labour, or] service; ministration; performance of an office. (S, &c.) — Also, The clothes worn in service, or in the performance of business. (Msb.)

مُهِينٌ Contemptible; abject: (S, K) weak: having little judgment and discrimination. (K.)

مهر

مَهْوٌ, applied to a sword, Thin edged: see an ex. voce **خَشِيئَةٌ**. — **سَلَحٌ مَهْوٌ** Thin excrement. (Skr in Carn. Huds, p. 15.)

مَهَا + **فَرْنُ** (تَغْرُ) that are clean, white, and lustrous (having much **مَاءٌ**): so in a verse of El-Aashà [cited voce **رَقٌ**]. (TA.)

مُهَبَّى Beverage, or wine, (شَرَابٌ) mixed with much water. (IAq, in TA, art. **حَنْذَ**.)

موا

مَاءٌ Water. — **مَاءُ الظُّبُرِ** [The seminal fluid]. (K, voce **أَنْبَتَ**.) See Kur, lxxxvi. 6, 7, and see 4 in art. **رُوقٌ**. — **مَاءٌ** Lustre [likened to water, and running water,] of the teeth, (IbrD,) &c.: see **ظَلَمٌ** and **دَرَزٌ** and **غُرْبٌ**. — **مَاءٌ** The water of a sword: see **فَرْنٌ** and **رُوقٌ**: also its lustre. — **سَيْفٌ كَثِيرُ الْمَاءِ** [A sword much diversified with wavy marks or streaks in its grain; as are the swords of Damascus &c.] (TA voce **الْغَرَانِيقُ** i. q. **بَنَاتُ الْمَاءِ**.) [storks or cranes]. (L, art. **وَضَرٌ**.) See **عَرَسَ**. — **إِبْنُ الْمَاءِ** is: A kind of bird; pl. **بَنَاتُ الْمَاءِ**; (Mgh in art. **بَنَى**:) the aquatic bird; the bird of the water. (Msb in art. **بَنَى**.) — **مَاءُ الشَّبَابِ**: see **شَبَابٌ**. — **مَاءُ الدَّهَبِ**: see **حَقَنَ** and **تَشَهَّلَ**. — **مَاءُ الْوَجْهِ** Gold-wash for gilding: and **مَاءُ الْفِضَّةِ** Silver-wash for silvering: you say, **بَهَأَ الدَّهَبَ**, and **الْفِضَّةَ** He washed it over with gold, and silver. — **مَاءٌ** is used as a coll. gen. n., of which the n. un. is **مَاءَةٌ**; and therefore is sometimes made, as a pl., to have a pl. epithet: ex. **مَاءٌ عَذَابٌ**. (See **عَذَبٌ**.) **مَاءَةٌ** signifies A water; or some water.

موق

موق [Stupidity;] foolishness with lack of understanding. (S, K.) = A kind of boot: see جُرْمُوق.

مول

5. مَوْلَ He became abundant in wealth. (TA, art. ثمر).

مَالٌ Whatever one possesses: (K:) property; wealth: accord. to Moḥammad [the Ḥanafī Imām], whatever men possess, of dirhems, or deenārs, or gold, or silver, or wheat, or barley, or bread, or beasts, or garments or pieces of cloth, or weapons, or other things: (Mgh:) [property, or wealth:] or originally what one possesses of gold and silver: then applied to anything that one acquires and possesses of substantial things: and mostly applied by the Arabs to camels, because these constitute most of their wealth: (IAth, TA:) and animals. (TA.) — مَالٌ Camels or sheep or goats. (S.) The مال of the people of the desert consists of what are termed نَعَمٌ, (T, Mṣb,) i.e. Cattle, consisting of camels or neat or sheep or goats, or all these, or camels alone; (Mṣb in art. نَعَم;) herds, or flocks, or herds and flocks. — مَالٌ A square in arithmetic: pl. أُمُوالٌ. See جَذَرٌ مَالٌ, for ذُو مَالٍ. (L, art. صيد.)

مَالِي Of, or relating to, property or wealth.

موم

مُومٌ [Pleurisy]: see بَرَسَامٌ and حُمَامٌ.

مَوَامِي Lands wherein is nothing: see بَلُوقَةٌ.

موه

2. مَوَّه He silvered or gilded, (S, K,) or washed over with gold or silver, (Mṣb,) a thing (S, Mṣb, K, TA) of brass (TA) or copper or iron. (S, K.) — He [varnished or] embellished falsehood so as to give it the appearance of truth. (TA.) He falsified information, عَلَيَّهِ to him, in reply to a question. (K.) — He involved in confusion, or doubt; or practised concealment or disguise; or he concealed or disguised: (S, TA:) and he deceived, deluded, beguiled, circumvented, or outwitted. (TA.) — He varnished, or embellished with a false colouring.

4. أَمَاة He (a digger) produced, or fetched out, water, by his labour or work; syn. أَنْبَطَ الْمَاءَ; (S, K:) or reached the water: (Mṣb:) or reached much water; as also أَمَصَى. (AA, in TA, art. نبط.) — أَمَاة الرِّكِيَّة He (a man) produced, or fetched out, by his labour, or work [in digging,]

the water of the well; syn. أَنْبَطَ مَائَهَا. (S, K:) He (God) made the water of the well to be much, or abundant. (Mṣb.)

موى

مَاهَةٌ Small-pox: see آهَةٌ in art. اوه.

مَآوِيَّةٌ A mirror; so called in relation to water, because of its clearness, and because images are seen in it as they are in clear water: the م is a radical letter. (T in art. اوى.)

ميس

الْمَيْسَانُ One of the two stars called الْهَيْعَةُ. The other [ξ] is called الزُّرَّ. (El-Kazweenee.)

ميش

1. مَاشٌ He mixed hair with wool: see طَرَقَ; and see Freytag's Arab. Prov. ii. 28. — مَاشٌ [He practised various modes of speech]. (TA in art. طرق.)

ميع

4. اِمَاعَهُ He made it to flow. (Mṣb.)

7. اِنْمَاعٌ It flowed. (Mṣb.)

مَائِعٌ Anything in a melted state, fluid, or liquid: opposed to جَامِدٌ. (Mṣb.)

مَيْعَةٌ Briskness, liveliness, or sprightliness. (S.) The prime, or first part, of youth, and of the day. (S, K.) The first part of the run of a horse: (S:) the first part, and the briskness, liveliness, or sprightliness, of a run, and of intoxication: or the main part of anything. (TA.) — And The flowing of anything poured out. (TA.)

ميل

1. مَالٌ [He, or it, inclined, leant, bent, propped, tended, declined, deviated, or deflected.] — مَالٌ مَعَهُ and مَائِلَةٌ He conformed with, and assisted, or aided, him. (TA.) — مَالٌ إِلَيْهِ He loved him. (TA.) — مَالٌ عَلَيْهِ He wronged him. (TA.) He was, or became, inimical to him. — ظَلَعَتْ i. q. (غمز, K, art. غمز,) مَالَتْ الدَّابَّةُ مِنْ رَجُلٍ [It limped]. (TA.)

2. مَيْلٌ بَيْنَ شَيْئَيْنِ He wavered, or vacillated, between two things. (S, MA.) See 10.

3. مَائِلَةٌ He inclined towards him reciprocally: and مَائِلًا they two inclined each towards the other. (TK, art. هود.) See also مَالٌ مَعَهُ in 1.

5. See 6. — تَمَيَّلَ بِالْقَوْلِ He vacillated in the saying: see تَرَجَّحَ.

6. تَمَائِلٌ فِي مَشْيِهِ [He affected an inclining of his body, or a bending, or he inclined his body, or bent, from side to side, in his gait; a meaning well known, and still common]; (S;) syn. تَشَتَّى. (Har, p. 269.) — See تَزَايُعٌ فِي تَمَائِلَتِ فِي تَمَائِلَتِ فِي تَمَيَّلَتْ and تَمَيَّلَتْ signify the same. (TA.) — تَجَانَفٌ i. q. عَنْ طَرِيقِهِ; and تَمَائِلٌ إِلَى الشَّيْءِ [He affected a deviation, or purposely deviated from his course, &c.] (TA in art. جنف.)

10. اسْتَمَالَ, and اسْتَمَالَ بِقَلْبِهِ, (S, K,) He inclined him, and his heart. (K.) — اسْتَمَالَه He attracted him to himself; or sought to make him incline. (MA.) — اسْتَمَالَ is a quasi-pass. of مَيْلَةٌ. (K, TA.)

مِيلٌ as used by the Arabs, [A mile:] The distance to which the eye reaches along land: accord. to the ancient astronomers, three thousand cubits: accord. to the moderns, four thousand cubits: but the difference is merely verbal; for they agree that its extent is ninety-six thousand digits; [about 5166 English feet;] each digit being the measure of six barley-corns, each placed with its belly next to another; but the ancients say that the cubit is thirty-two digits; which makes the mile three thousand cubits. (Mṣb, which see for more.) See also مُطْلَبٌ مِيلٌ i. q. مُتَمَلِّبٌ [A style]. (K.)

مَيْلٌ Inclination; leaning; bent; propensity; tendency.

مَيْلٌ A natural wryness. (S.)

ثَبَاتَةٌ (?) of a مَحَالَةٍ of a well: see ثَبَاتَةٌ.

مَيَّالٌ [i. q. مُتَمَائِلٌ, Inclining much]. (A, art. فيد.) See سَيَّالٌ.

أَمِيلٌ Swaying on horseback: see an ex. of its pl. عِمَّةٌ مَيْلًا. — أَشْعَلَ in a verse cited voce قَعْدَاءُ. see قَعْدَاءُ.

امالة الألف The inclining of the sound of ا, when quiescent, after fet-hah, towards the sound of ي; so that the fet-hah, with that ا, composes a sound the same as that of the long "e" in the English word "there." This is accordant with present usage; and I have not found any learned Arab who asserts otherwise. See also نَابٌ, and مَشُوبٌ, and حَجَّاجٌ.

ن

نَاطَ

1. نَاطَ عَنْهُ, aor. ٤, (inf. n. نَاطُ, TA,) *He became distant, or far removed, from him, or it.* (K.) — نَاطَ, aor. ٤, inf. n. نَاطُ *He was slow, or tardy.* (TA.) — Also, inf. n. نَاطُ and مَناطُ, *He walked, or went, syn. سَعَى* (K,) *at a slow pace.* (TA.)

4. اِنَاطَهُ, inf. n. اِنَاطُ, *He removed him, or it, far off; put him, or it, at a distance.* (TA.)

سَير مَناطُ [so accord. to a marginal note in the L, in the handwriting of SM] *A slow pace, or going, or journeying.* (TA.)

نَادَلَ

نَدَلَ Calamity; incubus; nightmare: see ضَبِيلٌ.

نَفَى

1. نَفَى *He disliked, disapproved, or hated.* (IAar, art. اَنَف.)

نَاىَ

1. نَاىَ بِهِ [He, or it, removed him; put or placed him at a distance, away, or far away.] (S, art. طَرَح.) — نَاىَ *He shrank from a thing:* see an ex. in a verse cited voce دَفَّ.

4. اَنَاة: see اَنَاهُ in art. اَنِى.

10. نَوَا: i. q. اِسْتَنَاءَ q. v. in art. نَوَا.

نَوَى *A trench dug round a tent, (S, K,) or a barrier [raised] around it, (T, IB, TA,) to prevent the rain-water from entering it, (S,) or keep off a torrent.* (K.)

نَبَضَ

4. اَنْبَضَ فِى قَوْسِهِ *He made the string of his bow to vibrate, that it might twang.* (K.)

نَبَطَ

10. اِسْتَبَطَ *He drew forth, elicited, extracted, extorted:* see 4 in art. خَرَج. See also Bd, and Jel, iv. 85. It may sometimes be rendered *He excogitated.*

نَبَعَ

1. نَبَعَ *It (water) welled, or issued forth.* — نَبَأَ عَلَيْهِم: see نَبَأَ عَلَيْهِم.

4. اَنْبَعَ *He (God) made, or caused, water to issue.* (Msb.)

نَبْعٌ *The tree so-called: see an ex. of its n. un. in a verse cited voce تَخَوَّفَ and تَحَوَّفَ. — نَبْعَانِ: see شَوْحَطَ and شَرِيَانِ and فَتَحَ. — نَبْعَانِ The two shafts of a cart: so called because they were commonly made of wood of the tree called نَبْع: see رَادَّةٌ.*

اَنْبَعَ, irregularly formed from the augmented verb اَنْبَعَ: see an ex. in a couplet cited voce سَقَى.

نَبَقَ

نَبَقَ مِنَ الطَّرِيقِ and اِنْبَاقُ denote *nearness and shortness in a way* (TA, art. عَجَلَ), like مُسْتَعْجِلَةٌ.

نَبَقٌ, properly *the fruit of the بَدْر or lote-tree*, is also applied to *The tree called بَدْر itself: see دَوْمَرٌ. The fruit so called is a drupe, resembling the crab. — It seems to be also applied to A drupe absolutely, or a drupe like that of the بَدْر: see its dim., نَبِيقَةٌ voce اَشْكَلُ: see also شَرِيَانِ.*

نَبِيقٌ [app. نَبِيقٌ] *A bad sort of dates, also called حَبِيقٌ.* (TA in art. حَبَق.) — See نَبِيقٌ.

نَبِيقَةٌ of a grape-vine, *A زَمْعَةٌ when it has grown large.* (ISh in TA, art. زَمَعَ.)

نَبَلَ

نَبَلٌ *Arrows: (M:) or Arabian arrows: (T, S, Mgh, Msb, K:) for the sing. they say سَهْمٌ.* (T.)

نَبَلٌ *Sharpness, acuteness, or sagacity; syn. نَجَابَةٌ: and generosity, or nobility; syn. نَجَابَةٌ.* (K.) — نَبَلٌ *Excellence; (T, M;) syn. نَجَابَةٌ; and also ذِكَا.* (M.) [Ex.],

كَفَى الْمَرْءُ نُبْلًا أَنْ تُعَدَّ مَعَايِبُهُ • (MF, art. حَبَرَ.)

نَبِهَ

1. مَا نَبِهَ لَهُ *He did not know it; or know, or have knowledge, of it; was not cognizant of it; or did not understand it.* (K.) — نَبِهَ لِلْأَمْرِ *His attention became roused to the thing, or affair, after he had forgotten it.* (AZ, S.) — مَا نَبِهْتُ لَهُ: see نَبَأَ عَلَيْهِم: see نَبِهَ عَلَيْهِم — نَبِهَ *He was, or became, eminent, celebrated, or well known.* (S, K, TA.)

2. نَبَّهَهُ عَلَى الشَّيْءِ *He made him acquainted with the thing; informed him of it; gave him notice of it; notified it to him.* (S.) — نَبَّهَهُ لِلْأَمْرِ † [He roused his attention to the thing, or affair]. (TA in art. يَقِظُ.) — نَبَّهَهُ † [He roused him from heedlessness or inadvertence: he roused his attention.] (TA.)

5. تَنَبَّهَ عَلَى الشَّيْءِ *He became acquainted with the thing; became informed of it; had notice of it.* (S.) — تَنَبَّهَ لِلْأَمْرِ † [His attention became roused, or he had his attention roused, to the thing, or affair]. (Msb and TA in art. يَقِظُ.) — تَنَبَّهَ † *He became vigilant, wary, or cautious.* (Msb, TA.) — اُنْتَبَهَ † *He became roused from heedlessness or inadvertence; his attention became roused; or he had his attention roused.* (TA.)

8: see 5.

نَبِيَّةٌ *Eminent, celebrated, or well known*; (S, K, TA;) *contr. of خَامِلٌ*. (S, TA.)

كَلِمَةُ تَنْبِيهِ *A word used to give notice, to a person addressed, of something about to be said to him.* (TA, voce هَا.) See also هَا termed تَنْبِيهِ. It may generally be rendered *Now*.

نبي

1. نَبَا عَنِ الصَّرِيَّةِ *It (a sword) recoiled, or reverted, [or glanced off, or away,] from the thing struck with it, without penetrating, or without effect*; (TA;) *returned from it without cutting*; (Msb;) *took no effect upon it*; (S;) *syn. كَلَّ*. (K.) — نَبَا *It (the edge of a sword) would not cut; was blunt.* (TA.) — نَبَا عَنِ الشَّيْءِ *It (the sight) recoiled, or reverted, from the thing; was repelled by it*; (S, K, TA;) *syn. تَجَافَى* (TA) and كَلَّ. (K.) — نَبَا عَنِ الشَّيْءِ *It (nature) recoiled, flinched, shrank, or was averse, from the thing, or shunned it, and would not accept it.* (Msb.) — نَبَا جَنْبَهُ عَنِ الْغَرَّاشِ † *His side did not rest, or was restless, or uneasy, upon the bed*: (K, TA:) *it shrank from it.* — نَبَا *It (a saddle) was unfirm, or unsteady; not firm, or steady, in its place.* (TA.)

رَتَمَ نَبِيٌّ: see a verse voce رَتَمَ.

نَبِيَّةٌ *A thing like the سَفْرَةٌ, q.v., made of palm-leaves, upon which flour or meal is sifted.* (I'Abbād, O, K.)

نتع

نُتُوعُ *The gums of trees; correctly تُتُوعُ.*

نتن

وَا نَتْنَاهُ and نَتْنَاهُ *Fye or shame on him or it!* See دَفَنَ.

مَنْحَرٌ, originally مَنْتِنٌ or مَنْتِينٌ: see مَنْحَرٌ.

نشل

مُبْعَرٌ *He cleansed an intestine*: see نَشَلٌ.

نَشُولٌ *A lean, or emaciated, woman.* (IAqr, TA, art. جَمَل.)

نَشِيلٌ *The dust, or earth, of the foundations of a house.* (TA, art. ثُوب.)

نَشِيْلَةٌ *The earth that is around a well, that is seen from afar.* (S, art. جَبُو.)

نشى

رَتَى: see نَشِيْتُ and نَشُوْتُ عَنْهُ خَبَرًا.

رَتَى: see تَنَاشَيْتَاهُ.

أَتَى: see أَتَى.

نجم

1. نَجَعَ فِيهِ *It (a discourse, S, K; and exhortation, S, Msb, K; and medicine, S, Msb; and fodder, Msb) entered into him, and produced an effect upon him*: (S, K;) or *showed its effect [upon him]*. (Msb.) — *It (medicine) benefited him*; as also نَجَعَ and نَجَّعَ. (TA.) [And *It (eating) had an agreeable, a wholesome, or a beneficial, effect upon him*: so I have rendered it voce عَنَى.] — نَجَّعَ said of food and of beverage, inf. n. نَجُوعٌ, *It was [wholesome, or] suitable, or it agreed.* (So accord. to an expl. of the inf. n. in the KL.)

2: } see 1.
4: }

8. اِنْتَجَعَ *He sought after herbage* (S, Mgh, K) *in its place*: (S, K;) or *went to seek after herbage in its place.* (Msb.) And اِتَجَعَ بَلَدًا *He sought after herbage in a district, or country*. (K in art. حَنَك.)

رَجَعَةٌ: see نَجَعَ for نَجَعَ.

نُجْعَةٌ *The seeking after herbage* (S, Mgh, K) *in its place*; (S, K;) *the going to seek after herbage in its place.* (Msb.)

نَجِيعٌ *Effused blood*: see 2 in art. خَوْضَ.

بَادِيَةٌ: see مَنَاجِعُ. pl. مَنَاجِعُ.

مَنْتَجِعٌ *A place where herbage is sought*: see مَحْضَرٌ.

نجف

نَجَافٌ of a door, i. q. دَرَوُند [a Persian word, A bolt, or bar.] (IAqr in L, art. رَج.)

نجل

طَعْنَةُ نَجْلَةٍ *A wide wound with a spear or the like.* (TA.) See an ex. in a verse cited voce رُبَّ. — عَيْنُ نَجْلَةٍ *A wide eye*; pl. نَجَلٌ. (TA.) See a verse in art. فَرِغَ (conj. 4).

مِنْجَلٌ *A reaping-hook.* (Mgh; and S, K, voce مَحْضَدٌ.) *It has a toothed, or serrated, edge*: (A, art. حَز; and K, art. اِشْر:) and is sometimes plain. (K, voce مَحْشُ, and M and L, voce سِنْ.) See مَخْلَبٌ and دَرَهْرَهَةٌ. — [A reaping-hook: or a pruning-hook: sometimes signifying the latter:] *an iron implement, having teeth, with which seed-produce is cut: or one*

with which the wood, or branch, is cut off from the tree, and cast down, or away. (TA.)

طَحْمَاءٌ: see نَجِيلٌ.

نجم

4. اُنْجَمَ *It (rain, &c.) left off.* (K.)

نَجْمٌ [A star. — Also, An asterism, or constellation: being applied autonomastically to] the Pleiades. (S.) — [عَرَقُ] [like نَجُومٌ] signifies also The sprouts from the roots [of a tree, or shrub], before the رَّبِيع [meaning either spring or autumn], the heads of which one sees like large needles, cleaving the ground. (TA.) See عُسْلُوجٌ. — نَجْمٌ also signifies † The time when a payment falls due. (Msb.) [Hence, app., an ex cited voce طُئ.] — And hence, (Msb,) † An instalment; syn. وَطِيفَةٌ. (Mgh, Msb.) See also عَزَلٌ. — نَجْمٌ and نَجْمَةٌ A kind of plant, triticum repens or dogs' grass: see ثَيْلٌ.

مِنْجَمٌ *The beam of a balance*; (MA;) *the transverse piece of iron, in which is the tongue, of a balance.* (S, K.) See عَمُودُ الْمِيزَانِ.

نحو

1. اَلْرُّمُ دَجَّعَتْ; (Msb, TA;) *ventumve per anum emisit*: (TA:) *he voided his ordure*; or *broke wind.* — نَجَا, inf. n. نَجَاً, *He was quick, or swift, and outstripped.* (S.) See an ex. of the inf. n., voce غَوُلٌ. — نَجَا *He became safe, or secure; he escaped.* (Msb, &c.)

2: see 4.

4. اُنْجَاهُ and نَجَّاهُ *He saved him; rescued him; preserved him.* (K.)

10. اِسْتَنْجَى *He washed, or wiped with a stone or a piece of dry clay, the place [of exit] of his excrement.* (Msb.) = اِسْتَنْجَا: see 8 in art. سَعَر.

نَجَاً and نَجْوً *A shower of rain.* — See شَوْوَبٌ and 1. — نَجَاهُ *A well of which the water is distant [from the mouth].* (O, TA, voce قَرَبُ.)

اَنْجَوَةٌ *An elevated piece of land.* (Msb.)

نَجْوَى: see نَجْوَى. — غُرْبَانُ النَّجْوَى: see art. عَرَى.

نَجْوَى *Secret discourse between two persons or parties.* (TA.) — *A secret between two persons or parties; as also نَجْوَى.* (K, TA.) — *A person, or persons, discoursing secretly, or telling secrets one with another.* (TA.)

مَنْجَا [A cause, or means, of safety: of the measure مَفْعَلَة, originally مَنْجَوَة; similar to مَفْعَلَة, &c.]. (§.)

دَوَكَّةُ : sec نَجَوْتُ a dial. var. of نَجَيْتُ

نحرز

1. نَحَرَ: see an ex. in a verse cited voce
عَاسَجُ.

نَاكْتُ sec : نَاحِزُ

مِنْحَارُ *A mortar*; syn. هَاوُونُ. (K.)

نہجس

5 : see 10.

10. تَنْحَسُّهُ ↓ and اسْتَنْحَسْتَهُ عَنْ كَذَا: see 10 in art. سنع.

نحف

نَحِيفٌ *Slender, slim, thin, spare, lean, or light of flesh.*

نحل

1. نَحَلَ جِسْمَهُ *His body became lean, or emaciated.* (S.)

نَحْلَةً i. q. فَرِيضَةٌ; or دِيَانَةٌ; and دِينٌ, as in the saying مَا نَحْلَتُكَ [What is thy religion?]. (TA.)

نحمر

1. نَحِمَ, said of a horse, seems to be best rendered *He breathed pantingly, or hard, with a sound from the chest.* See 1 in art. ضَم.

نَحِيم signifies *A sound* (صَوْت) *from the chest*
of the horse. (T.A.)

نحو

1. نَحَا نَحْوَهُ *He went towards, or in the direction of, him or it.* (Mşb, TA.) — Also, *He pursued his (another's) course, doing as he did; or purposed his purpose.* — See عَرَضَ عَرَضَهُ and شَدَا شَدْوَهُ; and see قَصَدَهُ. — نَحَاهُ, inf. n. نَحْوُ, signifies [also] *He purposed it, or intended it.* (MA.) — نَحَوْتُ جِلْدَ الْبَعِيرِ, and اُنْحَيْتُهُ اُنْحَيْتَهُ, *I stripped off the skin of the camel.* (Mşb, voce سَلَخَ). See 4.

2. نَحَى *He put a thing aside, or away, or apart; (Msb;) removed it from its place, (Msb, K, TA,) placed it at a distance. (TA.) — He made a person to turn away, or withdraw, or retire, from (عَنْ) an affair. — نَحَى عَنْهُ الشَّيْءُ* *He put aside, or away, or he warded off, or removed, from him the thing. See 4.*

4. اَنْحَى عَلَيْهِ [He leant, bore, or pressed,

upon him, or it, with his body, hand, &c. :] i. q. اُنْحَى عَلَى; as also نَحَا (IAqr, TA.) — اُنْحَى عَلَى [He attacked such a one with the whip], and بِالسِّيفِ [with the sword]: and hence بِالتَّنْغِيفِ † he accosted him with harsh, or rough, behaviour; syn. اُقْبَلَ عَلَيْهِ. (Har, p. 508.) — اُنْحَى عَلَى الشَّيْءِ بِجَمِيعِ كَفِّهِ [He seized the thing with his whole hand]. (M, voce قَبَضَ [q. v.]). — اُنْحَيْتُ عَلَى حَلَقِهِ السَّكِينِ I applied the knife to, or put it across, his throat, or fauces; syn. نَحَى عَلَيْهِ: and in like manner you say, نَحَى عَلَيْهِ بِشَفْرَتِهِ [but whether by this be meant نَحَى or نَحَا is doubtful. (TA.) — See 1.

5. تَنَحَّى *He, or it, removed; withdrew; went, or moved, away, or aside; (Msb.) or retired to a distance. (TA.)* — تَنَحَّى (TA, art. قعر,) signifies تَكَلَّفَ ان يَتَكَلَّمَ كَلَامًا نَحْوِيًّا, i.e. تَكَلَّفَ التَّكَلُّمَ عَلَى طَرِيقِ النِّحَاةِ. (Ibr.D.)

8. اِسْتَحَى *It fell, like a man's hand when he strikes with it upon his other hand; (L, TA, in art. تَرَج:) and, in prostration, he fell with his forehead to the ground, and rested upon his forehead, not upon the palms of his hands: mentioned by Sh, from 'Abd-Eṣ-Ṣamad Ibn-Hassán, on the authority of some of the Arabs: so says Az. (L and TA in that art.)*

نُحُو The like of a thing: syn. مِثْلُ. (TA.) —
 Quantity, &c.; syn. مِقْدَارُ. (TA.) — A divi-
 sion, &c.; syn. قِسْمُ. (TA.) — نَحْوَهُ: see نَحَا.
 فِي نَحْوِ ثَلَاثِ About three. نَحْوِ الثَّلَاثَةِ —
 عَرَفْتُهُ فِي نَحْوِ In about three hours. —
 فِي مِعْرَاضٍ and فِي لَحْنٍ كلامه and كَلَامِهِ
 signify the same. (Mṣb in art. عَرْض.)
 See the last of these, voce عَرَوْضُ. — اِتَّبَعْتُ عَلَى —
 عَرَوْضُ, i. e. اَوَّلُ عَلَى قَدْرِكَ [or مِقْدَارِكَ]: see art.
 اَوَّلُ.

نَحْي : see نَحْي

نَحْيُ A skin for holding liquids : (K:) or for clarified butter : (S, Mṣb, K:) as also نَحْيُ (K.)

شَدِيدُ النَّاحِيَةِ † A *hardy* man. (TA, art. عرض.)

ذَاتُ التَّحْمِينِ. Respecting what is said of the woman thus named, and of حَوَاتٍ, in the S, see شرح.

مُنْتَحَى *Going, or being, away from* (عَنْ) a place, person, or thing. — مُنْتَحَى [A place to which to turn away, or back, from a thing; or to which one removes, withdraws, or retires]

afar off]. (K, voce مَنكُصٌ.) See مَنكُصٌ and مَحْرُفٌ.

نَاحِيَةٌ *i. q.* جَانِبٌ *q. v.*, *A side; a lateral, or an outward, or adjacent, part or portion.* (K, &c.) — *An apartment of a house.* (Mgh, voce حَيْزٌ.) And the pl., نَوَاجٍ, *The outer parts or regions of an animal.* The sing. may often be rendered *A part, or portion, of a place.* — نَاحِيَةٌ is of the measure فَاعِلَةٌ in the sense of the measure مَفْعُولَةٌ, [meaning مَنَحُوَّةٌ, *a part, or the like, or a point, towards which one goes, or directs himself; a point of direction;*] because one goes, or directs himself, towards it: (Mgh:) best rendered as above; adding, or *part, region, district, quarter, or tract, considered with respect to its collocation or juxtaposition or direction, or considered as belonging to a whole: a vicinage, or neighbourhood: and a part of a country, a region, district, quarter, or tract, absolutely; a district; a province: often best rendered a side; or a region, district, quarter, or tract: or a part of a place, an apartment: see حَيْزٌ, in art. حَوْز.* — Also *A limit, bound, or boundary: see two tropical exs. of its pl. (نَوَاجٍ) voce حَنْوٌ, and another in a verse voce رَسُولٌ: or a remote side; syn. جَانِبٌ مُتَنَجِّجٌ.* (Kz, in TA:) *a tract of land.* (KL.) See أَفُقٌ and جَانِبٌ. — نَاحِيَةٌ عَلَى *Beside, aside, or apart; like عَلَى طَرَفٍ and عَلَى جَانِبٍ and جَلَسَ فِي نَاحِيَةٍ مِنْهُمْ, &c.: you say* أَنَا فِي نَاحِيَةٍ مِنْ هَذَا الْأَمْرِ *He sat aside, or apart, from them: and* فِي نَاحِيَةٍ كَذَا *In the direction of such a thing: see أَشْرَى. — هُوَ عَلَى نَاحِيَتِهِ. He is keeping to his own side, following his own course: see جَدَّةٌ.*

نضع

نَخَاعُ The spinal cord, or spinal marrow; (S, K, &c.) what extends from the هَامَة through (فِي) the vertebræ to the end of the ذَنْب, like a cord of marrow. (Zj in his "Khalk el-Iusân.") See also شَلِيل and الْبِخَاعُ.
أَنْعَعُ : see أَنْعَمُ.

نخف

نَخَافُ A boat: (IAar, K, TA:) or a boat
much patched. (Az, TA.)

نخل

1: }
5: } see 8.

8. اِنْخَلَهُ *It cleared it [or sifted it]; as also*

تَنَحَّلَهُ and تَنَحَّلَهُ (K [see سَفَسَفَهُ]) or he took the best of it (S, Mṣb) to the utmost: (S:) or he chose the best of it for himself. (TA.)

عَطَلُ A cultivator of palm-trees: see عَطَلُ.

نُخَالُ Bran.

نحو

1. نَحَى بِكَذَا: He boasted of such a thing: see زَهَى بِكَذَا.

نُخُوَ Pride; self-magnification; haughtiness. (S, Mṣb, K.)

ندس

5. تَنَدَسَ عَنِ الْخَبَارِ He sought to learn the news privily: see تَحَدَسَ and تَحَسَّنَ.

رِمَاحُ نَوَادِسَ Piercing spurs: see a verse of El-Kumeyt cited voce غَارَةُ, in art. غور.

ندف

1. نَدَفَ [He separated and loosened cotton by means of a bow and a kind of wooden mallet, by striking the string of the bow with the mallet: see حَلَجَ; and حَرَنَ] he beat cotton with the مَنْدَفُ (S, Mṣb, K.) also called مَنْدَقَةُ, i. e., his wooden implement with which he strikes the bow-string, that it [the cotton] might become fine. (K.)

مُحَرَّنٌ and مَنْدَقَةٌ: see 1; and see مَحَرَّنٌ and مَنِيضٌ.

ندل

5. مَنْدَلٌ He bound a دَسْتَار [or مَنْدِيل i. e. naphin or the like] upon his head. (KL.) And مَنْدَلٌ He bound a مَنْدِيل upon his head. (Mgh.)

Q.Q. 2. تَمْدَلُ بِرَائِطَةٍ He used a رَائِطَةٌ [or رِئِطَةٌ] as a مَنْدِيل. (TA in art. رِيط from a trad.) — See 5.

مَنْدَلُ app., Hard steel (ذَكَرُ صُلْبٍ), not penis rigens. (K.) See ذَكَرُ.

ندم

1. نَدِمَ عَلَى مَا فَعَلَ He grieved for what he had done; regretted it; repented of it: or he disliked it. (Mṣb.)

نَدِيمٌ A companion in drinking; a cup-com-

panion. (S, Mṣb, K.) And hence, Any convivial companion; a boon-companion.

Repentance: an inf. n. of نَدِمَ; see an ex. in a verse of El-Kattāl El-Kilābee, cited voce أَيْ.

ندى

1. نَدَى It was, or became, moist, or moistened. (S, K.) — مَا نَدَيْنِي مِنْهُ شَيْءٌ (M,) or مَا نَدَيْنِي مِنْهُ شَيْءٌ (T,) [A thing, or a thing that I dislike,] did not betide me or befall me [from him]. (T, M.) And تَكْرَهُهُ [A thing that thou dislikest] shall not befall thee [from me]. (M.) مَا نَدَيْتُ كَفَى لَهُ بِشَرٍّ [My hand did not evil to him]: and مَا نَدَيْتُ بِشَيْءٍ [I did not a thing that thou dislikest]. (T.) See also art. عَرَق, first par., last sentence but two. — سَأَلْتُهُ فَلَمْ يَنْدِلْ بِي شَيْءٌ [I asked him, and he did not to me, or for me, anything]. (TA, in art. عَدُو) — مَا تَنْدِي صَفَاتُهُ i. q. مَا يَبِضُّ صَفُو. (S, art. بَض) See also art. حَجَرُهُ.

2: see 5.

3. نَادَى عَلَيْهِ [He made proclamation of him] (S, A, Mṣb) بِالْأَفْلَاسِ (A) or أَنَّهُ أَفْلَسَ (S) or بِأَنَّهُ صَارَ مُفْلِسًا (Mṣb) [that he had become bankrupt, or insolvent]. — نَادَى بِهِ [He proclaimed it; made proclamation of it: a very common signification, but one which I have not found in any Lex.] — You say also نَادَى فِي النَّاسِ, meaning نَادَى and تَقَدَّمَ and تَأَدَّنَ. (S in art. اِدْن. See (Kur vii. 41): وَتَوَدُّوا أَنْ تَكْفُرَ الْجَنَّةُ — نَادَاهُ تَرَابَهُ — أَنْ as a contraction of أَنْ. — نَادَاهُ He called him; called to him; summoned him, or hailed him: (S, Mṣb:) or, (T, M,) and نادى به (M,) he called out to him (T, M) with the loudest voice. (T.)

5. تَنْدَى [quasi-pass. of نَدَى, It was moistened, by dew, or the like; or] i. q. نَدَى [it was, or became, moist]; said of a place [&c.]: and i. q. تَرَوَى. (TA.)

نَدَاٌ signifies simply The raising the voice; not implying the expression of meaning by speech. (Er-Rāghib, TA.) — حَرْفٌ نَدَاٌ A particle of calling, or hailing, or invocation; as يَا. — A vocative particle. — The vocative form of speech. — Also, agreeably with many other instances, like مَخْلُوقٌ in the sense of مَخْلُوقٌ, an inf. n. used in the sense of a pass. part. n., meaning A person or thing called; the object of a vocative particle, syn. with مُنَادَى.

نَدَى, originally, Rain: (Mṣb: [but generally it seems to signify dew, absolutely; or day-dew.] See a tropical usage in a verse of El-Kumeyt cited voce رُقْبَةٌ. — نَدَى Bounty; liberality: (S, M:) a gift. (T.) — نَدَى Moisture (S, K) of the earth; as also نَدَاوَةٌ. (S.) — نَدَى is generally thus written: not نَدَا.

نَدَى An assembly: see a verse cited voce شَرَفٌ.

نَدَاوَةٌ Moisture. (Mṣb.) See نَدَى.

نَدَا: see مُنَادَى.

نرجس

دَابَّةٌ نَرْجِسِيَّةٌ A beast of carriage whose whiteness inclines to yellowness [like the narcissus]. (TA, art. قَرْمِيس.)

نرسن

نَرْسِيَانَةٌ A species of dates. (S, in art. رَسُو.)

نزع

1. نَزَعَ إِلَى أَهْلِهِ (S, K,) aor. =, (S,) inf. n. نَزَاعٌ and نَزَعَةٌ (K:) and نَزَعَ (S, K) and نَزَعَ (K:) He yearned towards or for, longed for, or desired, his family. (S, K, TA, PS). — نَزَعْتُ inf. n. نَزَاعٌ, I yearned towards, longed for, or desired, him or it; syn. خَشِنْتُ. (Ham, p. 429.) See an ex. voce خَفَضَ. — Hence, نَزَعَ It (desire) invited me to it. (Har, p. 606.) نَزَعَ إِلَيْهِ He inclined to it. (Har, p. 234.) — نَزَعَ إِلَى عَرَقٍ كَرِيمٍ [He inclined to a noble radical, or ancestral, or hereditary quality; and in like manner, or لَيْثِيمٍ]: and نَزَعَ إِلَى أَغْرَاقِهِ [he inclined to his radical, or ancestral, or hereditary, qualities]: and نَزَعَتْ بِهِ نَزَعَتْ بِهِ [his radical, or ancestral, or hereditary, qualities inclined him]. (L, in TA.) — نَزَعَ إِلَى It inclined by likeness. (Mṣb.) — نَزَعَ أَبَاهُ (S, Mṣb, K,) فِي الشَّبَةِ (S,) and نَزَعَ أَبَاهُ (K,) He resembled his father: (Mṣb, K:) or inclined to his father in likeness; syn. ذَهَبَ: (S:) or he took after his father; had a natural likeness to him. — نَزَعَ signifies Yearning; and natural inclining. — نَزَعَ and نَزَعَ He pulled, plucked, or drew, out, or up, or off; removed from his or its place; displaced. (S, Mṣb, K.) — نَزَعَ ثَوْبَهُ (Mgh, in art. خَلَعَ) and نَزَعَ ثَوْبَهُ (Mgh and Mṣb in that art.) He pulled off his garment, and his sandal. See, however, خَلَعَ.

نَزَعَ (Msb, TA,) aor. نَزَعُ, (TA,) inf. n. نَزْعٌ — (Msb, TA,) *He was at the point [or in the agony] of death; meaning, of having his soul drawn forth: (Msb:) he gave up his spirit; as also نَزَعَ فِي الْقَوْسِ, inf. n. نَزْعٌ. (TA.) — نَزَعَ He drew the bow; (S, Msb, K;) i. e., its string; or he drew, or pulled, the string of the bow with the arrow. (TA.) = تَنَزَّعَ شَعْرَةً بَيْضًا, relating to a horse: see أَسْفَى.*

3. نَزَعَهُ الْحَبْلَ *He contended with him in pulling the rope; syn. جَادَبَهُ إِيَّاهُ. Hence, نَزَعَهُ فِي كَذَا: He contended, disputed, or litigated, with him, respecting such a thing. (Mgh.) — نَزَعَهُ الْكَلَامَ: He disputed with him in, or respecting, words. (TA.) — نَزَعَتْهُ نَفْسِي إِلَى هَوَاهَا, inf. n. نَزَاعٌ, *My soul strove with me to incline me to love her. (TA.) See 1.**

6. تَنَزَّعْنَا الْحَدِيثَ *We discoursed together; one with another. (TA, art. هَصَرَ.) — تَنَزَّعُوا الرَّجَزَ (K, art. رَجَزَ,) They recited verses, or poetry, of the metre termed رَجَزٌ one with another; as also تَغَاطَوْهُ. (TK, art. رَجَزَ.) — تَنَزَّعَ The contending in altercation, disputing, or litigating, one with another: (K:) or تَنَزَّعُوا they disagreed, one with another; held different ways or opinions. (Msb.)*

8. See 1. — اِسْتَنَزَعَ مِنْهُ حَقَّهُ *He wrested from him his right, or due. — اِسْتَنَزَعَ حَدِيثَهُ: see اِقْتَضَبَ.*

نَزَعٌ *Baldness on each side of the forehead: see جَلَحَ; and غَمَرٌ.*

نَزْعَةٌ *A baldness in the side of the forehead. See صَدَمَةٌ.*

بِئْرٌ نَزْوَعٌ [A deep well] i. q. جَرُورٌ. (A, voce جَرُورٌ.)

نَزْعٌ is pl. of نَزَاعٌ; as is also نَزْعٌ. (TA.) See an ex. in a verse cited بِأَبٍ.

نَزَاعٌ *Dragging much, or forcibly: see KUR, lxx. 16. — العَرَقُ نَزَاعٌ (see Freytag's Arab. Prov., ii. 168) is probably similar to العَرَقُ دَسَاسٌ, and means The radical, or ancestral, or hereditary, quality is wont to return to its usual possessor: or it may mean, is wont to draw.*

أَجْلَحَ: see أَجْلَحَ.

مَنْزَعٌ بِئْرٌ [The bottom of a well; the place from which the water is drawn]. (TA, art. مَتَحَ.)

نزع

1. نَزَفَ *He entirely exhausted (S, Msb, K) a well, (Msb,) or the water of a well. (S, K.)*

مَنْزُوفٌ *Exhausted: see an ex. voce ضَرَطَ.*

نزق

نَزَقٌ *Lightness, and unsteadiness, or lightwittedness, (S, Msb, K,) on an occasion of anger; (K;) i. q. سَرَبَخَةٌ; lightness in any work, or action: hastiness, with foolishness or ignorance: (JK, TA:) hastiness, or sharpness, of temper; irascibility; passionateness: a meaning deduced from various examples, and confirmed by present usage.*

نَزِقٌ *Light, and unsteady, or lightwitted. (Msb.) See also نَزَقٌ: and see شَحَذُوهُ.*

نَزَقَةٌ and نَزَاقٌ *A refractory she-camel; hard to be managed. (Msb.)*

نَزَاقٌ: see نَزَقَةٌ.

النَّبِوةُ أَنْزَقَ مِنَ الْأَسَدِ [The lioness is more impetuous than the lion]. (S, voce سَبَعَةٌ.)

نرك

نَرْكٌ *The penis (ذَكَرٌ, S, K, i. e. قَضِيبٌ, TA) of the ضَبِّ (S, K) and of the وَرَلٍ (K: [in the CK, and الْوَرَلُ is erroneously put for الْوَرَلُ] accord. to the assertion of the Arabs, (S,) it (S, K,) the former, (S,) as also the حَرْدُونُ, (Msb voce حَرْدُونُ,) has two penes (نَرْكَانٍ); (S, K, TA;) and the female has قَرْنَتَانِ, i. e. [two wombs] رَجَمَانٍ. (TA.)*

نزل

1. نَزَلَ الْمَكَانَ (Kull) and نَزَلَ بِالْمَكَانِ (Msb in art. حَل, &c.) *He alighted, descended and stopped or sojourned or abode or lodged or settled, in the place; syn. جَلَّ فِيهِ. (Kull.) See نَزَلَ لَبَنُ الشَّاةِ [The milk of the ewe descended into her udder; i. e. she secreted milk]. (S, K, voce أَضْرَعَتْ) — نَزَلَ مَنْزِلٌ كَذَا — or occupied, the place, or became in the position or condition, of such a thing: see a verse cited voce أَنْ, near the end of the paragraph; and another voce حَبِيبٌ; and see مَنْزِلَةٌ. — نَزَلْتُ دَخَلْتُ الْبَيْتَ فِي الْوَادِي, for الْوَادِي, in art. دَخَلَ.*

3. نَزَلَهُ *He alighted with him, each to oppose the other, in war, or battle; inf. n. مَنَازَلَةٌ and نَزَالٌ. (Msb.) — نَزَلَهُ He alighted with him.*

4. أَنْزَلَتْ *Her (a camel's) milk descended [into her udder]: opposed to أَقْلَصَتْ. (TA, art. أَقْلَصَ.) — أَنْزَلَتِ اللَّبَنَ [i. e. اللَّبَاءُ] She (a camel) excerned the first milk, or biestings, into her udder; i. q. أَبَسَقَتْ. (TA in art. بَزَقَ.) — She excerned milk [either into, or from, the udder]. — أَنْزَلَتِ النَّاقَةُ اللَّبَنَ مِنَ الضَّرْعِ [في الضرع] *The she-camel excerned the milk from [or into] the udder. (TA, art. ذَرَأَ.) — أَنْزَلَهُ He lodged him; made him his guest; or gave him refuge or asylum; syn. آوَاهُ. (S and K in art. آوَى;) and أَضَافَهُ: ضَيْفَهُ (Mgh in art. ضَيْفَ) [and he lodged and entertained him;] namely, a guest. (Msb.) I. q. أَنْوَاهُ مَنْزِلًا. (Fr in T in art. بَوَّأَ.) — أَنْزَلَهُ عَنْ كَذَا — He made him to resign, or relinquish, such a thing. — أَنْزَلْتُ بِكَ حَاجَتِي [app. I imposed my want upon thee]. (S in art. عَرَّ.) — أَنْزَلَ حَاجَتَهُ عَلَى كَرِيمٍ. (TA.)**

6. تَنَزَّلَ *He descended gradually, by little and little. — تَنَزَّلَ إِلَى أَحَدٍ He humbled himself, condescended, to one. — تَنَزَّلَ عَنِ الْمُلْكِ He abdicated the kingdom. — تَنَزَّلَ عَنْ شَيْءٍ He desisted from a thing. — تَنَزَّلُوا They alighted and ate by turns with different people; i. q. تَنَاقَبُوا, q. v.*

10. اِسْتَنْزَلَهُ *He made him, or caused him, or it, to descend. (Msb.) — اِسْتَنْزَلَهُ عَنْ رَأْيِهِ [He sought to make him resign, or relinquish, his opinion]. (Bd, xii. 11.)*

نَزْلٌ *Food or rations at a halt: see سَكُنُ, in two places.*

نَزْلٌ *Food prepared for the guest. (Msb.) See مَفْتَةٌ.*

حَشَادٌ: see أَرْضُ نَزْلَةٍ.

نَزِيلٌ *A guest. (S, Mgh, Msb, * K.) See also Har, 353.*

نَزُولٌ [Alighting, &c.,] has for pl. نَزَالٌ and نَزَالٌ. (TA.)

نَازِلَةٌ *A defluxion: pl. نَوَازِلُ. See بَلٌّ. — نَازِلَةٌ A severe calamity or affliction, (S, Msb, K,) that befalls men. (S, Msb.)*

مَنْزِلٌ *A place of alighting or descending and stopping or sojourning or abiding or lodging or settling: (Mgh:) a place of settlement: an abode; a dwelling; a place where travellers alight in the desert; syn. مَنْبِلٌ: a [house, or mansion, such as is called] دَارٌ: (S, K:) or, accord. to the فُقَهَاءُ, less than a دار, and more than a بَيْتٌ [or chamber], consisting of at least*

two chambers (بَيْتَان) or three. (Mgh.) See also نَبْتٌ.

مَنْزِلَةٌ *A space which one traverses in journeying.* (TA, art. سِير.) — **مَنْزِلَةٌ**, used unrestrictedly, *Station, standing, footing, or grade; honourable station or rank; a place of preferment.* — *A predicament in which one stands.* — **كَلِمَةٌ بِمَنْزِلَةٍ** *A word equivalent, or similar, to another word.* — [You say] **كَذَا يُسْتَعْمَلُ بِمَنْزِلَةِ كَذَا** *It (a word) is used in the manner of such [another word]; generally with respect to government, not necessarily with respect to meaning.* (The lexicons passim.) — **النَّازِلُ مِنَ الدِّينِ** *Who is, in respect to religion and the world, as light to the eye.*

مُسْكِنٌ : مرعى مُنْزِلٌ.

نزه

2. **نَزَّهَ اللَّهُ** *He declared God to be far removed, or free, from every impurity or imperfection, or from everything derogatory from his glory; like نَبَّهَهُ and قَدَّسَهُ.* — **تَنْزِيهِ اللَّهِ** *is The declaring God to be far removed, or free, [from every imperfection or impurity, or from everything derogatory from his glory; i. e.,] from evil [of every kind]; or from the having anything like unto Him by participation of his essence or otherwise, and from defects that may not be imputed to Him.* (TA.)

5. **تَنَزَّهَ عَنِ الْأَقْدَارِ** *He shunned, avoided, or kept or removed himself far from, unclean things; (S, Mgh, Mshb;) preserved himself therefrom.* (Mgh.) — **تَنَزَّهَ**, used absolutely, and said of a man, means *He shunned, avoided, or kept or removed himself far from, unclean things; kept aloof from, &c.; or from things occasioning blame.* (TA.) — **تَنَزَّهَ** is best rendered, when not used absolutely, *He removed himself, or kept, far, or aloof:* and with **عَنْ** following it, it may be rendered *he shunned, or avoided.* — **تَنَزَّهَ عَنِ الْبَوْلِ** [*He purified, or cleansed, himself from urine:* a meaning assigned in the TA, art. نَزَه, by an evident mistranscription, to استنزاه. (Mshb in art. بَرَأ: and a trad.)] — Also, *He diverted, or recreated, himself; or took an airing; in the country, or in a garden.* — **تَنَزَّهَ** meaning *He went forth to the gardens (S, Mshb, K) and [green fields, or] green plants, and meadows, (K,) is a mistake, (S, Mshb, K,) accord. to some; but IKt holds it to be not so.* (Mshb)

نَزَهُ الْخُلُقِ [in copies of the K **الْخُلُقِ**] and **نَزَهُ النَّفْسِ** and **نَزَهُهُ** [and **نَزَهُهُ** and **نَزَهُهُ**]

(see ظَلَفٌ) *Who abstains from that which is indecorous, &c.* (K, TA.)

نَزَهُ } see **نَزَهُ الْخُلُقِ**.
نَزَهُ

نَزِيهٌ : see **نَزَهُ الْخُلُقِ**. — **نَزِيهٌ** *A pious man; or one who abstains from unlawful things.* (TA.)

نزد

1. **نَزَا عَلَى الْأُنْثَى** *He (a solid-hoofed, or cloven-hoofed, animal, and a wild beast,) leaped the female; (S, &c.;) and so نَزَا alone, elliptically.* — **نَزَتْ حَنْجَرَتُهُ**, said of a camel: see عَزَفَ.

نس

1. **نَسَّ**, aor. **يُنْسُ**, *He went at a gentle pace.* (TA, art. خَبِرَ.)

R.Q. 1. **نَسَنَسَتِ الرِّيحُ** *The wind blew coldly:* see R.Q. 1 in art. سَنَ.

رِيحٌ نَسْنَسَةٌ *A cold wind:* see **نَسْنَسَةٌ**.

نسج

نَسِجَةٌ, applied to a wind: see **نَيْحَةٌ**, art. نوح.

نسع

نَسْعٌ *A plaited thong, serving for the nose-rein of a camel, &c.; and sometimes woven wide, [for a fore-girth,] placed on the breast of a camel.* (KL, TA.) See also **نَسْعَةٌ**.

نَسْعَةٌ *A kind of broad plaited fore-girth for a camel:* pl. **نَسْعٌ** and **نَسْعٌ** and **أَنْسَاعٌ** (S:) or **أَنْسَاعٌ** and **نُسُوعٌ** and **نُسُوعٌ** and **نُسُوعٌ** are pls. of **نَسْعٌ**, [a coll. gen. n.,] of which **نَسْعَةٌ** is the n. un. (K.) See **عَظْمُ الرَّحْلِ**, in art. عَظْمٌ. — **أَنْسَاعُ الطَّرِيقِ** + *The furrows of the road, made by the beasts with their legs [or feet] in its surface.* (TA, voce شَرَكٌ.)

نسغ

مِنْسَغَةٌ *An instrument for pricking bread:* see مِرْقَمٌ.

نسف

1. **نَسَفَتِ الرِّيحُ**, (Mgh, Mshb, TA,) aor. **نَسَفَ**, (TA,) inf. n. **نَسْفٌ**; (Mshb, TA;) and **أَنْسَفَتَهُ**, (TA,) *The wind carried it away;* (TA;) i. q. **ذَرَّتَهُ** [q. v.]; (Mgh;) namely, dust. (Mgh, Mshb.)

8: see 1.

مِنْسَفٌ *A vessel (وَعَاءٌ) in which dates [and grain] are shaken to remove the dust, &c.* (TA in art. نَفَضَ.)

نسك

1. **نَسَكَ** *He worshipped:* used transitively. See an ex. in a verse of El-Aashà, in the S, art. نَصَب. See 5.

4. **أَنْسَكَ** [app. *He washed and purified a garment.*] (TA voce اِجْتَابَ.)

5. **تَنَسَكَ** *He devoted himself to religious exercises; applied himself to devotion;* (S, Mshb, K;) as also **نَسَكَ** (S, K) and **نَسَكَ** (K:) or the last, *he became a نَاسِكٌ.* (S.)

نَسِيكَةٌ: see **عَقِيْقَةٌ**.

مَنَاسِكُ الْحَجِّ *The religious rites and ceremonies of the pilgrimage: or the places where those rites and ceremonies are performed.* (Mshb.)

نسل

8. **إِنْسَلَ** said of camels' fur: see **عَصِيْرٌ**.

نَسْلًا وَأَسْلًا *is a form of imprecation against a man, like تَعَا وَتَكَا.* (M, in art. اَسْل.)

نَسْلٌ *Progeny, whether of man or beast.* (The Lexicons passim.)

نسر

5. **تَنَسَّرَ شَيْئًا** *He sought, or endeavoured to get, or attain, a thing, with labour and perseverance:* i. q. **تَطَلَّبَهُ**. (IbrD.) **تَنَسَّرَ الْخَبْرَ** *He sought, searched, or inquired, for, or after, the news, or tidings;* (MA, KL;) [as though endeavouring to scent it;] so that he elicited it. (TA.)

نَسْرٌ, denoting nearness and shortness of the way, see **نَبَقٌ** and **مُسْتَعِجَلَةٌ**.

نَسِيرٌ: see **نَسِيرٌ**.

نَسْمَةٌ *A soul; syn. نَفْسٌ, with sukoon: and نَسْمٌ* souls; syn. **نَفُوسٌ**. (Mshb.) — *A man.* (K.)

نَسِيمٌ *A gentle wind; a gentle gale; a breeze.* — *The commencement of any wind before it becomes strong:* (AIIn, M:) or *a pleasant wind:* (S:) or *the breath of the wind:* (Mshb:) or *the breath of the wind when weak;* as also **نَسِيرٌ**: or *a wind from which comes a weak breath:* pl. of both **أَنْسَامٌ**. (M.) — **بَارِدُ النَّسِيمِ** *One who chills people:* see **تَقِيلُ**. — **نَسِيمٌ** *Odour, scent, sweet or disagreeable:* see **رَائِحَةٌ**.

نَسِيمٌ i. q. **نَسِيمٌ**.

مَنْسِر *The sole* (بَاطِن) of the **خُفّ**: or, to a camel, the same as the **سُنْبُك** to the horse; (Mṣb;) [i. e., the toe, or nail, or edge of the fore part of the foot, of a camel: see **ظُفْر**:] the extremity of the **خُفّ** of the camel and ostrich and elephant, and of the solid hoof: or each of the two nails (ظُفْرَان) of the camel, that are upon [each of] his fore-feet: or it is, to a she-camel, like the **ظُفْر** to a man: (M:) or the **خُفّ** of the camel, (S, K,) and of the ostrich. (As, S.) — [Also, † The toe of a human being: see a verse cited voce **جَدَا**, art. **جَدُو**.]

نسى and نو

1: see 6.

6. **تَنَسَاهُ** *He pretended that he had forgotten it*: (S, KL, * TA) and (TA) he forgot it; (MA, KL, * TA;) like **نَسِيَهُ**: (TA:) [or] he constrained himself to dismiss it from his mind. (MA.) — **تَنَوَسَى** *It* (a word or the like) *was forgotten by degrees*. (Occurring often in the larger Lexicons.)

النَّسَا [vulg. **عَرَقُ النَّسَا**, app. *The sciatic vein*;] the portion, in the thigh, of the vein (**عَرَقُ**) which, in the back, is called the **وَتِين**, and which extends to the shank, where it is called the **صَافِن**: (Iath, TA, voce **أَبْهَر**;) or the **صَافِن** and **النَّسَا** are two branches of one **عَرَقُ** [or vein]: (Ibn-Scenà, vol. i. book iii. p. 608: [where the opening of each of these to let blood is mentioned:]) [in a solid-hoofed animal,] **النَّسَا** is a vein (**عَرَقُ**) proceeding from the hip, or haunch, lying within each thigh, then passing by the hock, so as to reach the hoof: when the breast is fat, each of its thighs becomes cleft by two large portions of flesh, and the **نَسَا** runs between them, and is apparent. (S.) [In the present day it seems to be applied by some to the sciatic nerve: and **عَرَقُ النَّسَا**, as also **النَّسَا** alone, often signifies *sciatica*, or *hip-gout*: see **نَقِيرَس** and also **شَنَج**.]

عُقْبَةُ *for مَنْسِيهَا*: see a verse cited voce **عُقْبَةُ**.

نشف

1. **نَشَفَ الْهَاءَ**, aor. ʔ, (Mgh, Mṣb,) inf. n. **نَشْفٌ**, (Mṣb,) *He took* [or absorbed] *the water from the ground*, (Mgh, Mṣb,) or from a pool, (Mgh,) with a piece of rag or some other thing (Mgh, Mṣb) of a similar kind. (Mṣb.)

2. **نَشَفَتْ** *She* (a camel) *[yielded frothy milk;]* had **نَشَاةٌ**. (S in art. **رَغُو**. [See 2 in that art.])

4. **أَنْشَفَ الْأَرْضَ الْمَاءَ** [It caused the earth to imbibe the water], said of the **سُومَر**. (K voce **أَضْرَبَ**.)

مِنْشَفَةٌ (pl. **مَنَاشِف**) *A drying-towel; napkin.*

نشق

5: see 10.

10. **اسْتَنْشَقَ الرِّيحَ** + [He snuffed the wind]: (TA, art. **مَخَر**;) he snuffed, scented, or smelt, the wind; as also **تَنَشَّقَهَا**. (Mṣb.) See 10 in art. **شَمَر**.

نَشَاقَةٌ *What is taken* [or ladled out], while hot, from a cooking-pot. (TA.)

نصع

1. **نَصَعَ** *He, or it, purified.* (L.)

أَبْيَضُ نَاصِعٌ *Intensely white.*

نصف

4. **أَنْصَفَهُ** *He did justice to him*: (MA:) he acted equitably with him: (Mṣb:) he gave him, or obtained for him, his right, or due, from (مِنْ) another: see **أَعْدَرَ**. — **إِنْصَافٌ** *The giving what is right, or due*: (M:) or the granting, or rendering, justice. (KL, PṢ.) — **أَنْصَفَهُ مِنْ ظَالِمِهِ** [He exacted justice for him from his wronger]. (T voce **ظَلَمَ**.)

8. **إِنْتَصَفَ مِنْهُ** *He exacted, or obtained, his right, or due, from him* (M, K) completely, so that each of them became on a par with the other; (K;) [i. e. with equity]. — **إِنْتَصَفَ** *It became halved*: (Mṣb:) [often said of the day-time (النَّهَارُ)].

أُصْلِحَ عَلَى النِّصْفِ, and **طُبِخَ عَلَى النِّصْفِ**, *It* (wine) *was boiled until half of it had gone, or evaporated.* (TA, voce **طَابَاةٌ**.)

مَكَانٌ نَصْفٌ بَيْنَ مَكَانَيْنِ [A place half-way, midway, or equidistant, between two places]. (Mughnee in art. **سَوَاءٌ**.) — **نَصْفٌ** *A middle-aged woman or man*: (S, K:) or *forty-five years old*: or *fifty years old*. (K.) Dim. **نُصَيْفٌ**.

نُصَيْفٌ *A woman's muffler*: see **خِمَارٌ**.

خَلَقَ خُلَيْقٌ voce **خَلَقَ**, dim. of **نَصَفَ**: see **نُصَيْفٌ**.

مُنْصَفٌ *Expressed juice*, (Mgh, Mṣb,) or wine, or beverage, (K,) *cooked until half of it has gone* [by evaporation]. (Mgh, Mṣb, K.)

مُنَاصَفٌ *Not wholly ripe*: [half-ripe:] applied to the date. (TA, voce **بُسْرٌ**.)

أَنْصَافُ اللَّبَنِ [Half-bricks, or] cut bricks, whereof the one is placed, in building, beside the whole brick, for the purpose of ornamentation. (Mṣb in art. **خَرَجَ**.)

نصل

نَصْلٌ *The iron head or blade* (Mgh, K) of an

arrow, (S, Mgh, K,) and of a spear, (S, K,) and of a sword, (S, Mgh, Mṣb, K,) and of a knife, (S, Mṣb,) and the like. (Mṣb.) — **تَصَلَّ** *The spun thread of the spindle*: (K:) see **سَرَسُورٌ**.

بَحِيَّةٌ نَاصِلٌ *A very white beard.* (See **الْعَنْقَاءُ** **مَا بَلَلْتُ مِنْ فَلَانٍ بِأَفْوَقٍ** — (**عَرَب**, art. **الْمَغْرِبُ**), **نَاصِلٌ**: see **بَلَّ** and **أَفْوَقٌ** in two places.)

نصر

نَصَمَةٌ or **نَصْمَةٌ** *An idol*: see **صَنَمٌ**.

نصى

5. **تَدَرَّى** *see تَنَصَّى بَنَى فَلَانٍ*.

نَصِيٌّ *A certain plant*: (S, TA:) Golius says, a species of thistle; but this seems to be inconsistent with the description of it: see **رَبِجَةٌ**. — **خَصِيٌّ نَصِيٌّ** *Gelded, castrated*. The second word is an imitative sequent.

نَاصِيَةٌ properly, in the language of the [classical] Arabs, *The place where the hair grows in the fore part of the head*: and hence, the hair of that part; the hair over the forehead; (Az, TA;) [and this is the general meaning:] i. q. **طَرَّةٌ** and **فَصَّةٌ**. (Mṣb, art. **قَص**.) The forelock of a horse. — **نَاصِيَةٌ بَنَى فَلَانٍ**: see **تَدَرَّى** and **دُرُورَةٌ**.

نضر

نَضَارٌ (أَقْدَاح) *A tree of which yellow cups are made.* (T, in TA, voce **عَرَبٌ**.) See **وَرَبِيٌّ**.

نضل

1. **نَضَلَهُ** *He overcame him, or surpassed him, in shooting.* (S, Mṣb, K.)

3. **نَاضَلَهُ** *He nled, competed, or contended for superiority, with him in shooting.* (S, Mṣb, K.) **نَاضَلَ عَنْهُ**, inf. n. **تَنْضَالٌ**: see **بَيَّنَهُ**. — **نَاضَلَ** *He defended him, pleaded in defence of him, or repelled from him*; (K, TA;) *spoke in his defence, excusing him*; (S, TA;) *defended him, &c., as above*; (S;) *contended, or pleaded, in his defence*; (TA;) *defended him*; and *contended in his defence*. (Mṣb.)

نضو

1. **نَضَا الْخَيْلَ** *He outstripped the other horses*: see **نَجَرَدٌ**.

نَضُوٌّ *A lean, or emaciated, camel*: fem. with **نَضُو سَفَرٌ** [Lean, or emaciated] (S, Mṣb, K.)

by journeying]; applied to a beast. (TA, in رجع.)

نطع

5. تَنَطَّعَ (KL,) or تَنَطَّعَ فِي الْكَلَامِ (S, K,) He went deeply, or far, in speech; (KL;) syn. تَعَمَّقَ (S, K:) was exorbitant, or extravagant, therein: (K:) or تَنَطَّعَ signifies he spoke with the extremity of his fauces; [or with a guttural voice;] from التَّطْعُ signifying the upper غار in the mouth. (IAth.)

النُّطْعِيَّةُ and الحُرُوفُ النُّطْعِيَّةُ Dental letters: ت. eo.

نَطْعُ }
نَطْعُ } see نَطْعُ.
نَطْعُ }

نَطْعُ and نَطْعُ and نَطْعُ and نَطْعُ A certain thing (Munjid of Kr, Mgh, Msh, K) that is spread [upon the ground to serve as a table for food, and for play at chess or the like, and to receive the head of a person when it is cut off], (Munjid, K,) made of leather; (Munjid, Mgh, Msh, K:) a piece of leather that is spread upon the ground for any of the purposes above mentioned. — The anterior part of the palate; see غار.

نَطَّاعٌ A man who makes نَطُوعَ: and who binds books. (T, in TA, art. حط.)

نطف

نُطْفُ Earrings: see a verse cited in art. سجد.

نُطْفَةٌ Sperma of a man (S, Msh, K) and of a woman. (Msh.)

نَاطِفٌ A kind of sweetmeat; (Msh;) i. q. قَبِيضِي (S, Msh.)

نطق

1. نَطَقَ trans. by means of ب: see Ham, p. 75. — نَطَقَ بِهِ means he pronounced it, or articulated it. — نَطَقَ, said of a bird or any animal: see Bd, xxvii. 16.

3. نَاطَقُهُ, inf. n. مُنَاطِقُهُ, He talked, or discoursed, with him; syn. كَانَهُ, (TA,) followed by ب before the subject of talk, &c. (TA in art. فرغ.)

6. تَنَاطَقَا They two talked, or discoursed, each with the other; like تَقَاوَلَا. (TA.)

10. اسْتَنْطَقَهُ He desired him to speak; (TA;) [interrogated him:] he spoke to him until, or so that, he spoke. (Msh.)

نَاطِقُ The bar (مترس) of a door. (TA, art. لذر.) نَاطِقُ الْجُوزَاءِ The Belt of Orion: see الْجُوزَاءِ.

بِطَاقَةٍ A ticket of price, or weight: see بِطَاقَةٍ.

نَاطِقٌ — نَاطِقٌ اطيبار ناطقة — نَاطِقٌ an epithet applied to A decnár. — جَذْرُ نَاطِقٌ A rational root, in arithmetic; opposed to جَذْرُ أُصْرٍ. (Mgh, art. جذر.) — حَيَوَانٌ نَاطِقٌ A rational animal.

نَاطِقِيَّةٌ Rationality.

مَنْطِقٌ Speech: (S:) Diction; or expression of ideas, or meanings, by voice and words. (K, TA.)

مِنْطَقَةٌ I. q. حَيَاصَةٌ (Msh;) A kind of girdle, zone, or waist-belt, which is fastened round the waist with a buckle or clasp; worn by men and by women; and when worn by wealthy women generally adorned with jewels, &c., and having also two plates of silver or gold, also generally jewelled, which clasp together. See اِبْرِيْمُ.

مِنْطِيقٌ Eloquent: (S, K:) or able in speech; an able speaker. (TA in art. فوه.)

جُكْمَةٌ: الحِكْمَةُ الْمَنْطُوقُ بِهَا: see جُكْمَةٌ.

نطل

سَيْطَلٌ: see نَيْطَلٌ.

نطم

نُطْمَةٌ: see نُطْمَةٌ.

نطو

8. اسْتَنْطَتِ الْمَفَازَةُ: see انتاطت, in art. نوط.

بُعْدٌ Distance, or far extent; syn. بُعْدٌ. (TA.) See غَائِلٌ, in art. غول.

نَاطِيَةٌ A female weaver: pl. نَوَاطٍ. (TA in art. ذرع.)

نظف

10. اسْتَنْظَفَ الذَّكَرَ مِنَ الْبَوْلِ: see استنقى.

نظم

1. نَظَّمَ [He pierced:] he pierced and knotted a cord or rope: and he (a خَوَاصُ) pierced and plaited [the leaves of] the مُقْلُ. (M.) — نَظَّمَ He strung beads. (Msh.)

8. اسْتَنْظَمَهُ He transfixes, or transpierced, him; (M;) i. q. اخْتَنَمَهُ. (S, M, K.) — اسْتَنْظَمَ It (an affair [and language, &c.]) wa. or became,

rightly [or regularly] ordered, arranged, or disposed. (Msh.)

نَظْمٌ What are strung, of pearls and beads, &c. (M.) — النَّظْمُ: see الْجُوزَاءِ.

نِظَامٌ [A standard of a thing, by which to regulate or adjust it. See voce عِيَارُ.] — : The cause, or means, of the subsistence, of anything; or its foundation, or support; syn. مِلَاكٌ: (M, K:*) a tropical meaning. (TA) — + A way, course, mode, or manner, of acting or conduct or the like: custom, or habit. (M, K.) — نِيسٌ لِأَمْرِهِ — نِيسٌ + His affair has not a right tendency. (T.) And نِيسٌ لِأَمْرِهِمْ نِظَامٌ + Their affair has not a right way, or method, of procedure, nor connexion, or coherence, (مُتَعَلِّقٌ) (M, TA,) nor right tendency. (TA.) And مَا زَالَ عَلَى نِظَامٍ وَاحِدٍ + He ceased not to follow one custom, or manner of conduct. (M, TA.) And أَحَادِيثٌ لَا نِظَامَ لَهَا + [Stories having no foundation, or no right tendency or tenour]. (M and K in art. سطر.)

نَظْمٌ and نَظْمٌ A composer of many verses, or of much poetry. (TA.)

نَظْمٌ: see نَظْمٌ.

نعظ

1. نَعَظَ, nor. =, inf. n. نَعَظٌ and نَعُوظٌ (S, Msh, K,) and نَعَظَ (ISd, K,) It (the زَبَّ, S, or ذَكَرُ, Msh, K,) became erect, (S, Msh, K,) by reason of carnal appetite; (Msh;) as also اِنْعَظَ. (M, TA.)

4. اِنْعَظَ (Msh, K,) inf. n. اِنْعَظَ (S, Msh,) He (a man, Msh, K,) became affected with carnal appetite: (S, Msh, K:) and in like manner اِنْعَظَتْ, said of a woman. (Msh, K:*) — His penis became extended. (M, in art. رول.) — اِنْعَظَتْ She (a beast) opened and contracted, alternately, her vulva; (S, K;) and so اِنْعَظَتْ. (AO, K.) — See also 1. = اِنْعَظَ He caused it to become erect: (S:) or put it in motion: (Msh:) namely his زَبَّ (S,) or ذَكَرُ. (Msh.)

8: see 4.

جَرَّ نَعَظٌ A vulva excited by carnal appetite. (K.)

نَاعُوظٌ That excites erection of the penis. (K.) شَرْبُ النَّاعُوظِ [app. a mistranscription for شَرْبَةُ] Medicine which has that effect: mentioned by Z and Ibn-'Abbád. (TA.)

نec

1. نَعَقَ بِهِمْ إِلَى الْقِتَّةِ He hallooed them on to fight, etc.: see 10 in art. عو.

نَاعَى One who drives away the beasts, and cries out after them. (TA in art. زَعَق.)

نَاعَاة: see نَاعَاة.

نعل

1: } see 4.
2: }

4. أَنْعَلْتُ الْخُفَّ and نَعَلْتُهُ I affixed a sole to the bottom of the خُف [i. e. boot]: and hence, أَنْعَلْتُ الدَّابَّةَ and نَعَلْتُهَا. (Msb.) See صَرَمَ.

8. إِنْتَعَلْتُ ظِلَّهَا: see ظَلَّ.

نَعْلٌ [A sandal: a sole:] the thing by which the foot is preserved, or protected, from the ground; (K;) syn. حَذَاءٌ: and also applied to a تَأْشُومَةٌ [or shoe]. (Msb.) What is now called تَأْشُومَةٌ. (IAth, TA.) It often signifies only a sole: so in the S, K, Msb, &c., in art. خَصَفَ &c. — The leathern shoe, or sandal, of a camel; which is attached by thongs, or straps, called سَرَابِجَ (pl. of سَرَبَجَةٌ) to the خَدَمَةِ or plaited thong which surrounds the pastern: see سَرَبَجَةٌ and خَدَمَةٌ. — نَعْلٌ of a sword The iron, (K, S, K,) or silver, (S,) thing [or shoe] at the lower end of the scabbard. (K, S, K.) See غَاشِيَةٌ and 2 in art. فَرَسٌ. — نَعْلٌ meaning A حَرَّةٌ, or hard rugged tract of land, &c.: see رَحْلٌ. — نَعْلٌ A wife. See عَتَبَةٌ.

نَعَالِي One who takes care of the sandals or shoes [at the door of a bath or mosque]. (TA in art. ثَوْب.)

نَاعِلٌ Wearing, or having on the feet, sandals.

نعم

1. نَعِمَ عَيْشُهُ His life was, or became, plentiful and easy: (Msb:) was, or became, good, or pleasant. (Mgh.) See عَوَفَ. — نَعِمَ, aor. نَعِمَ, is like فَضِّلَ, aor. نَعِمَ, and حَضَرَ, aor. نَعِمَ. See the latter. — نَعِمَ صَبَاحًا, and نَعِمَ صَبَاحًا: see تَرَبَّ and صَبَاحٌ. — نَعِمَ, inf. n. نَعْمَةٌ; (S, Msb;) and نَعِمَ; (S;) It was, or became, soft, or tender, (S, Msb,) to the feet. (Msb.)

2. نَعِمَهُ, (S, Msb, K,) and نَاعَمَهُ, (S, K,) He (God, S, Msb,) made him to enjoy, or lead, a plentiful, and a pleasant or an easy, and a soft, or delicate, state, or life; a state, or life, of ease and plenty. (S, Msb, K.) — نَعِمَهُ He nourished well him, or it; pampered him.

3: see 2.

4. أَنْعَمَ عَلَيْهِ بِشَيْءٍ He conferred, or bestowed,

upon him a thing as a favour. See أَحْسَنَ. — أَنْعَمَ الدَّقَّ He kneaded it well, thoroughly, or soundly. (TA, voce رَنَعَ) — أَنْعَمَ الدَّقَّ He bruised or powdered finely: see دَقَّ. — أَنْعَمَ أَجَادَ طَبَخَهُ He cooked it well; syn. طَبَخَهُ. (IbrD.) The verb is often used in this sense. — أَنْعَمَ اللَّهُ بِكَ عَيْنًا: see أَبْغَضَ.

5. تَنَعَّمَ He enjoyed, or led, an easy, a pleasant, a soft, or a delicate, life, with ample-ness of the means of subsistence; a life of ease and plenty. (K.) — تَنَعَّمَ It (a tree) became flourishing and fresh, (TK, art. رَوَى, &c.,) luxuriant, succulent, sappy, soft, tender, and supple. See تَنَعَّمَ i. q. رَوَى. (Msb.)

نَعْمٌ contr. of نَوْسٌ, (S,) [like نَعْمَاءٌ and نَعْمِي and نَعْمَةٌ and نَعِيمٌ:] pl. أَنْعَمٌ. (S.) See نَعْمَةٌ.

نَعْمٌ Even so; yes; yea. (Msb, &c.) See بَجَلٌ and أَجَلٌ.

نَعْمٌ Pasturing مَالٍ [or cattle]; mostly applied to camels, and neat, and sheep and goats: or applied to all these, and to camels when alone, but neat and sheep or goats when alone are not thus termed; (Msb;) therefore, cattle, consisting of camels or neat or sheep or goats, or all these, or camels alone.

نَعْمَ الرَّجُلُ زَيْدٌ Excellent, or most excellent, or excellent above all, is the man, Zeyd; or [very or] superlatively good, &c. (Msb.) — See بَشٌ.

نَعْمَةٌ subst. of تَنَعَّمَ (Msb, K) in the sense of تَنَعَّمَ, (K,) or تَمَتَّعَ: (Msb:) or i. q. — تَنَعَّمَ (S: in F's smaller copy, تَنَعَّمَ, an evident mistake:) i. e. plentifulness, and pleasantness or easiness, and softness or delicacy, of life: ease and plenty. — نَعْمَةٌ A living in [or rather enjoyment of a life of] softness, daintiness, or delicacy, and ease, comfort, or affluence: (KL:) i. q. نَعِيمٌ; (Msb;) and مُتَعَّةٌ (Jel in xlv. 26:) it is from التَّنَعُّمِ; and نَعْمَةٌ is from التَّنَعُّمِ. (Ksh, cited in Kull, p. 364.) See نَعْمَةٌ: and see تَرَفَةٌ. — نَعْمَةُ الشَّابِ The flourishing freshness, softness, tenderness, or blooming loveliness or graces, of youth. See غَيْبٌ. — نَعْمَةٌ Softness; tenderness; bloom; or flourishing freshness (IbrD:) of a branch; and of youth, or youthfulness. (M, art. مَلَدَ &c.)

نَعْمَاءٌ and نَعْمِي and نَعْمَةٌ A benefit; benefaction; favour; boon; or good: (S, Msb:) a blessing; [bounty; gratuity:] or what God bestows upon one: and so نَعِيمٌ (S:) [grace of God:] and نَعِيمٌ and نَعْمَةٌ, with fet-h, [and

نَعْمِي and نَعْمَاءٌ and نَعْمٌ, ease and plenty,] enjoyment; (Msb;) [welfare; well being; weal:] نَعْمِي and نَعْمَاءٌ are the contr. of نَوْسِي and نَعْمَاءٌ, in the (TA, art. بَأْسَ): بَأْسَاءٌ, in the K, [xi. 13,] is like health after sickness; and richness, or competence, after want. (Bd.) — نَعْمَةٌ A blessing; (S;) a cause of happiness. (K.) A favour: a benefit; and the like. (S.) — نَعْمَةٌ Wealth, or property. (K.) The first explanations given to it above are assigned in the K, not to this word, but to نَعِيمٌ and نَعْمِي. — نَعْمَةٌ with the article seems generally to signify Wealth: and without the article, A benefit, benefaction, favour, boon, or blessing.

نَعْمَةٌ The act of rejoicing by a thing: and the state of rejoicing in a thing. (KL.)

نَعْمِي contr. of نَوْسِي; (S, TA in art. بَأْسَ); and نَعْمَاءٌ contr. of بَأْسَاءٌ. (TA in that art.) — See نَعْمَةٌ.

نَعْمَاءٌ: see نَعْمَةٌ.

نَعِيمٌ Enjoyment; [delight; pleasure:] as also نَعْمَةٌ, q. v.: (Msb:) plenty and ease. (K.) See نَعْمَةٌ.

نَعَامَةٌ The blackness of night. (S in art. سَقَطَ.) see an ex. voce سَقَطَ. — نَعَامَةٌ The ostrich: it sometimes denotes the female. See مَخْزُومٌ and نَعَامٌ, زَالٌ, طَائِرٌ, شَالٌ, and شَالَتْ نَعَامَتَهُمْ. — جَرَادٌ a verse voce إِمَامٌ. — إِبْنُ النَّعَامَةِ The shank-bone: and a certain vein in the leg: and the middle, or beaten track, of the road: and the brisk, lively, or sprightly, horse: and the drawer of water (السَّابِي) who is at the head of the well. (T in art. بَنَى.) — نَعَامَتَانِ and نَعَامَةٌ — نَعَامَتَانِ Nine stars [of Sagittarius], behind النُّوْلَةُ, four in the Milky Way, [β, γ, δ, and ε,] called النُّعَامُ الْوَارِدَةُ, as though drinking: and four without the Milky Way, [ζ, σ, τ, and φ,] called النُّعَامُ الصَّادِرَةُ, as though returning from drinking; and the ninth, [λ,] [not mentioned by some,] high between them: each of the two fours forming the corners of a quadrilateral figure. The twentieth Mansion of the Moon. (El-Kazweenee.)

نَعِيمٌ [A plentiful and easy life. See نَعِيمٌ عَيْشُهُ.] A pleasant life. (Mgh.) [A soft, or delicate, life.] — نَاعِمٌ Soft, or tender: applied to a plant or tree: (Mgh:) [smooth; sleek. And i. q. مُتَنَعِّمٌ.]

نَعْلٌ, applied to a horse, white on the forelegs: see أَقْفَرٌ.

أَنَاعِمِرْ, pl. pl. of نَعْمَر : see a verse cited voce دَانِي.

نعو

1. نَعَاهُ *He announced his death* : see a verse cited voce طَوْبَالَةٌ.

نع

لُعْدُ : see عُذْبَةٌ, and نُغْنَةُ.

النَّاعِنِ Certain portions of flesh by the uvula. (O in art. علق.)

نغف

نَغَفَاتٍ Portions of dry mucus : see سَلِيلَةٌ.

نقى

نُعَاقٌ and نُعَاقٌ, of a crow, signify the same. (Lh in O, art. عوق.)

نغل

نُغْلٌ [in the CK نُغْلٌ] A hide vitiated, or rendered unsound, (S, K,) in the tanning. (K.)

ابْنُ نَغِيلَةٍ The son of a female slave. (T in art. بنى.)

نعر

1. نَعَرَ, aor. = and ن, *He spoke in a low, gentle, or soft, voice or tone* : (S, Mṣb.) [he spoke in an undertone:] he used such a voice in singing : (K.) or he modulated his voice, or made melody, in singing. (TK.) See جرس.

2. تَنْغِيرٌ : see شَيْنٌ.

5. تَنْغَرٌ : see جَرَسٌ.

جَرَسٌ الْكَلَامِ Gentle-toned speech ; syn. (Mṣb.) and sweetness of voice, or melody, in recitation [and in singing]. (S, Mṣb.) — [Also, A musical sound, or note:] a melody : see طَرَقٌ : sweet sound : pl. نَغَمَاتٌ. (KL.)

بَاغِيَةٌ : see voce بَاغِيَةٌ.

نغو

3. نَاغَاهُ *He interchanged speech with him, each of them addressing the other with a word or saying* : (TA:) نَغَيْتُ إِلَيْهِ نَغِيَةً signifies I addressed to him a word or saying : and الْمَنَاقَاةُ signifies الْمُوَاجَهَةُ. (JK.)

نفع

1. نَفَعَهُ *It profited him ; availed him ; was of*

use or benefit, or was useful or beneficial, to him.

— يَنْفَعُ لَكَذَا : see an ex. voce جَدُّ. — مِنْ كَذَا, *It (a medicine) is good, beneficial, or profitable, as a remedy, for, or against, such a thing, meaning such a disease or the like.*

2. نَفَعَهُ, inf. n. تَنْفِيعٌ, *He caused نَفْعَ to come to him.* (TA.)

8. اِنتَفَعَ بِهِ *He benefited or profited by it ; made use of it ; had the use of it ; enjoyed it ; like تَمَتَّعَ بِهِ.* See 10.

10. اِسْتَنْفَعَهُ *He sought, or demanded, his profiting him, or being useful to him.* (IAar, TA.) — And اِسْتَنْفَعَ sometimes occurs in the sense of اِنتَفَعَ. (TA.)

نَفْعٌ contr. of ضَرْبٌ : (TA:) or a thing whereof one makes use for the attainment of good : (B:) or good : or a means of attaining one's desire. (Mṣb.)

مَنْفَعَةٌ [A cause, or means, of advantage, profit, utility ; or benefit : and simply, advantage ; profit, or profitableness ; utility, use, usefulness ; or benefit:] contr. of مَضَرَّةٌ. (S, art. ضر.)

نفق

1. نَفَقَتِ السُّوقُ *The market became brisk, its goods selling much ; syn. قَامَتِ. (K.)* — نَفَقَ *It was, or became, saleable ; easy, or ready, of sale ; or in much demand : see its syn. رَاجَ.* — نَفَقَتْ *It (a commodity, سِلْعَةٌ) was in much demand : and she (a woman) was demanded in marriage by many.* (Mṣb.) — نَفَقَتِ الدَّرَاهِمُ, inf. n. نَفَقٌ, *The dirhems passed away, came to an end, or became spent or exhausted ; syn. نَفِدَتْ.* (Mṣb.)

3. نَافَقَ *He played the hypocrite in religion : (K, TA:) he pretended, to the Muslims, that he held the religion of El-Islām, concealing in his heart another religion than El-Islām.* (Mṣb.) And نَافَقَ فَلَانًا *He acted with such a one hypocritically.* (TK in art. دهن. [But I have not found this elsewhere.]) And نَافَقَ فِي الْمَحَبَّةِ [He acted the hypocrite in respect of love]. (Har, p. 505.) See خَانَ.

4. اُنْفَقَ *He expended money : and he (God or a man) dispensed gifts.*

5. تَنَفَّقَتِ الْجَزُورُ [The slaughtered camel became dealt out, or dispensed]. (S, K in art. شيط) — تَنَفَّقَ : see Har, p. 472. — تَنَفَّقَ *It (a wound) cracked in its sides, and made, in the flesh, what resembled اُنْفَاقٌ, i. e. holes in the*

ground, or subterranean excavations or habitations, pl. of نَفَقٌ. (TA in art. دسر.)

نَفَقٌ : see اُنْفَاقٌ — سَرَبٌ The holes of rats or mice. (S, TA in art. خفى:) see 1 in that art. : holes in the ground ; or subterranean excavations or habitations ; pl. of نَفَقٌ. (TA in art. دسر.) See 5. — Also Fresh olive-oil : see فَاقٌ in art. فوق : also mentioned in art. نفق in the TA.

نَفَقَةٌ What one expends, of money and the like, (K, TA,) upon himself and upon his family or household. (TA.)

نَيْفَقٌ The part of a pair of drawers, or trousers, which is turned down at the top, and sewed, and through which the waistband, or string, passes. See نَقَبَةٌ.

نفل

2. نَفَّلَهُ, inf. n. تَنْفِيلٌ, *He gave him spoil, (S, Mṣb, * K,) and a free and disinterested gift.* (Mṣb, K.) And it is doubly trans. : see 2 in art. غنم.

نَفْلٌ *Trifolium melilotus indica* of Linn. : and *medicago intertexta* of Linn. (Delile, nos. 706, 730.) — نَفْلٌ : see غَنِيمَةٌ.

نُفْلٌ : see نُسْعٌ.

نَافِلَةٌ the pl. نَوَافِلُ, is explained in the TA, art. زَوَائِدُ [Accessions, or additions]. — What accedes to, or exceeds, the original. (T.) A voluntary gift, by way of alms, or as a good work : (T:) a gift : (K:) or a gift يَدٌ : (M:) a deed beyond what is incumbent, or obligatory. (M, K.) — نَافِلَةٌ Supererogatory prayer. (S, Mṣb.) See تَطَوُّعٌ.

نفى

1. نَفَاهُ *He drove away, expelled, or banished, him, or it.* (T, in TT.)

3. هَذَا يَنَافِي هَذَا This precludes the co-existence of this therewith ; is inconsistent, or incompatible, with this.

6. تَنَافَا They two were incompatible.

8. اِسْتَنَفَى *It was negative* : contr. of ثَبَّتَ and اِسْتَقْبَلَ مِنْ شَيْءٍ. (IbrD.) — اِسْتَنَفَى *He denied a thing ; meaning an accusation or the like* : syn. تَنَصَّحَ.

نَفَايَةٌ Refuse ; i. e. what one rejects, of a thing, because of its badness : (S:) or refuse little in quantity : (T:) or the remains, and bad portion,

of a thing: (M, K:) or, accord. to JAgr, *what is bad of wheat or food.* (M.)

فَعَلَ مَنِيًّا A verb rendered negative by its being preceded by مَا or the like; *contr. of مُبَيَّن* and **مُوجِبٌ** — **كَلَامٌ مَنِيٌّ** A denied sentence; *contr. of مُبَيَّن* and **مُوجِبٌ**; virtually the same as **كَلَامٌ نَابٍ** a denying, or negative, sentence.

نفع

1. **نَقَعَ** and **اِسْتَنْقَعَ** It (water) remained, or stagnated, or collected, in a hollow, or cavity: (Mgh:) or remained long, and became altered: (Msb:) or the former [and latter] collected in a **مَنْعَع**: (S:) or the latter [and former] became yellow and altered. (K.) — **نَقَعَ** and **اِسْتَنْقَعَ** [He macerated, steeped, or soaked, a medicine, in water,] he left it in water until its colour became changed. (Msb.)

4: }
10: } see 1.

نَقِيعٌ An infusion; meaning, a beverage made by steeping something in water: (Msb:) and a mash.

سَرُّ نَاقِعٍ Poison that takes effect; (S, K:) that kills: (TA:) that remains fixed, (Abu-Nasr, K, TA,) and collects. (Abu-Nasr, TA.)

اِسْتَنْقَعَ More, or most, thirst-quenching: see an ex. under **الْحَادُّ**, in art. **حَوَّضٌ**; and another voce **رَشَفٌ**.

اُنْقَوَعَةٌ The hollow, or depression, of **ثَرِيدٌ**, (S, A, K,) in which the gravy collects. (A, K.)*

مَنْعَعٌ مَائٍ, and **مُسْتَنْقَعٌ مَائٍ** A place where water remains and collects; where it collects and stagnates; or where it remains long, and becomes altered. See **نَقَعَ**.

مَنْعَعُ الْبُرْمِ Untwisted old thread which a woman spins a second time, and puts into the stone cooking-pots, because she has nothing but these [in which to deposit it]. (Sigh, K, TA. [From the K it would seem to be **مَنْعَعٌ** alone: and in the CK, **الْبُرَامِ** is erroneously put for **الْبُرَامِ**: Golius found it written **الْبُرَامِ**; and has wrongly explained it in his Appendix.] — **سَرُّ مَنْعَعٍ** Poison made into a confection. (S, K, TA.)

مَنْعَعٌ: see **مُسْتَنْقَعٌ**.

نقف

مَنْقَافٌ A species of **وَدَعٌ** [or *cowry*]; (S, K.)*

pl. **مَنْاقِفٌ**: (TA in art. **وَدَعٌ**: and thus in the M in art. **دَمَلٌ**: in the T in that art. **مَنْاقِفٌ**: see **دَمَالٌ**.) See **بُوقٌ**.

نقل

1. **نَقَلَهُ** He related it, told it, or mentioned it, from another; he transmitted it; he transcribed it. See 1 in art. **حَكَى**. **نَقَلَ إِلَيْهِ حَدِيثًا** [He related to him a tradition]. (Msb.) — **نَقَلَهُ** He transferred it; shifted it; translated it; conveyed it. He discerned it, or took and mentioned it, namely a word or phrase or signification, from (من) such a one; he quoted it; i. e. **نَقَلَهُ إِلَى كِتَابِهِ مِنْ كِتَابِ آخَرَ** he transferred it to his book from another book.

5. **نَقَلَ** [and **تَنَقَّلَ** alone] He ate **بِالنَّقْلِ**. (MA.) — Hence, **تَنَقَّلَ بِالْحَدِيثِ** He amused himself with talk; like as one amuses himself with the eating of fruit after a meal: see **تَفَكَّهُ**.

8. **اِسْتَنْقَلَ** He shifted, removed, or passed, from one place, or time (as in an instance in the K voce **اُسُوعٌ**), or state, to another.

نَقْلُ الْاِقْدَامِ The shifting of the feet from place to place. — **بَاءٌ اِتَّعَدِيَّةٌ** i. q. **بَاءُ التَّقْلِ** The ب that renders a verb trans.; as in **يَهِي**. (Mughnee in art. **بِ**.) — **اَلْبَاءُ لِلتَّقْلِ** or **اَلتَّاءُ لِلتَّقْلِ** means **لِلتَّقْلِ مِنَ الْوَصْفِيَّةِ إِلَى الْاِسْمِيَّةِ**, i. e. The ة that is added for the transference of a word from the category of epithets to that of substantives; as in **خَلِيفَةٌ**, accord. to some, and **دَائِرَةٌ**.

نَقْلٌ Dried and other fruits (such as nuts, almonds, raisins, dried figs, dried dates, &c.), [and comfits:] the fruit [that is an accompaniment] of wine; (MA in explanation of **نَقْلٌ** [which is more common than **نَقْلٌ**]:) fruit that is eaten with wine. (KL in explanation of **نَقْلٌ**.)

نَقْلٌ Stones with trees. (AZ and IKtt in TA, voce **عَدْرٌ**.)

مِنْ مَرَاكِحِ السَّفَرِ (JK, Msb) **مَرْحَلَةٌ** i. q. **مَنْقَلَةٌ** (JK.)

مَنْقَلَةٌ A thing upon which bricks are carried from place to place. (O, voce **شَبَحَةٌ**.)

مَنْقَلَةٌ A mound in the head, by which bone is removed: see **شَجَّةٌ**.

اَلْمَنْقُولُ [Discerned knowledge; opposed to **اَلْمَعْقُولُ**]: under this term are comprised the sciences of **اَصُولُ الدِّينِ** (also called **اَلْكَلَامُ**).

اَلْحَدِيثُ, and **اَلْفِئَةُ**: all the other sciences are comprised under the term **اَلْمَعْقُولُ**; (IbrD:) i. e. intellectual, or perceived by the intellect; and excogitated.

نقليس

اَنْقَلَيْسٌ [An eel] i. q. [Pers.] **مَارِ مَائِي** [and **اَنْكَلَيْسٌ**.] (En-Nadr, in TA, voce **جَرِيَتْ**.)

نقم

1. **نَقَمَ عَلَيْهِ** He exacted vengeance upon him, punished him: see an ex. voce **اَهْدَى** in art. **بَدُو**. See 8.

8. **اِتَّقَمْتُ مِنْهُ** I took, or executed, vengeance on him, or inflicted penal retribution on him, for that which he had done: (JK:) or I punished him; (S, Msb, K;) as also **نَقَمْتُ مِنْهُ**, (Msb, K,) and **عَلَيْهِ**, (TA,) aor. **نَقَمَ**; (Msb, K;) and **نَقَمْتُ**. (K.) — See **نَقِمَةٌ**.

اِنْتِقَامٌ [and **نِقْمَةٌ**] Vengeance; or penal retribution. (JK.)

نقه

1. **نَقَّهَ** He recovered, but not completely, his health and strength: (TA:) or he became convalescent; or sound, or healthy; at the close of his disease: (S:) or sound, or healthy, but was yet weak. (K.) See **بَرِيٌّ**.

نَقَاهَةٌ [Convalescence:] the slight degree of health that immediately succeeds sickness. (TA, art. **بَرَأٌ**.)

نقى

2. **نَقَّاهُ** He cleansed it; cleared it; picked it; purified it; removing from it what was bad. (Msb, &c.)

10. **اِسْتَنْقَى** He took extraordinary pains, or the utmost pains, in cleansing his body. (Mgh.) You say also, **اِسْتَنْقَى الذَّكْرَ مِنَ الْبَوْلِ** (K, art. **بَرَأٌ**) [He took extraordinary pains in cleansing the **ذَكَرٌ** from urine: or] he cleansed the **ذَكَرٌ** entirely from urine; syn. **اِسْتَنْظَفَهُ**. (TA in that art.) — **اِسْتَنْقَا**: see voce **اِسْتَبْرَأَ**.

نَقْيٌ The pith of canes, or reeds: see **زُهْنٌ**. — Somewhat of fat in a camel. (TA in art. **طَعْمٌ**.) — And **مَارْرُونٌ**; i. q. **مُنْجٌ**. (TA voce **صَهَارَةٌ**.)

حُلْكَةٌ [or **حُلْكَةٌ**]; **اَلْحُلْكَةُ**, **اَلنَّقَا**, or **بَنَاتُ النَّقَى**; *which the fingers (بَنَانٌ) of virgins are likened:*

8. **إِنتَهَكَ مَحَارِمَ اللَّهِ** [He violated the sacred ordinances of God:] he did that which God had forbidden him to do. (Har, p. 18; where see more.) — **إِنتَهَكَ حُرْمَتَهُ** He violated [his honour, &c.]. (MA.)

مَنْبُوكٌ Affected with a constant, or chronic, pervading disease; or emaciated by disease, so as to be at the point of death. (S, K.) — See **مَنْبُوكٌ**.

نهل

عَلَنَ A fir t drinking: see **نَهَلَ**.

مَنْهَلٌ A watering-place; i. e., a spring to which camels come to water. (S, Mṣb.)

نهر

1. **نَهَرَ** He had an inordinate desire or appetite (S, Mṣb, K) for food. (S, K.)

نَهِيرٌ A chiding of camels. (TA.)

طَرِيقُ نَهَارٍ A road wherein is [heard] a chiding of camels: (TA:) see **حَتَّانٌ**.

نسى

1. **لَا تُسَيِّ** He forbade him it. — **نَهَاهُ عَنْهُ**: see art. **سَيَّ**, in two places.

6: see 8.

8. **إِنتَهَى عَنْهُ**, and **تَنَاهَى**, He refrained, abstained, or desisted, from it, as forbidden; left, relinquished, or forsook it. (S, Mṣb.) See an ex. of the latter voce **سَوَادٌ**. — **إِنتَهَى إِلَيْهِ** It ultimately reached, or extended, and sometimes it so pertained, to him, or it: in the latter sense said of authority and the like: and simply, it reached to him, or it. — **إِنتَهَى إِلَيْهِ الْخَبَرُ**, and **تَنَاهَى**, The information, or news, reached him. (S.) — **إِنتَهَى إِلَى مَوْضِعٍ** He came at last, or ultimately, to a place. So I have rendered it in explaining **أَفْضَى**. — **إِنتَهَى** It (a thing, or an affair,) attained the utmost possible point, or degree. (Mṣb.) It (fruit, and the like) attained its utmost state of growth. — **إِنتَهَى** It is ended: a word put to mark the end of a quotation.

رَكِبَ النَّهْيَ He did that which he was forbidden to do. (TA in art. **رَدَعٌ**.)

بَغُو is anomalous, (TA,) like **نَهُو**.

نَهَايَةٌ The utmost possible point, or degree: (Mṣb:) and the ultimate point, or element, to which a thing can be reduced or resolved: its utmost point or particular: as also **مُنْتَهَى**. See **مُنْتَهَى**. — **نَهَايَةٌ فِي السَّخَاءِ** — **فَصٌّ** [Extreme in bounty, or munificence]. (O and K, voce **مِنْحَلٌ**.)

نَاهِيكَ بِأَخِيكَ [A person sufficing thee is our brother]: the **ب** is added to denote emphatic praise. (Fr in TA, art. **ب**.) See also Har, p. 28, and, more particularly, p. 91.

مُنْتَهَى A place to which a person or thing comes at last; a journey's end; a goal; a destination, or place or state to which a person or thing is appointed to come; an end; an ultimate object: see an ex. in a verse near the end of art. **ب**. See **نَهَايَةٌ**. — **سِدْرَةُ الْمُنْتَهَى** (Kur liii. 14) The lote-tree of the ultimate point of access, in the Seventh Heaven: see **سَدْرٌ**.

نوح

الْغُرَابُ النُّوحِيُّ [The Noachian crow:] an appellation applied in Egypt to the **زَاغ** (or rook). (TA, art. **زَيْغٌ**.)

نوط

الْجَرِيَّةُ The crop of a bird: see **النَّوْطَةُ**.

رُجَّاحَةٌ The same as **نُوعَةٌ**. See **رُجَّاحَةٌ**.

نوع

5. **تَنَوَّسَ**, said of a branch of a tree: see **تَنَوَّسَ**. — **تَنَوَّعَ** It became of various sorts, or species. (Mṣb.)

رُجَّاحَةٌ A child's swing, of rope. See **رُجَّاحَةٌ**.

نوف

مُنِيفٌ High; lofty; applied to a mountain, and a building. (T.) You say also **عِزٌّ مُنِيفٌ** [High nobility]. (K in art. **عِيطٌ**.)

نوق

2. **نَوَّقَ** [He broke, or trained, a camel]. (TA, voce **مَضَعَبٌ**.)

5. **تَنَوَّقَ**, and **تَنَوَّقَ** فِي مَطْعِمِهِ وَمَلْبِسِهِ, He was nice and luxurious (تَجَوَّدَ وَبَانَغَ) in his diet and his apparel. (JK, K.) Better explained voce **نَيْقَةٌ**. — **تَنَوَّقَ**: see **تَنَوَّقَ** and **تَنَوَّقَ**. — **تَنَوَّقَ**.

أَنَاقٌ quasi-inf. n. of **نَاقٌ**.

نَاقَةٌ — **بَكْرٌ**, and **بَعِيرٌ**, and **قَلْبُوصٌ**: see **نَاقَةٌ**. — **رِحَالَةٌ**: see **أَيْنَقَاتٌ** pl. of **أَيْنَقٌ** pl. of **مُسَبَّرٌ**: see a verse cited voce **نَاقَةٌ**.

نَيْقَةٌ a subst. from **تَنَوَّقَ** (IJ, S, K) as syn. with **تَنَوَّقَ** (S) [and therefore signifying Daintiness, nicety, exquisiteness, refinement, or scrupulous

nicety and exactness; and the exceeding of what is usual in a thing: or the choosing what is excellent, or best, to be done, and doing admirably: or the doing firmly, solidly, soundly, or thoroughly, and skilfully: or] the exceeding what is usual in a thing, and making it good, or beautiful, and firm, solid, sound, or free from defect or imperfection. (Ham, p. 625) See **تَأْتَقٌ**.

نول

1. **نَالٌ**, nor. **يَنَالُ**, has for inf. ns. **نَالٌ** and **مَنَالٌ**. (TA.) — See 6.

3. **نَاوَلَهُ شَيْئًا** He gave him a thing; presented, or offered, it to him; gave him it with his hand; handed it to him; syn. **عَاطَاهُ**; (T;) he gave him a thing with his extended hand. (T, K.)

5. **تَنَوَّلَ**: see **تَنَوَّلَ عَلَيْنَا بِشَيْءٍ يَسِيرٍ**.

6. **تَنَاولَ مَاءَ الْحَوْضِ** [He reached, and drank of, the water of the drinking-trough]: said of a camel. (S, art. **نَوْشٌ**.) — **تَنَاولَ مِنْ يَدِهِ شَيْئًا** He took from his hand a thing; took it with his hand from his (another's) hand; syn. **تَعَاطَاهُ**. (T.) — **تَنَاولَ شَيْئًا** He reached a thing; took it with his hand; handed it to himself; he took a thing with the extended hand; (TK;) or simply he took a thing; took it with his hand, took hold of it; syn. **أَخَذَهُ**: (K:) best rendered, he took, or reached, or reached and took, a thing, absolutely, or with the hand, or with the extended hand; and in like manner, with the mouth, as in an instance voce **رَمَزَ**, &c.; he helped himself to it (i. e. food). — **تَنَاولَهُ بِالسَّيْفِ** He reached, or hit him, with the sword: see **نَحَّحَهُ**: and see **هُوَ قَرِيبُ الْمَتَنَاوَلِ** — **أُطِفَّ** and **تَتَنَاوَلُوا** [app. He is one from whom it is easy to take, or receive, gifts, &c.]. (TA.) — **تَنَاولَهُ**: see 6 in art. **ذُوقَ**. — **تَنَاولُوا الرِّمَاحَ** — **بِمَا يَسُوُّهُ** [He carped at him by saying, or taxed or charged him with, that which would grieve him]. — **تَنَاولَهُ بِمَا لَيْسَ فِيهِ** — **تَنَاولَهُ بِمَا يَكْرَهُ** [He carped at him by saying, or taxed or charged him with, what was not in him]. (TA, voce **إِغْتَابَةٌ**.) — **تَنَاولَهُ بِلِسَانِهِ** He carped at him with his tongue: (IbrD:) as also **نَالَهُ** (TA, art. **هَلَبٌ**.) — **تَنَاولَ شَيْئًا** It (a noun, &c.) applied to a thing. — **تَنَاولَ** It comprehended, or comprised: post-classical in this sense, but commonly used. (MF, TA.) — **تَنَاولَهُ بِمَا يَكْرَهُ** He taxed or charged him with, or accused him of a thing disliked, or hated. See also art. **نِيلَ**; see an explanation of **إِغْتَابَهُ**, and see **ظَهَرَ**.

نَوَالٌ: see **نَوَالٌ**.

نَوَال and نَائِل (S, K) and نَال (K) A gift: (S, K:) and a benefit, or favour, obtained from a man. (TA.) See two exs. of the first voce عَرَبِيَّةٌ: and an ex. of the second voce خَرَقٌ. — نَوَال is also used as an inf. n. See an ex., from El-Aqshà, voce نَيْس.

نَوَال: see نَائِل.

مِنَوَال The web-beam of a loom; the beam on which the web is rolled, (S, Mṣb, in art. نول, and S, K, voce حَفَّةٌ,) as it is woven. (Mṣb.)

نام

1. نَامَتْ رِجْلُهُ + I. q. خَدِرَتْ [His leg, or foot, became benumbed, or torpid]. (TA in art. بَسْر.) — نَامَ + It (a woman's anklet) ceased to sound, by reason of the fulness of the leg: like as one says [in the contr. case], اسْتَيْقَظَ. (TA in art. يَقِظ.) — نَامَ has for its inf. na. نَوْمٌ and مَنَامٌ. (Mṣb.) — نَامَ التَّوْبُ i. q. رَقَدَ [q. v.] (A, art. رَقَد.) — نَامَتْ السُّوقُ i. q. رَقَدَتْ [q. v.] (Th, in TA, art. رَقَد.) — نَامَ: He lay; as opposed to he sat and he stood. See نَامَرُ. — نَامَ عَنْ حَاجَتِهِ. — نَامَرُ He cared not for the object of his want, neglected it. (Mṣb.)

2. نَوْمٌ and أَنَامَرُ + It benumbed, or torpidified: see نَامَتْ رِجْلُهُ.

3. نَاوَمْتُهُ فِي شِعَارٍ وَاحِدٍ [I slept with him in one under-garment]. (S, art. شَعَر.)

4: see 2.

10. اِسْتَنَامَ إِلَيْهِ He trusted to him, and became quiet, or easy, in mind; relied upon him. (S, K.)

رَقُودُ الضَّحَى i. q. اِمْرَأَةٌ نَوْمُ الضَّحَى [which see]. (A, art. رَقَد.)

نَائِمٌ Lying; as opposed to sitting and standing. (Mgh.)

أَنُومٌ [More, or most, prone to sleep]. (A, art. نَامَ.)

مَنَامٌ Time of sleep. (Jel, xxxix. 43.) See also 1.

نون

نُونَةٌ The dimple in the chin of a young child: (M, K:) see خُنْعَبَةٌ, and قُلْتَةٌ, and دَائِرَةٌ, and 2 in art. دَسَمَر.

نوه

1. نَوَاهُ (Mṣb) and نَوَّاهُ (S, Mgh, Mṣb, K)

He rendered famous (S, Mgh, Mṣb, K*) and magnified; (Mṣb;) and rendered notorious; (Mgh;) it, (S, Mṣb,) namely a person's name, (S,) or a thing, (Mṣb,) or him. (Mgh.)

2: see 1.

نوى

1. نَوَّاهُ and اِسْتَوَّاهُ He intended it, purposed it, designed it, aimed at it, proposed it to himself as the object of his aim.

8. اِسْتَوَّاهُ الْقَوْمَ مَنْزِلًا بِمَوْضِعٍ كَذَا (S, Mṣb) The people, or party, repaired, or betook themselves, to, or towards, a place of alighting or abode, in such a place. (Mṣb.) See 1. — اِسْتَوَّاهُ It (a people, or company of men,) removed from country to country, or town to town. (TA.)

نَوَى Date-stones: they are often used as food for camels; (see اِبْلٌ نَوَوِيَّةٌ;) and for this purpose are bruised, and sometimes mixed with barley, and then moistened: see بَيْسَةٌ. — نَوَّاهُ What is cut off in the circumcision of a girl. (Lh, in TA, voce عُدْرَةٌ.) The name shows that this is the prepuce of the clitoris, the end of which resembles the end of a date-stone. But see بَطْرُ. — اِسْتَوَّاهُ What remains of the place of circumcision of a girl after that operation; i. e. the بَطْرُ: (M:) or the place of circumcision of a girl, which is what remains of her بَطْرُ when the مُتَكَ has been cut off. (T.) — نَوَى Pieces of gold, each of the weight of five dirhems. (TA in art. حَب.) — نَوَى The tract, or region towards which one goes (S) in journeying, whether near or distant; (S;) the place that is the object of a journey: (El-Kālee, TA:) [a traveller's destination:] the course, or direction, that one pursues (K, TA) in journeying and in acting or conduct: (TA:) see an ex. voce صَرَفٌ (third sentence), and عَقَرٌ. It is of the fem. gender. (S.) See an ex. in some verses cited voce بَيْنَ.

نِيَا and نِيًى: see art. نِيَا.

نِيَّةٌ An intention, an intent, a purpose, a design, an aim; a determination of the mind, or heart: (Mṣb, TA:) this is the general meaning: (Mṣb:) the direction that one takes (S, Mṣb, K) in a journey, (S, K,) near or distant, (S,) and in an action: (K:) the thing that one intends, or purposes, or aims at: an affair: (Mṣb:) the place to which one purposes journeying: (S in art. زَل:) see an ex. from a rājiz in art. زَل, first paragraph: the thing, or place, that one proposes to himself as the object of his aim, in an action, or a journey: or the thing, or

place, that is the object of an action or journey: see طَرَحَ and نَقَحَ. — نِيَّةٌ نَقَحَ i. q. طَرَحَ and نِيَّةٌ بَعِيدَةٌ: (O, art. ضَرَح.) — نِيَّةٌ بَعِيدَةٌ see نِيَّةٌ, where the ة of the latter word has been accidentally omitted. It also often (or generally) means A distant, or remote, thing, or place, that is the object of an action or journey: &c.

أَنَا مُتَرَبِّعٌ I. q. مُتَرَبِّعٌ q. v. (TA in art. رَبَعَ.)

نيك

1. النُّعَاسُ عَيْنُهُ and نَاكَ الْمَطَرُ الْأَرْضُ: see نَكَحَ.

نيل

1. نَالَ مِنْهُ He defamed him. (L, art. قَبَح.) — نَالَ مِنْ عَرَضِهِ He defamed him. (T, K, TA.) — نَالَ مِنْهُ He harmed, hurt, or injured him, namely, an enemy. (Mgh.) — نَالَ بِلِسَانِهِ is coupled in the Mṣb, art. قَرَصَ, with أَذَاهُ; and seems plainly to signify أَصَابَهُ, which, in this case, is the same as أَذَاهُ. And تَنَاوَلَهُ has a similar meaning. — نَالَ He obtained, or attained. (S, K.) — نَالَ مِنْ عَدُوِّهِ He attained [or obtained] the object of his aim, or desire, from his enemy. (Mṣb.) — نَالَ, aor. يَنَالُ, It reached him; came to him; syn. وَصَلَ إِلَيْهِ. (M, art. نِيل.) See also Bd, xxii. 38. — نَالَ لَكَ أَنْ تَفْعَلَ; and نَالَ لَكَ: see أَنَى. — نَالَ, first. pers. نَلْتُهُ, inf. n. نَيْلٌ, He obtained it; he attained it; namely, the object of his wish, &c. (S, K, Mṣb, &c.)

4: see 1.

6. يَتَنَاوَلَانِ and هُمَا يَتَنَايِلَانِ signify the same. (TA.)

نَيْلٌ Obtainment; &c.: see 1.

نَانَةٌ The act of giving; (PS in art. نِيل;) the giving a gift. (KL.) It seems properly to belong to art. نُول.

نَيْلٌ (T, M, K) and نَائِلٌ (M, K) What one obtains, or acquires, (T, M, K,) of the bounty of another; like نَوَال. (T.)

نيابج

See art. نَلَج.

• : the vowel of this pron. is sometimes, in a case of pause, transferred to the preceding letter : and this is always done in modern Arabic. — • subjoined in هُنَّ, and the like : see أَبْيَضَ. — The هَا, termed تَنْبِيْهٌ, is said by some to be used as an inceptive, without any meaning but inception. (See 13.) See كَلِمَةُ تَنْبِيْهِ in art. نَبِهَ : and see an ex. voce هَا. When followed by a pronoun, as هُوَ, &c., it is best rendered *Lo*. — • of pausation : see remarks on a verse cited voce حِينَ. — هَا, in هَا, and many phrases syn. therewith, is app. for بَاسْتِه. See حَطَا.

هَآ and هَا : see art. هَا.

هَبِخ

Q. Q. 3. هَبِخَ ; (K) and هَبِخَتْ, aor. هَبِخَ ; inf. n. هَبِخَ ; (TA) ; He, (K) and she, (TA) walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (K, TA.)

هَبِخَ, of the measure فَعِيلَ, (S) A boy, or young man : and هَبِخَتْ a girl, or damsel : both in the dial. of Himyer. (L.) — Also, the former, A soft boy, or young man : (K) : or the former and latter, respectively, a soft, thin-shinned, and plump, boy or young man, (S) and girl or damsel : (S, K) : or a plump and goodly young man, and woman : (L) : or the latter, a tall and great woman : (JK) [and hence, app., applied as an epithet, in the sense of long and large, to a woman's train, in the following verse, quoted by Az,]

- جَرَتْ عَلَيْهِ الرِّيحُ ذَيْلًا أَتَبَخَا
- جَرَّ العُرُوسُ ذَيْلَهَا الْهَبِخَا

(L.) [The wind dragged over it a train of dusky colour, and abounding with dust, like as the bride drags her long and large train.] — Also, the latter, A damsel suckling, or that suckles.

(M, K.) — Also, the former, A stupid, and flabby, or flaccid, man. (K.) — Also, a man in whom is no good. (K.) — Also, A great valley. (K.) — And A large river. (K.)

هَبِج

هَبِجَ, applied to a young camel : a young camel brought forth in the end of the breeding-time. (K, voce رُبْعَ, q.v.) See بُلُغَ.

هَبِل

1. هَبِلْتُ, inf. n. هَبِلَ : see عَمِلَ.
8. هَبِلَ : see 5 in art. حَفُو. — I. q. تَحَيَّنَ. (TA.)

هَبِيلِي A Christian monk : see أَبْيَلِي.

مَهَبِلُ The place of gestation : see a verse cited voce مَحَبِل.

هَبُو

1. هَبَا الرَّمَادُ, (JK, TA,) aor. يَهْبُو, (TA,) The ashes became mixed with dust, and extinguished : (JK, TA) and هَبَا الْجَمْرُ. (M, art. رَمَد.)

أَهْبَةُ : see أَهْبَةُ.

هَبُوَةٌ Dust rising, or spreading, in the sky like smoke. (JK.)

هَبَاتُ The motes that are seen in the rays of the sun : (TA) : see an ex. voce غَشَا.

هَتَكَ

1. هَتَكَ He rent open. (K, S.) — هَتَكَ اللّٰهُ سِتْرَهُ God dishonour him : see سِتْرَ.

هَتَاكَ One who rends frequently tents and the like : see بَابَ.

هَتَارُهُ, for أَتَارُهُ : see ثَوْر.

هَجَعَ

5. هَجَعَ He slept. (1001 Nights, ii. 321.)

هَجَعَةٌ + The setting of a star. (Sgh in TA, art. شَرَطَ.) See شَرَطَ. — A light sleep in the first part of the night. (S.)

هَجَل

هَوَجَل, of a ship or boat, is smaller than the أَنْجَر. (O, TA, voce مَعَابِيرُ.) — See De Sacy, Chrest. Arab., ii. 359.

هَجُولُ A fornicatress, or an adulteress : pl. هَجَائِلُ. (JK.)

هَجَمَ

1. هَجَمَ عَلَيْهِ He came upon him suddenly, or at unawares, (Mgh, Mgh, K,) or came in to him without permission, (K,) or without asking permission : (Mgh) he invaded, assaulted, assailed, attacked, attempted, or ventured upon, him or it : he pounced upon him or it.

هَجْمَةٌ, or, accord. to Kz, هَزْبَةٌ, The third of the five divisions of the night. (TA.) See خُدْرَةٌ, and يَعْفُورُ. — As applied to camels, see عَائِضٌ and زِيَادَةٌ.

هَجَنَ

1. نَكَحَ بِي بَنِي فُلَانٍ وَهَجَنَ أَوْلَادَهُمْ [He married among the sons of such a one, and made their children to be base-born, or ignoble]. (TA in art. بَغَلَ.)

هَجْنَةٌ [Meanness of race, in a horse]. (K, voce إِعْرَابُ.)

هَجِينٌ One whose father is free, or an Arab, and whose mother is a slave. (S, K.) — A horse [half-blooded] got by a stallion of generous race out of a mare not of such race : (S) or got

by an Arabian stallion out of a mare not of Arabian birth: (Mṣb:) or not of generous birth; a jade. (K.)

هَاجِنٌ A girl not arrived at puberty, or a beast not yet fit to be covered: see an ex. voce جَلَّ.

هجو

1. هَجَاهُ He censured, dispraised, reviled, or satirized him, (S, Mṣb, K,) in verse. (Mṣb, K.) — مَا هَجَوْتُ مِنْهُ شَيْئًا: see 1 in art. هجو.

3. هَاجَاهُ, inf. n. مُهَاجَاةٌ, He contended with him in satirizing. See 4 in art. فحمر.

أَمْجَوَةٌ, Dispraise, is like أَسْبَوَةٌ, contr. of أَمْدُوحة.

هدف

10. اسْتَهْدَفَ He became a هَدَف, or butt. (Har, p. 65.) See رَتِيمة.

هَدَفٌ A high or lofty building: see صَدَفٌ.

هدل

1. هَدَلَ He uttered a cry: see هَدَرَ, in two places.

5. تَهْدَلُ It hung down; [it dangled;] said of a branch of a tree, (S, TA,) and of fruit; it hung loosely; said of the former. (TA.)

مُشْفَرٌ أَهْدَلُ [A camel's lip] flaccid, or pendulous. (K, TA.)

هدم

1. هَدَمَ He threw down, or pulled down, a building; (Mṣb;) pulled it to pieces; demolished it; destroyed it: (K:) [the last two explanations are the most correct, as is shown by the phrase] نَقَضَ الْبِنَاءَ مِنْ غَيْرِ هَدَمٍ [He took to pieces the building without demolishing, or destroying]: (S, A, Mṣb, K,* in art. قَوْض:) he ruined [a building, &c.]; reduced [it] to ruin. (Ham, p. 31.)

8. تَهَادَمَتِ الْحِيطَانُ [The walls fell to ruin by degrees]. (S in art. دَعَو.)

7. انْهَدَمَ It became thrown down, pulled down, pulled to pieces, demolished, or destroyed: and it fell in ruins, or to pieces; or became a ruin. — انْهَدَمَ الْحَائِطُ مِنْ مَكَانِهِ مِنْ غَيْرِ هَدَمٍ [The wall fell in ruins, or to pieces, from its place, without being pulled to pieces]. (Lth, in TA, art. قَيْض.)

الدَّمُ الدَّمُ وَالْهَدَمُ الْهَدَمُ: see دَمٌ.

هَدَمٌ Earth that is dug from a pit or well: see حَفَرٌ.

هدمل

هَدَمْلَةٌ Food and drink: see نَطَحْلٌ.

هدن

هُدْنَةٌ عَلَى دَخْنٍ An illusory truce: see دُخَانٌ.

هدى

1. هَدَاهُ He directed him, or guided him, to the way; (K,* TA;) directed him aright; or caused him to take, or follow, a right way or course or direction. (K, TA.) See 8. — هَدَى الْعُرُوسَ He sent [or conducted] the bride (MA, KL) to her husband, (MA,) or to the house of her husband; (KL;) i. q. رَفَا, (K in art. زَف,) and so أَهْدَاهَا. (Mṣb in that art.) — يَهْدِي meaning طَبَعَ: see an ex. in a verse cited voce يُوْدِي.

4: see 1.

6. تَهَادَرَا They (two parties who had been at war) made a truce, each with the other. (T, art. نَبَذ.)

8. اهْتَدَى He became rightly directed; followed a right direction; (K;) went aright; as also هَدَى. (S.) — He guided himself. — He went a right way; went aright. — لَا يَهْتَدِي إِلَى جِهَةٍ He cannot go aright; or knows not the way that he would pursue; or knows not in what direction to go: sometimes said of a drunken man. — لَا يَهْتَدِي لِأَمْرِهِ means He does not, or cannot, find the way to accomplish, or perform, his affair. — اهْتَدَى He found, (MA,) or took (KL,) the right way or road. (MA, KL.) — دَاهِيَةٌ لَا يَهْتَدِي لَهَا, by which دَاهِيَةُ الْغَيْبِ لَا يَهْتَدِي لِلنَّجَاءِ, means He does not, or cannot, find the way to accomplish, or perform, his affair. — اهْتَدَى also signifies He continued to be rightly directed, or to follow a right direction: and he sought to be rightly directed, or to follow a right direction. (TA.) — اهْدَى and اهْدَى, for اهْتَدَى; like اِعْدَر and اِعْدَر, for اِهْدَى.

هَدْيٌ A way, course, method, mode, or manner, of acting, or conduct, or proceeding, or the like; (Mṣb, K;) as also هَدِيَّةٌ and هَدِيَّةٌ: (K:) or to the second and third: and the first is pl. [or coll. gen. n.] of the last: (S:) and a good way, &c.: and calm, or placid, deportment; or calmness, or placidity, of deportment: (TA:) see also دَلٌّ. — هَدْيٌ [Conduct, mode of life; manners]. — See هَدِي.

هُوَ عَلَى هَدًى He is following, or he follows, a right direction. — الْهَدْيُ The Kūr-án. (Bḍ, Jel in lxxii. 13, &c.)

هَدْيٌ and هَدِيَّةٌ: see هَدْيٌ.

هَدِيَّةٌ [n. un. of هَدِيٌّ] A present; i. e. a thing sent to another in token of courtesy or honour; (Mṣb;) such as is termed طَرِيفٌ and لَطْفٌ. (JK.) — هَدِيٌّ and هَدِيٌّ [coll. gen. ns.] What one brings as an offering to Mekkeh, (K,) or to the Kaabeh, (Beyd, v. 2,) or to the Haram, (S, Mgh,) consisting of camels (Lth, S, Mgh, Mṣb) or other beasts, (Lth,) namely kine or sheep or goats, (Mgh,) to be sacrificed, (TA,) and of goods or commodities: (Lth:) n. un. with ة. (S, &c.) — Also, Camels, absolutely. (TA.) — هَدِيٌّ also One who is entitled to respect, or honour, or protection: so in a verse cited voce اِسْتَبَا. (ISK in T in art. اِسْتَبَا.)

هَادِيٌّ: see an ex. of its pl. هَوَادِي meaning Necks of horses, voce تَالٍ. — هَادِيَّةٌ The fore part of the neck of a horse. (K in art. سَلَف.) — أَخَذَ هَادِيَّ الرَّحَى فَجَعَلَ يَدِيرُهَا [He took the handle of the mill, and began to turn it]. (K, art. خَبَز.)

أَهْدَى مِنْ دُعَيْبِصِ الرَّمْلِ More expert, &c.: see art. دُعَيْص.

الْمَهْدِيُّ, meaning The directed by God to the truth, is a proper name, and the name of him of whose coming at the end of time the happy tidings have been announced. (TA.) [It is always so pronounced by the Arabs in the present day: not الْمَهْدِيُّ.]

هذ

1. هَذَّ بَلَجُهُ He ejected his excrement. (TA, art. تَر.)

هذى

1. هَذَى He talked nonsense; he raved, or talked irrationally, foolishly, or deliriously; (JK, K;) by reason of disease or some other cause. (K.) — هَذَى بِهِ He talked irrationally, &c., with him. (TA.) — And He mentioned him, or it, in his irrational, &c., talk. (TA.)

3. قَعَدَ يُهَادِي أَصْحَابَهُ [He sat talking irrationally, &c., with his companions]. (TA.) — سَمِعْتُهُمْ يَتَهَادَوْنَ [I heard them talking together irrationally, &c.] (TA.)

شَرَابٌ هَادٍ [Beverage causing delirious, or irrational, talk.] (TA.)

هر

1. هَرَّ, inf. n. هَرٌّ, He drove sheep or goats:

(IAqr, in S, K, voce هِرْ: or he called them. (Yoo, in TA, ibid.)

هرجل

هَرَجَال, pl. هَرَجِيل, A tall, long-bodied, or bulky, she-camel: (TA:) see هَرَجَاب.

هرج

أَرَاخ: see هَرَاخ.

هرس

هَرَأْس A certain thorny or prickly tree, (S, K, TA,) the thorns or prickles of which are like the حَسَك, (TA,) and its fruit is like the نَبَق: n. un. with ة. (K, TA.) See قُطْب.

هرشف

هَرَشْفَة A piece of rag with which water is dried up from the ground. (TA, art. جف.) — See هَرَشْفَة.

هرطل

هَرَطَال A large long-bodied man. (Az, in TA, voce هَرْدَبَة.)

هرق

1. هَرَقَ عَلَى خَمْرِكَ [Pour water upon thy wine; i.e.,] quiet thine anger. (T.) See also Froytag's Arab. Prov., ii. 875; also the same, ii. 877. — هَرَقَ عَنَّا مِنْ رُوبَةِ اللَّيْلِ: see رُوبَة.

4. أَهَرَقَ عَنْكَ مِنَ الظَّهْرِ, i.q. أَهَرَدَ, q.v. (IAqr, in TA, art. فيح.) See 4 in art. روق. — هَرَقَهُ and أَهَرَقَهُ and هَرَقَهُ, aor. ٤, inf. n. هَرَقَ, He poured it out, or forth: see 4 in art. روق. — هَرَقُوا عَنْكُمْ أَوَّلَ اللَّيْلِ, (in the K, erroneously, عَلَيْنَكُمْ) Alight ye in the first of the night: (TA:) or disburden yourselves (أَنْزَلُوا عَنْكُمْ): or relieve, or rest, yourselves; which seems to be generally meant by هَرَقُوا عَنْكُمْ.

هَرَاقَة and إِهْرَاقَة The seminal fluid of a man: see إِهْرَاقَة, in art. روق.

هرل

Q.Q. 1. هَرَوَلَ He walked quickly: (Msb:) [he went a kind of trotting pace between a walk and a run; see رَمَلَ] هَرَوَلَة is not so quick as خَبَبَ عَرَضَ.

[an amble]; (Msb;) and is between مَشَى [a walk] and عَدُوَ [a run]: (S, Msb, K:) it is a kind of عَدُوَ: (S:) or quicker than عَتَقَ: or a quick walk. (K.)

هرم

1. هَرِمَ He became extremely aged; (K;) old and infirm; (Msb;) decrepit; or a weak old man.

هَرِمَ The mind: see 6 in art. رق.

هرن

كُرَّ: see الكُرَّ الهَارُونِي.

هرنصن

The هَرِنَصَانَة, (K,) i.e. هَرِنَصَانَة, (TA,) or هَرِنَصَانَة, (so in the CK, and in my MS. copy of the K,) with kesr, (K,) and the ر quiescent, and with kesr to the ن, (TA,) is A certain worm, (K,) accord. to IAqr; said by others to be (TA) what is called the سُرْفَة [which is very variously described]. (K, TA.) See دَخَلَنَ.

هرى

هَرَى A granary: see نَبَر.

هزر

هَزَرَوَ A strong boy or young man: and a weak old man: as also هَزَرَوَ: pl. هَزَارَوَة. (Abu-t-Teiyib, in TA, art. حزر.)

هزغ

هَزِغَة: see هَجْمَة.

هزل

1. هَزَلَ is contr. of جَدَّ. (S, Mgh, K.) You say, هَزَلَ, aor. ٤, inf. n. هَزَلَ; (S, Msb, K;) and هَزَلَ, aor. ٤, (K,) inf. n. as above; (TA;) and هَازَلَ; (K;) He jested, or joked; (Msb;) or was not serious, or in earnest; (TA;) فِي كَلَامِهِ in his speech; (Msb, TA;) and فِي الْأَمْرِ in the affair. (TA.)

3. هَازَلَ He jested, or joked. (K.) See 1.

هَزَال Leanness, meagreness, emaciation: contr. of fatness. (S, K.)

هَزَلَى, pl. of هَزِيل Lean, meagre, emaciated. (K, voce خَسَبَ.)

مَهْزُول: see two exs. in a verse cited voce عَرَضَ.

هزم

7. إِنْهَزَمَ It (an army) was routed, discomfited, defeated, or put to flight. (K, &c.) See حَاص, in art. حيص; and إِنْهَازَ, in art. حوز; from both of which it is distinguished.

هَزَمَة The [purring, or] sound of the throat of a cat. (TA.) — The pit between the two collar-bones. (TA, art. تَرَب.) — [The pit above a horse's eye.] (K, voce وَقَب.) See also خَنْعَبَة, and قَلْتَة: and see عَقَمَ, where it seems to mean a stricture: it generally and properly signifies a depression, or dint: or a pit, or small hollow, resembling a dint: see also غَيْب.

مَهْزُومُ الصَّدْرِ Depressed of breast, i.e., apparently, illiberal, niggardly: see حَوْض.

هشم

1. هَشَمَ He crushed it.

2. هَشَمَ, inf. n. تَهَشِيرٌ, He broke it [much, or so crushed it]; (TA;) namely, a dry thing, and anything hollow, such as the head, and the like. (TA in art. شَدَخ.)

5. تَهَشَّمَ It (a plant, or herbage,) became هَشِيم, i.e. dry, and broken in pieces.

هَشِيم A plant that is dry, and breaks, or is broken, in pieces. (S, Msb, K.)

هَاشِمَة A wound in the head which breaks the bone: see شَجَّة.

كُرَّ: see الكُرَّ الهَاشِمِي.

هضم

1. هَضَمَ لَهُ — تَخَوَّقَهُ: see إِهْضَمَهُ and هَضَمَهُ. هَضَمَ مِنْ مَالِهِ: see خَضَمَ.

5: see 7.

7. إِنْهَضَمَ It (a thing) melted, or dissolved, after being congealed. (JK.) — إِنْهَضَمَتِ الثَّمَرَة, and تَهَضَمَتِ, The fruit broke; or became broken, or crushed; syn. تَشَدَّخَتْ; (TA;) and became mellow, so as to be easy of digestion. See also بَوَّعَ — إِنْهَضَمَ, said of food, (MA), It was, or became, digestible, or easy of digestion. (MA, KL.) — إِنْهَضَامٌ of the زَوْر [app. Depression]. (K in art. جَنَفَ. [There coupled with دُخُولَ]) See also صَقَلَ.

8: see 1. — إِهْضَمَ الشَّجَرُ مِنْ أَعْلَاهُ (K voce شَعَبَ) He cropped the tops of the shrubs: see شَعَبَ.

هَضَر Contraction of the sides, (S, K,) and lankness of the belly, and smallness of the flank: (K:) in a horse it is a fault. (S.)

هَضُومٌ: see هَضُومٌ.

هَضُومٌ Any medicine [or other thing (see هَضُومٌ)] that is a digestive of food; as also هَضُومٌ (K:) i. q. جَوَارِشُ. (S.)

هطل

1. هَطَلَ It (water) poured: see its inf. n. voce هَطَلٌ.

هف

هَفٌ Certain small fish, which are dried: see هَفٌ.

هفو

1. هَفَا, said of the heart, It fluttered, or palpitated; and, as Z says, was flurried by reason of grief, or of beating. (TA.) See 1, in art. فهِو.

هَفُوءَةٌ A slip, lapse, fault, or fall into wrongdoing; pl. هَفَوَاتٌ. (TA.)

هق

هَقَّقَاقٌ: see قَرَبٌ هَقَّبَانِ.

هقر

هَقُورٌ A large, long-bodied man. (Az, in TA, voce هَزْدَبَةٌ.)

هقع

الْهَقْعَةُ Three small stars [λ, φ 1, and φ 2, of Orion,] forming the points of a triangle, in the head of الجُوزَاءِ The 5th Mansion of the Moon. (El-Kazweenee.) [This is accord. to those who make نُوءٌ to signify the "auroral setting:" accord. to those who make it to signify the "auroral rising," these stars compose الْهَقْعَةُ q. v.; and الْهَقْعَةُ seems to consist of φ 1 and φ 2 of Orion.]

هك

1. هَكَ: see هَكَ.

هَكَ: see هَكَ.

هَكَكَ: see هَكَكَ.

هل

4. هَلَلْنَا هِلَالٌ شَهْرٌ كَذَا: see سَلَخَ.

10. هَلَلْنَا: see a verse cited at the close of the first paragraph of art. ضَحِكَ. — See also a verse cited voce أَقْنَأُ. — See هَلَلْنَا.

هَلٌ may be originally هَلُو or هَلِي or هَلْ: (Akh, in S, voce بَلْ:) see بَلْ. — هَلٌ followed by إِلَى: see the latter. — هَلٌ: see هَلٌ. — هَلَا: see هَلَا and هَلَا, latter part, and هَلَا, and هَلَا.

هَلَّةٌ: see هَلَّةٌ.

هَلَالٌ The new moon; or the moon when it is termed هَلَالٌ: it may be explained as meaning, generally, the moon when near the sun, or moon a little after or before the change. — See هَلَالٌ.

مُسْتَهْلٌ الشَّهْرِ The first night of the lunar month. (Msb.)

هاف

أَحْصَى: see يَوْمٌ هَلَوُفٌ.

هلك

1. هَلَكَ, inf. n. هَلَاكَ &c., (S, K, &c.) He, or it, perished, came to nought, came to an end, passed away, was not, was no more, or became non-existent or annihilated: (KL, PS in explanation of هَلَاكَ, &c.): or fell: or became in a bad, or corrupt, state; became corrupted, vitiated, marred, or spoiled: or went away, no one knew whither: (Mgh in explanation of هَلَاكَ:) he died. (K.) — هَلَكْتُ أَرْضَهُ His land had its herbage dried up by drought: see جَرَبٌ.

2. تَضَلَّ I. q. وَادِي تَهْلِكَ.

4. أَهْلَكَ He destroyed, made an end of, or caused to perish or come to an end, made away, did away with, or brought to nought, him, or it; took away his life.

6. تَهْلَكَ غَمًا [app. He perished gradually by reason of grief.] (A, art. سوس: see 1 in that art.) — تَهْلَكَ عَلَيْهِ He was vehemently eager for it. (TA.) — تَهْلَكَ فِيهِ He strove, laboured, toiled, or exerted himself, in it, namely in running; as also هَلَلْتُ. (TA.) He strove, laboured, toiled, or exerted himself, and hastened, in it, namely an affair; as also هَلَلْتُ. (TA.) — تَهْلَكَتْ said of a she-camel, i. q. عَشَقْتُ [She vehemently desired the stallion]. (AA, TA in art. عَشَقَ.)

8: see 6.

10. هَلَلْنَا properly signifies He sought, or courted, destruction; like هَلَلْنَا: see هَلَلْنَا.

هَلَلْنَا فِي كَذَا — شَرُّرَةٌ. — هَلَلْنَا فِي كَذَا He (a man) distressed, troubled, or fatigued, himself in, or respecting, such a thing. (TA.) See also 6.

هَلَكَةٌ The drying up of the plants, or herbage. (AHn, TA.) See هَلَاكَ.

هَلَاكَ [Perdition; destruction; a state of perdition or destruction; a lost state;] death. (K.) — هَلَاكَ and هَلَكَةٌ are syn. (S, Msb, K.) — هَلَاكَ فِي الْهَلَكَاتِ He stuck fast in cases of perdition: see art. رِبَكَ.

هَالِكٌ Dead; or dying. (Bd, Jel in xii. 85) — هَالِكٌ sometimes means Subject to perish; as in the Qur, xxviii. last verse.

أَتُوكَ: see مَهْلِكٌ.

مَهْلِكٌ Death: see a verse cited voce سَهْوٌ.

مَهْلِكَةٌ A cause of perdition, or of death. (TA in art. بَخَل.) — 1 A place of perdition or death: and a desert: (KL:) or a [desert, or such as is termed] مَغَارَةٌ (S, K, TA;) because persons perish therein; (Z, TA;) or because it urges [or leads] to perdition. (TA.) See جَادَةٌ.

مُسْتَهْلِكٌ إِلَى كَذَا i. q. مُسْتَهْلِكٌ إِلَى كَذَا (TA, art. مَوْت, from the A.) — مُسْتَهْلِكٌ الْوَرْدِ A road that destroys him who seeks water, by reason of its far extent. (O.)

هلم

هَلَمْ i. q. نَعَالَ. Come. (S, K, &c.) — It is intrans.; as in هَلَمْ إِلَيْنَا Come to us. And trans. also; as in هَلَمْ شُهَدَاءَ كُمْ Cause your witnesses to come; bring your witnesses. (Msb.) — هَلَمْ جَرًّا At thine ease: see 1 in art. جَر.

هم

1. هَمٌّ He purposed, or intended, a thing. هَمٌّ denotes more than هَمٌّ, and less than هَمٌّ. (Kull, p. 382.) — هَمٌّ وَلَا مَكَادَةَ: see art. هَمٌّ بِالْأَمْرِ [He meditated, proposed to himself, purposed, or intended, to do the thing;] he desired to do the thing, (S, Msb,) without doing it; (Msb;) he endeavoured to do the thing. (S.) — هَمٌّ بِالْأَمْرِ He intended the affair, or purposed it; or he desired it. (Mgh.) — هَمٌّ بِهِ فِي نَفْسِهِ [aor. 2] He intended it, meant it, desired it, or determined upon it, in his mind. (TA.) See also a verse cited voce رَمَى. — هَمٌّ بِالْبَيْتِ [He was about, or ready, to weep; like هَمٌّ بِالْبَيْتِ, and هَمٌّ بِالْبَيْتِ q. v.] (A, art. جَمَشَ, &c.) — هَمٌّ بِالْقُفُوطِ [It threatened to full], said of a

wall. (§, in art. وهى, &c.) — أَهْمُهُ and هَمُهُ — It disquieted him; (Msb.) caused him care, or anxiety. — لَا يَهْمُهُ إِلَّا بَطْنُهُ [Nothing causes him care, or anxiety, but his belly]. (§ in art. بطن.)

4. أَهْمُهُ It rendered him anxious; (MA;) disquieted him, and grieved him. (Mgh.) See هَمُهُ.

7. إِنْهَمَر: see a verse cited in art. ب, p. 144.

8. إِهْتَمَرَ بِالْأَمْرِ He was grieved, and disquieted, by the affair, or case: (TA:) you say إِهْتَمَرَ لَهُ he was grieved for him by his affair, or case. (§) [He was, or became, anxious, disquieted, or grieved, by it.] — He minded, or attended to, the affair: (MA:) undertook, or superintended, or managed, the affair. (Msb.) See عَنِ, in art. عَنِ. — إِهْتَمَرَ لَهُ He cared for, minded, or regarded, him, or it. (Har, p. 94.) — إِهْتَمَرَ بَلَدٌ كَذَا (TA in art. عس.)

هَمَ for هَمًا for أَمًا before an oath: see the last.

هَمٌ and هَمَةٌ Purpose, or intention; syn. هَمٌ. (Msb.) See هَمٌ, p. 345, and a verse cited voce طَلَعَ. — Also the latter, Strong determination or resolution. (Msb.) — هَمٌ An object, or a thing intended or meant or desired or determined upon, in the mind. (K, TA.) See an ex. voce هَمٌ and هَمٌ: you say, هَمُهُ كَذَا His object is such a thing. — هَمٌ [Anxiety; or disquietude, or trouble, of mind; solicitude; care; or grief, or sorrow:] distress, or disquietude, affecting the heart or mind, by reason of some harm, or annoyance, that is expected to happen; differing from هَمٌ, which signifies "distress, or disquietude, affecting the heart or mind, by reason of what has happened:" or both, as some say, signify the same [namely distress, or disquietude, of mind]: the difference is asserted by 'Iyād and others. (TA in art. هَمٌ.) — هَمُهُ بَطْنُهُ [His object of care, or of anxiety, is his belly]. (K in art. بطن.) And لَا هَمَّ لَهُ إِلَّا بَطْنُهُ [He has no object of care, or of anxiety, but his belly]. (TA in that art.) — هَمٌ هَمٌ means هَمٌ مَا عَنَّاكَ: and هَمٌ also signifies اِذَا بَكَ. (JK.) See also Freytag's Arab. Prov. ii. 880.

هَمٌ A decrepit, old, and weak, or extremely aged, man. (§, Msb, K.)

هَمَةٌ: see هَمَةٌ.

هَمَةٌ A thing that one meditates, purposes, or intends to do; or that one desires to do; or endeavours to do; a purpose; an intention;

or an object of desire, or of endearment; as also هَمَةٌ. (JK, K.) — هَمَةٌ [Ambition; particularly of a high kind:] a faculty firmly rooted in the soul, seeking high things, and fleeing from base things. (Ibn-Kemāl, in TA.) See هَمٌ, and هَمٌ. — هَمَةٌ [Mind; purpose; aspiration; desire; ambition; enterprise; emprise.] — هَمَةٌ عَالِيَةٌ High purpose; ambition.

هَمَامٌ An aspiring king: (§, K:) a magnanimous, i. e. courageous and liberal, chief. (K.)

هَمَامٌ A wild bird of the crow kind: see صُرَدٌ.

هَامَةٌ, pl. هَوَامٌ, Any venomous creeping thing or reptile or the like, that may be killed; such as the scorpion, and the serpent: and † a louse: (Mgh:) what has deadly venom; as the scorpion: (Az, Msb:) and sometimes, what is noxious: (Msb:) any reptile or the like, from the louse to the serpent; (AHāt, Msb:) but its application to the louse is tropical: (Msb:) any venomous or noxious reptile or the like; such as the scorpion, and the serpent: the like of serpents and scorpions; because they creep (تَدَبُّ, i. e. تَدَبُّ). (JK.)

هَمٌ A difficult, an arduous, a distressing, or an afflictive affair, or business: syn. أَمْرٌ شَدِيدٌ: (§) and أَمْرٌ شَدِيدٌ signifies أَمْرٌ شَدِيدٌ (JK.) affairs of difficulty: and, of importance.

هَمٌ [app. Dissolving hail-stones]. (Mughnee and K, in explanations of هَمٌ.) See a verse in explanation of هَمٌ used redundantly, p. 144.

همد

هَمْدَةٌ A trance: so rendered voce هَمْدَةٌ.

همرجل

هَمْرَجَلٌ A bulky she-camel. (IAqr, TA, voce شَمْرَجَلٌ.)

همش

8. إِهْتِمَاشٌ The intermingling, or interpenetrating. (KL.) — And the proceeding slowly. (KL.) See قَرَّتَنَ.

همل

1. إِهْمَلٌ, aor. هَمَلٌ, inf. n. هَمَلَانٌ; and إِنْهَمَلَ; It (water) overflowed, and poured forth. (Mgh.) — تَهْمَلُ عَلَى رُؤُوسِهَا وَظُهُورِهَا; so in a copy of the K, voce وَسَوَّطَ: in other copies of the K, تَهْمَلُ or تَحْمَلُ: if the first be correct, the meaning is probably Camels left without rein and without burden; and this is agreeable with the context.

4. أَهْمَلَ الْبَاشِيَةَ He sent [or left] the cattle to pasture [by themselves,] without a pastor, by night and by day. (Msb.) — أَهْمَلَهُ He left it, let it alone, or neglected it, intentionally or from forgetting: (Msb:) or he left it, or let it alone, expl. by خَلَّى بَيْنَهُ وَبَيْنَ نَفْسِهِ (§, O, K:) or he left it, or neglected it, and did not make use of it. (K.) — أَهْمَلَ عَبْدُهُ (§, K, in art. سبع) He left his slave without work, or occupation: (PS:) he left him to himself, uncontrolled.

7. إِنْهَمَكَ فِي الْأَمْرِ He exerted himself, strove, or laboured, in the affair, (§, Msb,) and persisted, or persevered, in it. (S, Msb, K.) — إِنْهَمَكَ فِي الْبَاطِلِ He obstinately persevered in vain or false affairs.

هَمَالَةٌ Applied to the eye or eyes, Flowing abundantly with tears: see a verse cited voce عَفَفَ.

مُحْمَلٌ Having no government. (TA, art. on the particle مَحَلٌ.) — لَفْظٌ مُحْمَلٌ A word that has no grammatical government; contr. of دَامِلٌ. (IbrD.)

هن

هَنٌ and هُنٌ A thing: and a penis: and the vulva of a woman: (KL:) or the former is pl. [or coll. gen. n.] of هَنَةٌ, which signifies a small, or little, thing: (MA:) or this last signifies a thing, (KL,) as does هُنٌ: (K, KL:) [but the former meaning I have found to be very common, and I think it the more approvable. هَنَةٌ may be rendered something, somewhat:] it denotes anything. (TA.)

هَنٌ: see هُنٌ.

هنيبر

هَنِيبَرٌ A light, or an active, ass. (IAqr, in TA, voce يَغْفُورُ.)

هنع

الْهَنْعَةُ Two white stars, [γ and ε of Gemini,] between which is the space of the length of a whip, in the Milky Way; one of which is called الزُّرُّ, the other الْمَيْسَانُ. — The 6th Mansion of the Moon. (El-Kazweenee) — Or The three stars [λ, φ 1, and φ 2,] in the face of Orion. (Idem, descr. of Orion.) [The former accord. to those who make نَوًى to signify the "auroral setting:" the latter accord. to those who make it to signify the "auroral rising:" accord. to those who make it to have the first of these two significations, the three stars in the face of Orion compose الِهَنْعَةُ, q. v.] See الْحَيَابِي, in art. حى.

هنر

Q. Q. 1. هَنِمَ He concealed, or kept secret, a story; syn. أَسَرَّ. (A, art. جهر.)

هوع

هَيُوعَةً, originally هَيُوعَةً: see شَاخَ.

هول

مَهُولٌ Terrible. (TA.)

نَارُ الْمَهُولِ: see نَارٌ.

هوم

2. نَامَ هَوَمَ He slept. (TA, voce نَامَ.)

هَامَةٌ The head: (S, K:) or the part between the two edges of the head: or the middle, and main part, of the head, [see قَرْنٌ and صَدَى in several places,] of anything: (TA:) or the upper part of the head, in which are the نَاصِيَةُ and the قُصَّةُ, which mean the fore part of the hair of the forehead; in it is the مَفْرَقُ, which is the فرق of the head, between the two sides, extending to the دَائِرَةُ. (AZ, TA.) See also two explanations voce جُمُومَةٌ. — هَامَةٌ The crown, or top, of the head. See قَمَحْدَوَةٌ, and اِعْتَجَرَ meaning Headmen, or chiefs: see a verse cited in art. غَلَصِمَ. — هَامَةُ The marrow of the brain. (TA.) — أَمُّ الْهَامِ (K in art. دَمَغَ) app. i. q. أَمُّ الرَّأْسِ and أَمُّ الدِّمَاغِ: see أَمٌّ and دِمَاغٌ. — هَامَةٌ An owl: a certain night-bird, (S, K,) that frequents the burial-places, of small size, (TA,) i. q. صَدَى: (S, K:) or i. q. بُومَةٌ: (TA:) pl. [or coll. gen. n.] هَامٌ. (S.) See بُومٌ; and see also أَحَرَّ.

هون

1. هَانٌ, inf. n. هَوَانٌ and هُونٌ (Msb, K) and هَانَةٌ (K,) He, or it, was, or became, low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, and weak; syn. ذَلٌّ, (Msb, K,) and حَقَرٌ, (Msb,) and ضَعْفٌ. (TA.) — هَانٌ عَلَيْهِ [It was of light estimation to him]. It (a thing) was [easy and] light to him. (TA.) — هَانٌ also, He, or it, was, or became, gentle, and easy. (Msb.)

2. هَوَّنَهُ عَلَيْهِ He (God) made it easy and light to him. (K, TA.) — هَوَّنِي الْأَمْرَ وَلَا تَحْزِنِي لَهُ [Make thou the case, or affair, light, or easy;

i. e., regard it lightly; and do not grieve for it]. (TA, art. خَفَضَ.)

4. هَانَهُ, and هَانَهُ, and هَانَهُ, He held him in light, or little, or mean, estimation, or in contempt; despised him; made light of him or it. (S, K, &c.) — هَانَهُ He lowered, or abased, him; debased him; rendered him abject, vile, mean, paltry, contemptible, despicable, or ignominious.

8: } see 4.
10: }

هَيِّنٌ and هَيِّنٌ Easy: (S, Msb, K:) and the latter of light estimation, paltry, despicable. (K, TA.)

هَيِّنَتْكَ عَلَى هَيِّنَتِكَ at their ease.

هَيِّنٌ: see هَيِّنٌ.

هَيِّنٌ in the sense of هَيِّنٌ: see أَكْبَرُ. See also an ex. voce بَصِيرَةٌ; and another voce بَغَرٌ.

هَيِّنَ عَلَى أَهْلِهِ [A camel held in mean estimation by his owner]. (TA, art. دَفَعَ.)

هوى

1. هَوَى بِهِ He made it to fall down: see an ex. in a verse of Ru-beh, cited voce رِيَاغٌ, in art. رِيغٌ. — See 4. — هَوَتْ أُذُنُهُ His ears heard a confused, or humming, or singing, sound. (K.) — هَوَتْ أُمُّهُ is used to express wonder; like as when one says, قَاتَلَهُ اللَّهُ مَا أَسْعَعَهُ. (1B, in TA, art. أَمَرُ.)

4. أَهْوَى إِلَى الشَّيْءِ بِيَدِهِ He extended, or stretched forth, his arm, or hand, to the thing to take it; it being near: if it be distant, you say, أَهْوَى إِلَيْهِ, without l. (Msb.) And أَهْوَى إِلَى الشَّيْءِ He reached his sword; took it with his hand, or with his extended hand; or took hold of it. (Msb.) And أَهْوَيْتُ بِالشَّيْءِ [in my copy of the Msb, erroneously, إِلَى الشَّيْءِ] I made a sign with the thing. (As, S.)

5. تَهَوَّهَ: see آهَةٌ, in art. آوَهَ.

7. اِنْهَوَى: see اِنْغَوَى, in art. غَوَى.

هَاهُ and هَاهُ: see آهَ, in art. آوَهَ.

Love, and attachment: then, inclination of the soul, or mind, to a thing: then, blameable inclination; as when one says, اِتَّبَعَ هَوَاهُ [He followed his evil inclination]; and هُوَ مِنْ أَهْلِ الْهَوَى [see below]. (Msb.) See also حُبٌّ. — هَوَى Also signifies Beloved [or an object

of love]. (K, Ham, p. 546.) [Being originally an inf. n., it may be used alike as sing. and pl. See an ex. in a verse cited in the first paragraph of art. زَيْن: and see an ex. voce شَتَلٌ. — الْهَوَى The inclination of the soul to that in which the animal appetites take delight, without any lawful invitation thereto; (KT;) [natural desire:] love, and desire; generally, such as is not praiseworthy: (Mgh:) I render it, love, or desirous love. — [Its pl.] أَهْوَاءُ also signifies Opinions declining, or swerving, from the right way, or from the truth. (Bd, ii. 114.) [Hence,] أَهْلُ الْأَهْوَاءِ [The people of erroneous opinions]. (T, in art. سَمِعَ; &c.)

هَوَّةٌ A deep hollow in the ground: (S, JK, M, Msb, K:) or a hollow, or cavity, in the ground; a pit: (Msb:) or a descent in the ground: (K:) or a deep hollow, cavity, or pit; as also مَهْوَاةٌ: or a low, or depressed, place in the ground. (TA.) — اجْعَلِ الْأَمْرَ هَوَّةً وَاحِدَةً Make thou the affair, or case, [uniform, or] one uniform thing. (Fr in TA, in art. بَاجَ.)

هَوَاةٌ A vacancy; a vacuity; a vacant, or an empty, space. (Mgh.) — A vacant, or an empty, thing. (Msb.)

هَوَى and هَوَى: see 4, (last sentence), in art. سَلَمَ.

هَوَانٌ, said to be thus, with fet-h to the و, originally هَاوُونَ, [A mortar:] the thing in which one pounds, or bruises: pl. هَوَاوِينَ. (Msb.)

هَوَايَةٌ An abyss; a depth, or deep place, of which the bottom cannot be reached. (JK, TA.)

مَهْوَى الرَّكْبَةِ [The cavity of the well]. (K, voce إِزَاءٌ) — See مَهْوَاةٌ.

مَهْوَاةٌ: see هَوَّةٌ. — The space between two mountains; (S, Msb;) and the like; as also مَهْوَى: (S:) a pit, or hollow, dug, or excavated. (Msb.)

زَمَاوَرْدٌ i. q. مَهْيَا. (MF, art. وَرَدَ.)

هيف

5. تَهَيَّفَ (S, K,) said of a man, (S,) is from تَهَيَّفَ [the hot south-west wind], like تَهَيَّفَ from التَّهَيُّفِ. (S, K.) See an ex. voce مَضْفُوفٌ.

الْهَيْفُ: respecting the wind thus called, see تَهَيَّفَ.

رِيحٌ مَهْيَافٌ [A very thirsty wind]. (TA, voce تَهَيَّفَ.)

هيق

هَيْقَة A female ostrich. (A, art. زمر.)

هيل

7. إِنْهَالَ It (sand, &c.) poured down. (S, K.)
— إِنْهَمَرَ الْجِدَارُ وَأَنْهَالَ [The wall fell in ruins,
or to pieces, or became a ruin, and broke, or
crumbled down]. (K in art. قبيض.) So
rendered voce انْقَاضَ, art. فيض.

هَيْل inf. n. of هَال : see حَنَا — هَيْلٌ and
هَيْلٌ Sand that will not remain steady in its
place, but falls down. (JK.)

هَيْوَى and هَيْوَى : wrongly mentioned in art.
هول. See مَادَّةٌ.

مَهَيْلٌ : see كَثِيبٌ.

هير

هَيْرٌ : see هَيْمَةٌ.

هَيَامٌ : see an ex. in a verse of Lobeed, voce
أَصْلٌ.

هَيْامٌ : see هَبٌ.

هَيْوَمٌ [The being bewildered, or distracted, by
amorous desire ;] the pursuing a heedless, or an
inconsiderate course, or going at random, heed-
lessly, or without consideration, or certain aim,
by reason of amorous desire : and تَهْيَامٌ the
[being so, or] doing so, much. (TA.) You
say, of love [or amorous desire], هَيْمَةٌ, inf. n.
تَهْيِيمٌ. (TA.) — An affection like insanity
arising from amorous desire : (JK.) bewildering-
ment, or distraction, by amorous desire. (KL.)

هَيْمَانٌ A man loving intensely, or very pas-
sionately or fondly : (TA.) and so applied to
a heart : see شَنَقٌ. — هَيْمَانٌ A thirsty camel :
fem. هَيْمَى : pl. هَيْمَرٌ. (Jel, lvi. 55.)

قَتَّ مَهْيُومٌ : see voce قَتَّ.

هين

1. هَانَ لَهُ, aor. يَهِينُ, He treated him with
gentleness, or blandishment ; syn. دَارَاهُ. (Aboo-
Is-hāk, in TA, art. عَن ; but only the imp.,
هَيْنُ لَهُ, is there mentioned, said to be with
kesr.) See عَزَّ, near the end, p. 2031, and the
distinction there made between هِنٌ and هُنٌ.

هيه

هَيْه and هِيَه and هِيَه : see إِيَه and إِيَه and
إِيَه

هَيْهَاتَ كَذَا Far, or far from being believed
or from the truth, is such a thing ; as also هَيْهَاتَ
كَذَا : or the latter means remoteness, or remote-
ness from being believed or from the truth, is to
be attributed to such a thing : هَيْهَاتَ followed
by لَ means بَعْدَ, (Jel, in xxiii. 38,) or بَعْدَ
الْبَعْدِ or الصَّحَّةُ : (Bd, ibid :) or الْبَعْدُ : (Bd,
ibid, TA :) and without لَ after it, it denotes
the pronouncing [a thing] remote. (TA.) See
أَيْهَاتَ — هَيْهَاتَ denotes one's deeming a thing
remote, or improbable, and despairing of it ; and
means مَا أَبْعَدَ [Very far, &c.], or مَا أَبْعَدَ
[How far, &c.] ; implying more than بَعْدَ,
though we render it by this word. (Kull,
p. 382.)

هي

ابْنُ هَيَانَ and ابْنُ هَيَّ The low, ignoble ;
mean, contemptible, man. (T in art. بَنَى.)

و: you say, سَارَ زَيْدٌ وَعَمَرُو, using و as a conjunction; rather than سَارَتْ وَزَيْدًا and وَعَمَرَا using و as [a prep.] denoting concomitance; rather than وَزَيْدٌ. (I'Al, p. 161.) — مَا أُمِّي وَأُمُّهُ: see أُمُّ: and see another ex. in a verse cited voce حَلِمَ. In the K, ii. 121 some read وَإِسْمَاعِيلَ; and others وَإِسْمَاعِيلَ. In مَا لَكَ وَزَيْدًا, the و denotes concomitance; What hast thou in common, or to do, with Zeyd? or it is for وَلَزَيْدٌ and وَهُوَ لَكَ: see حَمْدٌ. — [The الواو لِيُطْلِقَ الْجَمْعُ — حَمْدٌ. — حَمْدٌ] و denoting unrestricted conjunction, not necessarily implying simultaneousness nor relative order]. (I'Al, p. 254.)

وَ generally means *Alas!* see وَآ حَرَبًا, and the last verse voce حَتَّى. — وَآ زَيْدًا. *Alas, Zeyd!* — وَآ تَنَنَاءَ, and وَآ دَفْرَاءَ, *Alas, stench!* meaning *Alas, what an abominable thing!* See دَفْرٌ; and أَبٌ.

وَأَرْ

1. The verse of Lebeed,

- تَسْلُبُ الْكَانِسَ لَمْ يُؤَاذِرْ بِهَا
- شُعْبَةَ السَّاقِ إِذَا الظِّلُّ عَقَلَ

means *She carries off from the guzelle entering his covert, he not being frightened by her, the branch of the trunk of the tree above him, when the shade contracts, or decreases, or goes away, at midday: he is describing his swift she-camel.*

10. اِسْتَوَرَ He hasted in the darkness; as also اِسْتَاوَر. (K, art. اَوْر.)

وَأَلْ

1. وَأَلْ: see آل, in art. اَوْل, in two places.

أَوَّل First, and former; preceding all others,

أَوَائِلُ السُّورِ — أَوَّل. and preceding another. See art. أَوَّل. The first parts, or beginnings, of the chapters of the K, an. — أَوَائِلُ الْقَوْمِ He came among the first comers of the people. (Msb.) — And الأَوَائِلُ The people of former ages; as also الأَوَّلُونَ — الأَوَّلُ means I met him [in a former year,] before this year, though by several years. ('Alee El-Kāri, in his Expos. of the K, from Seer; cited in the margin of a copy of the K; art. اَوْل.) See عَامٌ.

وَأَمْ

3. See art. وَمَا.

وَأَمْرٌ The being mutually near; mutually agreeing. (T, voce تَوَامَرٌ.)

تَامَرٌ, The herb so called: see art. تَامَرٌ.

وَأَى

1. وَأَى as syn. with وَعَدَ; imperative إِهْ, with the ة of silence added; fem. corroborated form of the imperative إِنَّ; of which last, see a curious ex. in the end of article حَرْفُ الْأَيْفِ, in the Mughnee.

وَبَر

1. وَبَرَتِ الشَّخْلَةُ [The palm-tree was fecundated:] i. q. أَفْقَحَتْ. (Aboo-'Amr Ibn-El-'Alà, in L, art. أَبَر.) See art. أَبَر.

4. اَوْصَبُوا عَلَيْهِ i. q. اَوْبَرُوا عَلَى شَيْءٍ. (TA, art. وَصَب.)

مَأْبُورَةٌ i. q. نَخْلَةٌ مَوْبُورَةٌ. (Aboo-'Amr Ibn-El-'Alà, l. c.)

وَبَش

وَبَشٌ A whiteness on the nails: see زَنْجَبَرٌ.

وَبَل

1. وَبَل He (a horse) ran vehemently: see an ex. in a verse cited voce دَامَر, in art. دَوْمَر.

وَبْلٌ Violent rain, consisting of large drops; as also وَابِلٌ; (K;) a heavy rain.

إِبَالَةٌ: see إِبَالَةٌ.

أَبَلَةٌ: see أَبَلَةٌ.

وَبَالٌ An evil result. (Msb.)

إِبَالَةٌ: see إِبَالَةٌ.

وَبَلٌ: see وَبَلٌ.

وَابِلَةٌ The extremity [in which is the glenoid cavity] of the scapula: and the portion of flesh [or muscle] of the scapula. (IAqr, T.) See مَرْوَعَةٌ, and also ضَدَفٌ; and more particularly اِنْفَرَكٌ.

وَبِه

1. مَا أَبَهَتْ لَهُ and وَبَهَتْ: see مَا أَبَهَتْ لَهُ.

وَبَى

1. وَبَيْتِ الْأَرْضِ and وَبَوَتْ الْأَرْضُ: see وَبَيْتِ الْأَرْضِ.

4. وَبَاً: see مَا لَا يُوبَى.

وَبَر

وَبَرَةٌ The vein (عَرْقُ [meaning the frenum]) that is in the inner side (بَاطِنُ) of the glans of the penis. (S, K, and Zj, in his "Khalk el-Insán.")

تَأَرَّ: see voce مَوْتُورٌ.

وَتَن

الْوَتَيْنِ [The aorta: or the aorta descendens:] a certain vein [or artery] adhering to the inner

side of the backbone all along, which supplies all the [other] veins [or arteries] with blood, and irrigates the flesh, being the river of the body: or a certain thick white vein resembling a cane: [this last is the description given by Zj in his "Khalk el-Insân:"] or [the aorta ascendens;] the نِيَّاط of the heart: or a certain white vein within the back of the neck: it is said to draw up [its supply] from the heart, and in it is the blood. — Also, the خَنْب, q. v.: pl. أَوْتَنَة and وَتَن (M:). i. q. نِيَّاطُ الْقَلْبِ. (Bd, and Jel, lxi. 45.) See أَهْر.

وتى

3. وَتَاة, i. q. and مُوَانَاة, inf. n. وَتَاة عَلَى الْأَمْرِ. 3. آتَاة, a dial. var. of the verb with ء [i. e. آتَاة, q. v., and of وَطَاة also]. (TA.) See 3 in art. عَدُو.

4. وَتَّى: see وَتَّى.

مُسْتَوِي, or مُسْتَوِيَة A mare desirous of the stallion: see مُسْتَوِيَة in art. اَتَى.

وتر

أَعْوَانُ الرَّجُلِ i. q. التَّوَاتِيرُ. (TA, in art. اَمَل.)

وثق

1. وَثَقَ It was, or became, firm, stable, fast, or strong; (Mgh:). i. q. أَحْكَمَ (S, Mgh, K) [or اسْتَحْكَمَ, q. v.]. — وَثَقَ بِهِ He trusted, or confided, in him. (S, Mgh, K.)

4. أَوْثَقَهُ He made it firm, stable, fast, or strong. (Mgh.) — He bound, or tied, him, or it, firmly, fast, or strongly, in a bond. (S, K, TK.) See شَدَّ.

5. تَوَثَّقَتِ الْعُقْدَةُ [The knot became firm, or fast]. (A, in art. اَرَب.)

10. اسْتَوْثَقَ مِنْهُ [He secured himself against him, by a bond or the like, or absolutely:] he took, or received, a bond (وَيْثَقَة) from him. (S, K.) — اُكْتُبُوهُ اسْتِثْقَاً وَدَفْعاً لِلزَّيْعِ [Write ye it, (namely, the debt,) for the creditor's self-securing, and for preventing contention]. (Jel, ii. 282.) See اسْتَظْهَرَ. — اسْتَوْثَقَ مِنَ الْبَابِ He closed the door firmly. (MA.) — اسْتَوْثَقَ مِنْ أَمْرِهِ: see اسْتَوْثَجَ. — اسْتَوْثَقَ مِنَ الْمَالِ: see اسْتَوْثَجَ. — اسْتَوْثَقَ بِهِ He confided in him.

ثِقَّةً Trusty; trustworthy; honest: applied as an epithet alike to a man and a woman, and

to two or more men or women: pl. ثِقَاتٌ. (Mgh.) — بِهْ ثِقَتِي In him is my trust, or confidence. (TA.) — لَسْتُ مِنْهُ عَلَى ثِقَةٍ I am not confident, or sure, of it. Occurring in the S, art. ضَمِر, &c. See an ex. voce شَرُّ (last sentence). — أَخَذَ بِالثِّقَةِ: see أَخَذَ. — أَخُو ثِقَةٍ: see أَخَذَ, and see my explanation of إِحْتَاطٌ.

الْوَيْثَقَةُ فِي الْأَمْرِ The doing the thing firmly; and taking the sure method, or way; expl. by وَثِيقَةٌ. (TA.) — وَثِيقَةٌ A bond, security, or writing of obligation for the payment of a debt or the like: pl. وَثَائِقٌ. Ex. وَثَائِقُ كِتَابَةِ الْوُثَائِقِ. (Bd, ii. 282.) The mode of writing bonds. — A pledge. — دُرْجَةٌ i. q. وَثِيقَةٌ, q. v.

أَخَذَ الْأَمْرَ بِالْأَوْثَقِ He set about the affair in the surest, or firmest, manner. (TA.)

مِيثَاقٌ and مِيثَاقٌ A compact; a contract; a covenant; an agreement; a league; a treaty; an engagement; a bond; an obligation; a promise. (S, K, &c.)

ميثَاقٌ: see مَوْثِقٌ; and Jel, &c., in ii. 60 and 87.

مَوْثِقٌ بِهِ In whom [and in which] trust, or confidence, is placed. (Mgh.)

مَوْثَقَةُ الْخَلْقِ A she-camel rendered firm, strong, or compact, in make. (S.)

وثر

وَيْثَمَةٌ Broken stones. (TA, art. جَرَم.) See جَرَامٌ.

وتن

عَنَنْ and عَنَنْ and صَنَمٌ An idol: see وَثَنٌ.

وثى

وَتَّى: see وَتَّى.

وجع

1. وَجَعَ رَأْسَهُ He had a pain in his head: see أَلَمَ.

4. أَوْجَعَهُ He, or it, pained him; or caused him pain, or aching. (K, MA, TA.)

5. تَوَجَّعَ He expressed, or manifested, pain, affliction, distress, grief, or sorrow; [complained; moaned; or] uttered lamentation, or complaint; (PS;). syn. تَأَلَّمَ. (S, art. أَلَمَ) and

تَفَجَّعَ (S, art. نَجَعَ; and K) and تَشَكَّى (Mgh, K) and تَأَوَّاهُ (Mgh, art. اَوَاهُ) and تَوَجَّعَ لَهُ مِنْ كَذَا — (K, art. حَزَنَ). [He was pained for him, or he lamented for him, on account of such a thing]; he pitied him for such a thing. (S, Mgh, K.) — تَوَجَّعَ لِلْمُصِيبَةِ [He lamented for the affliction, or calamity]. (K, art. نَجَعَ). — تَوَجَّعَ إِلَيْهِ مِنْ كَذَا — (نَجَعَ). He lamented, complained, or expressed pain, or grief, to him, on account of such a thing.

وَجَعٌ A disease, or malady, (S, Mgh, K, TA,) of any kind, (Mgh,) causing pain. (TA.) — وَجَعُ الْمَفَاصِلِ Pain of the joints; i. e. arthritis: see نَقْرَسٌ.

جَعَةٌ The نَبِيذ, or beverage, made from barley: see مِزْرٌ.

أَفْدَعُ الْوَجْعَاءِ The anus: see a verse cited voce نَقْرَسٌ.

وجن

وَجْنَةٌ The ball, or elevated part, of the cheek. (S, Mgh, K.)

وجه

2. وَجَّهَتْ سِجَافَتَهُ and سِدَافَتَهُ; i. e. هَتَكَبَتْ. — أَخَذَتْ وَجْهَهَا: see arts. سَجَفَ and سَتَرَهُ, i. e. سَجَفَ وَجْهَهَا, conj. 2.

3. وَاجَّهَهُ, inf. n. مُوَاجَهَةٌ, He faced him; confronted him; encountered him; met him face to face (S, K, Mgh.) He confronted him, accosted him, or encountered him, with speech, or words, or with his face. (Lth, JK, TA.)

4. أَوْجَهَهُ He repelled, or rejected, an asker, or a beggar. (T.) — See جَوَّهُ.

5. تَوَجَّهَ He tended, repaired, or betook himself, to, or towards, him, or it, either in a direct course, or indirectly. (IJ, in M and L, art. أَحَقَّقَ مَا يَتَوَجَّهَ — A stupid man, who does not accomplish his affair well. (JK.)

8. لَمْ يَتَجَهْ لَشَيْءٍ (S, K, art. بَوَّرَ; and M, K, art. بَلَدَ; &c.) He did not apply himself rightly to anything; he knew not the right course to pursue; like لَمْ يَهْتَدِ. See also يَتَوَجَّهَ; and see بَاثِرٌ and غَمَى. — سَنَحَ لَهُ رَأْيٌ — غَمَى. — سَنَحَ إِلَى — سَنَحَ, in two places. — سَنَحَ إِلَى الصِّحَّةِ He became convalescent.

أَسْلَمْتُ وَجْهِي لِلَّهِ — وَجَّهْتُ I resigned, or resign, myself to God: i. e., I became, or become, a

Muslim: **وجه** is here used for the whole because it is the most noble part: (Jel, ii. 106:) or **ذاتى** *my course*. (TA.) — **مِنْ كُلِّ وَجْهٍ** *In every respect; considered from every point of view*. — **الْوَجْهُ أَنْ يَكُونَ كَذَا** *The [proper or reasonable] way is that it should be thus: or the valid and obvious [way]*. (Msb.) See **تُرْعَةُ**. — **وَجْهٌ** *A course, a purpose, or an object, which one is pursuing; a direction in which one is going or looking, &c.; as also* **جَهَةٌ**. — **لَيْسَ** *The way of a thing*. (TA.) — **لَيْسَ لِكَلَامِكَ وَجْهٌ** *There is no truth, or correctness, in thy saying*. (TA.) — **وَجْهٌ** *Brightness [of intellect]*. (L, voce **كُرٌّ**.) — **لَوْجُهُ** *الله* (Kur, lxxvi. 9) *For the sake of God; or to obtain the countenance or favour of God*. (Kull, p. 378.) See **لَوْ كَانَ كَذَا لَكَانَ وَجْهًا** — **دُو** in art. **ذَاتِ** *الله* *Were it so, it were reasonable*. — **لَا وَجْهَ لَهُ**, said of a phrase, &c., *There is no reasonable way of accounting for it*. — **لَيْسَ بِالْوَجْهِ** same as **لَيْسَ بِرَوْحِيَّةٍ**? *Not of respectable, or esteemed, or high, authority: (said of a word or phrase, &c.): or it is not the proper way*. — **إِبْتِغَاءَ وَجْهِ** *الله* *From a desire of God's recompense*: (Kur, ii. 274; and Expos. of the Joláleyñ:) or *countenance, meaning favour*. There are several similar phrases in the Kur, where **وجه** is explained in the same sense of **تَوَابٌ** in the Expos. of the Joláleyñ. — **جَبَسَ عَنْ وَجْهِ** *[He withheld him, or restrained him, from his course, purpose, or object]*. (S, art. **الت**.) — **صَرَفَ الشَّيْءَ عَنْ وَجْهِ** *He turned the thing away, or back, from its course, سنَّه*. (TA.) — **خَرَجَ وَجْهٌ** (S, A, L, art. **مَرَدٌ**; and L voce **استعلاج**) *[for خَرَجَ وَجْهٌ, The hair of his face grew forth]*. — **نَبَاتَ وَجْهٌ** *The beginning of time*, (K,) and **نَبَاتَ** *of day*. (TA.) — **رَوَاهُ عَلَى وَجْهِ** (S, K, art. **قص**.) and **حَدَّثَ بِهِ عَلَى وَجْهِ** (Msb, art. **قص**;) see **قَصَّ** in two places. — **أَتَيْتُ الْأَمْرَ** *وَجْهٌ* — **مَاتَى** *جَهْتَهُ*: see **جَهْتَهُ** and **مِنْ وَجْهِ** *The drift of speech*. (K, Kull, p. 378.) — **مَضَى عَلَى وَجْهِ** *[He went at random, heedlessly, headlong, or in a heedless, or headlong, course, or manner; and so وَجْهٌ وَجْهٍ]*: see **رَكِبَ رَأْسَهُ** in art. **رَكِبَ**. — **ذَهَبَ عَلَى وَجْهِ** *He went away at random whither he would*. (TA in art. **سوم**.) — **بَلَّتْ مَطْيَتُهُ عَلَى** — **أَبَلَّتْ** and **وَجْهًا** *أَطْلَبُوا* — see 1 in art. **بَل**. — **إِنِّى حَسَانِ الْوُجُوهِ** *Make ye petition, for the things that ye want, to persons of good rank or station*. (El-Hasan El-Muáddib, in TA, art. **نضر**.) — **وَجْهٌ** + *Consideration and regard*. See 3 in art. **اسو**. — **وَجْهٌ** and **جَهَةٌ**

The place towards which one goes: (Munjid of Kr:) or the *place, region, quarter, part, or point, towards which a person, or thing, goes, tends, or is directed*: so I have rendered **جَهَةٌ**: see **صُنْعٌ**, and **مَسْجُوعٌ**: **جَهَةٌ** signifies any place towards which one looks or goes; as also **وَجْهَةٌ**: (Har, p. 373:) the *place, or point, of the tendency or direction or bearing of anything*: whence **جَهَةٌ** *in the direction of such a thing*: and **لِجَهَةٍ** *towards one quarter*. — Hence, **وَجْهَ الطَّرِيقِ** *The point, or place, to which the way, or road, leads*: see **ذُنَابَةٌ**. And in like manner, **وَجْهَ أَمْرٍ** *The end, or result, of an affair, to which it leads, or tends*. — **رَمَوْا وَجْهًا وَاحِدًا** *[They shot in one direction]*. (M voce **رَشَقٌ**.) — **وَجْهَ الضَّحَى** *The first, or beginning, of the day*. (TA voce **رَوْتَقٌ**, q. v.) — **وَجْهٌ** *A chief of a people or party*. (K.) — **أَتَوْا مِنْ وَجْهِهِ** *see قُورٌ*. — **وَجْهٌ** i. q. **طَرِيقَةٌ** *[meaning The mode, or manner, of a thing]*. (KL.) — **مَا أَدْرَى** *مَا وَجْهَهُ* *I know not what is its meaning*. — **أَخَذَ وَجْهَهَا** *[app. He degraded her; took away her grade: and hence he took her maidenhead: see وَجَّهَتْ سِجَافَتَهُ]*.

مِنْ جَهَةٍ كَذَا — **وَجْهٌ** throughout. — **جَهَةٌ** *In respect of, or with reference to, such a thing: and by reason, or on account, or because, of such a thing*. — **الْجِهَاتُ السِتُّ** *The six relative points or directions or locations; namely, above, below, before, behind, right, and left*.

وَجْهَةٌ *see وَجْهٌ*. — *A way, mode, or manner, of acting, &c.*

وَجْهٌ *Worthy of regard*.

أَوْجَهُ *More, and most, worthy of regard*.

التَّوَجُّعُ i. q. **التَّوَجُّعُ** — **وَلَتْ** *see تَوَجُّعٌ*.

مُتَوَجِّعٌ *A place towards which one tends, repairs, or betakes himself*.

وَجَى

1. **وَجَى** and **تَوَجَّى** *[said of a man, or of a horse or the like, or of a camel] His foot, or hoof, or فرس, was, or became, attenuated, and chafed, or abraded*: (TA:) or he (a horse) *experienced a pain in his hoof*. (S.)

5: see 1.

وَجَحَ

مُوجِحٌ *transp. for مَوْجِحٌ*.

وَحَفَ

5. **تَوَحَّفَ** *quasi-pass. of أَتَحَفُّهُ*: see **تَحَفُّهُ**.

8. **إِتَحَفُّهُ**: see art. **تَحَفَ**.

وَحَفَةٌ and **وَحْفَةٌ**, said to be the originals of **تَحَفُّهُ** and **تَحَفُّهُ**: see **تَحَفُّهُ**.

وَحَلَ

وَحَلٌ (S, Msb, K) and **وَحْلٌ** (Msb, K) *Slime, mire, or thin mud, (S, Msb, K,) in which beast of carriage stick*. (K.)

وَحَمَ

1. **وَحِمَتْ** *She was incontinent to the male*: see an ex. voce **تَغَبَّ**.

وَحَنَ

إِحْنَةٌ *see جِنَةٌ*.

وَحَى

4. **أَوْحَى إِلَيْهِ** *He (God) revealed to him; or spake, or made known, to him by revelation* — Also, *He suggested to him; or put into his mind*. (Mughnee voce **أُنْ**.)

وَحِيٌّ *Hasty; (K;) quick; (S, Mgh, Msb, K; applied in this sense to death. (S, Mgh, Msb.)*

الْوَحَاءُ الْوَحَاءُ *[Make thou] haste; or haste to be first, or before, or beforehand: haste; &c. (S, TA.)*

فِي أَوْحَى مَدَّةٍ *In the shortest period*: see an ex. in the first paragraph of art. **تَقَفَ**.

وَخَفَ

1. **وَخَفَهُ** *He beat it (namely خَطْمِيّ, IDrd, K, and in like manner سَوِيْق, IDrd) with his hand, and moistened it in a طَشَتْ [or basin], (TA,) until it became viscous, or cohesive, (K, TA,) and became [fit for] food; (TA;) as also **أَوْخَفَهُ** (K) and **وَخَفَهُ**. (TA.)*

2: see 1.

4: see 1.

وَخِمَ

5: see 10.

10. **إِسْتَوْخَمَهُ** *He found it (food) to be unwholesome; as also **تَوَخَّمَهُ**: (JK, K:) he found it (a land) to be insalubrious: (TA:) he found it (a country or town) to disagree with*

its inhabitants. (S, Mgh.) — مَا اسْتَوْخِرُ أَنْ — أَصْحَبَكَ : see 5 in art. جدب.

وَحْمٌ A heavy person (K) [i. e., dull].

وَحْمٌ A tainted condition of the air, engendering pestilential diseases. (TA.)

وَحْمٌ Unwholesome food : (Mgh.) unsuitable food. (K.)

وحي

3. وَحَاهُ : see آخَاهُ.

5. تَوَحَّاهُ He sought it, aimed at it, or purposed it : (S, Mgh, Mgh, K.) and he sought it, &c., exclusively of, or in preference to, any other thing. (Mgh.)

ودع

1. وَدَع (S, K,) inf. n. وَدَع and دَعَة (TA,) He (a man, S,) or it, (a thing, TA,) became still, quiet, or at rest; (S, K, TA;) as also وَدَع (K, TA,) [quasi-] inf. n. تَدَعَة and تَدَع (TA.) You say to a man, وَدَع and تَوَدَع meaning Be thou grave, staid, steady, sedate, or calm. (TA.) See also 1; and art. وذر. — وَدَع and وَدَع, inf. n. وَدَاعَة, He was, or became, in a state of ease, and ampleness of the means or circumstances of life. (Mgh.) — دَع : see an ex. voce آذَى : it may be rendered, in different cases, Leave thou, or let alone, or say nothing of : see بَلَّه. — دَع عَنْكَ كَذَا Let me alone and cease from such a thing : and exempt thou me, or excuse me, from such a thing. — دَع عَنْكَ كَذَا Dismiss thou from thee such a thing. See خَذَّ. — دَع مَا يَرْيَبُكَ إِلَى مَا لَا يَرْيَبُكَ عَنْكَ. — دَع مَا زَيْدٌ : see سوى in art. ريب. — وَدَع used as a pret. : see an ex. voce زَائِلَةٌ in art. زول.

2. وَدَعَة (MA,) inf. n. تَوَدِيع (PS,) He bade farewell to him. (MA, PS.)

3. وَدَاع, inf. n. مُوَادَعَة, and subst. وَدَاع, He made peace or reconciled himself, with him : (Mgh.) [the inf. n.] مُوَادَعَة is syn. with مُصَالَحَة because it is مُتَارَكَة [a mutual leaving, or leaving unmolested]. (Mgh.) — مُوَادَعَة is also syn. with تَرَكَّ ; as also دَعَة (TA:) so that وَدَاعَة signifies He left him : but more correctly, he left him, being left by him; like تَارَكَهُ, and خَلَاهُ; and this is the primary meaning.

5 : see 1.

6. تَوَادَعَا They two made peace, or became reconciled, each with the other. (K.)

7 : see 1.

8. اِتَّدَعَ : see 1 : he acted, or proceeded, with moderation, without haste or hurry, in his pace or journeying. (M in art. اوان.)

10. اِسْتَوْدَعَهُ مَالًا He intrusted him with property; intrusted to him property; gave property to him in trust, or as a deposit. (Mgh.) And اِسْتَوْدَعَهُ وَدِيعَةً He asked him to keep, preserve, guard, or take care of, a deposit. (K.)

دَعَة Ease; repose; freedom from trouble or inconvenience, and toil or fatigue; tranquillity; syn. خَفَضَ (S, Mgh, K, TA) and رَاحَة (Mgh, Mgh, TA) and سَكُونٌ (TA;) and ampleness of circumstances (سَعَة) in life : (K:) or دَعَة is syn. with راحة and سكون; but خَفَضَ signifies "ampleness of the circumstances" (سَعَة) of life, and "plentifulness and pleasantness" thereof : [see an ex. of both, voce خَفَضَ]. (El-Mar-zookee and MF, art. خفض.) = See 1 and 3.

وَدَعَة A cowry; Cypraea : see an ex. cited voce سَمَر.

وَدِيعَة A thing committed to the trust and care of a person; a trust; a deposit. (Mgh, Mgh.) See 10.

وَدَاع [Gravity, steadiness:] i. q. سَكِينَة, [like وَدَاع,] as also وَقَارٌ. (S, L, in art. سكن.) — And Valediction. (S, Mgh.)

مِدَعَة and مِدَعٌ A garment, or piece of cloth, used as a repository for clothes. (TA.)

مَوْدُوع : see وَدَاع, and see a verse cited voce مَصْدَق.

مُسْتَوْدَع A depository : see a verse cited voce ظَلَّ.

ودق

وَدَق Rain, (S, K, TA,) whether violent or gentle : (TA:) or violent rain. (MF in art. قهب.)

وَدِيق : see 10 in art. قَرَأ.

مَوْدَق : occurring in the TA, art. قهب; from مَوْدَق, meaning Violent rain. (MF.)

ودك

وَدَك Grease, or gravy: i. e. the oily matter that is produced from flesh-meat; (TA;) or the dripping that exudes from flesh-meat and from fat. (Mgh, Mgh.)

ودن

مَطْلُون : see مَوْدُون.

ودی

1. وَدَى الْقَتِيلَ He gave the bloodwit to the heir, or next of kin, of the slain person. (Mgh.)

3. وَادَاهُ inf. n. مُوَادَاةُ, He took [from him] the دِيَّة. (TA.) See 3 in art. عدو.

4. أَوْدَى بِهِ It destroyed him; (T;) it removed him, or took him away : (M, K:) said of death [&c.]. (T, M, K.) See an ex. in art. اَزَلَمَ, conj. 8, and another voce قَلَبَة. — أَوْدَى الْغَيْرَ إِلَّا — ضَرَطَ : see ضَرَطَ.

دِيَّة Bloodwit; a fine for bloodshed, i. e., homicide; consisting of a hundred camels. — دِيَّاتُ جِرَاحَاتٍ [Fines for wounds]. (S, M, TA, &c., in art. شق.)

وَدِي Small فَسِيل, q. v.; (S, Mgh, K;) shoots, or offsets, cut off from palm-trees and planted : (Mgh:) young palm-trees. (TA.)

وَادٍ [A valley; a water-course, or torrent-bed; and sometimes a river;] a space intervening, (M, Mgh, K,) i. e. any such space, (M, Mgh,) between mountains or hills; (M, Mgh, K;) through which a torrent runs forth [occasionally or constantly] : (Mgh:) for which reason it is thus called. (M, Mgh, TA.) — حَلَّ بَوَادِيهِ i. q. بَاعَ عَلَى بَيْعِهِ in one of the senses explained in art. بيع; i. e., † He superseded him, &c.

تَوَدِيَّة pl. تَوَادٍ, in the accus. case, by poetic licence, تَوَادِيَا : see a verse cited voce خَفَّ.

ودم

4. أَوْدَمَ حَبًا : see an ex. voce دَسَمَ.

وَدَم [app. وَدَم] The villosity of a tripe. (TA, art. ترب.)

ورع

1. وَرَع Piety : or pious fear : syn. تَقْوَى (K:) and abstinence from unlawful things. (TA.) — هُوَ وَرَعٌ ضَرَعٌ : see ضَرَعٌ.

ورف

1. وَرَف, and its inf. n. وَرِيف : see رَفَّ, in two places.

ورن

وَرَن Silver, whether coined or not : (AO,

TA:) or coined dirhems; (S, K;) coined silver. (Mgh.) See عَيْن.

قَعْبُ, pl. of وَرَقٌ, meaning أَخْدَات: see قَعْبُ.

وَرَقَةٌ Ash-colour. (Mgh.) See سَمَرَةٌ.

وَارِقٌ and وَرِيقَةٌ: see وَارِقٌ.

شَجَرٌ وَارِقٌ Trees having leaves: (Mgh:) [or leafy trees; trees having many leaves; for] (TA) and وَرِيقَةٌ and وَرَقَةٌ (S, K, TA) signify a tree having many leaves. (S, K, TA.) And شَجَرَةٌ وَارِقَةٌ [A tree having leafy coverings or shades]. (K in art. غيل.)

أُورِقٌ, applied to a camel, White inclining to black; i.e. of a dusky white hue: or rather, simply, dusky; or dusky; (S, K;) or of a colour like that of ashes. (T, Mgh, Mgh.) See أَحْمَرٌ and خُطْبَانِيٌّ. — أَشْرٌ. (K.) See an ex. a verse cited voce عَتَّة, last sentence.

ورك

وَرَكٌ What is above the thigh; [the haunch; or hip; and often signifying only the hip-bone; and the hip as meaning the joint of the thigh?] (S, K, &c.)

مُورِكٌ of a camel's saddle: see 8 in art. عقل.

ورل

وَرَلٌ: see وَرَلٌ: there are two species: وَرَلٌ the وِرْل of the river; the monitor of the Nile; *lucerta Nilotica*: (see Forskål, Descr. Animalium, p. 13:) and وَرَلٌ الأَرْضِ the وِرْل of the land; the land monitor; *lacerta scincus*: vulg. pronounced وَرَن.

ورم

أُتِفُّ: *He became enraged*: see أُتِفُّ.

أُورِمَهُ meaning أَرْغَمَهُ *He angered him*: see شَرَاهُ.

وَرَمٌ, a coll. gen. n., Swellings, or tumours: n. un. with ة. The n. un. occurs in the TA, art. جدر, &c.

وره

رَحْمٌ: see وَرْهَةٌ الرَّحْمِ.

ورى

وَرَى, aor. يَرِي, inf. n. وَرَى [and وَرَى and

وَرَى, K]; and وَرَى, aor. يَرِي, and وَرَى; *It produced its fire*. (Mgh.) — وَرَيْتُ بِكَ (aor. وَرَيْتُ, or وَرَتْ: see art. زند, and وَرَتْ and وَرَتْ, and رَاى. — فَتَحَ لَا يُوْرِي: see خِيَابُ.

2. وَرَى بِشَىءٍ عَنْ شَىءٍ [He pretended, or made believe, a thing, instead of a thing which he meant: as is shown by the explanation of a trad. in the TA]. (S, art. عرض; save that the inf. n. is there mentioned instead of the pret.) — وَرَى عَنْ كَذَا, inf. n. تَوْرِيَةٌ, He alluded to such a thing equivocally, or ambiguously; equivocated respecting it: he meant such a thing and pretended another. (M, K.) التَوْرِيَةُ is also called and signifies The using a word, an expression, or a phrase, which has an obvious meaning, and intending thereby another meaning, to which it applies, but which is contrary to the obvious one. (Mgh.) See مِعْرَاضٌ. — See 4.

3. وَارَاهُ *He hid it, concealed it, or covered it*. (S, Mgh, K, &c.)

4. اِسْتَوْرَى and وَرَى and اُورَى *He made his* (S, K.) — See 1.

10: see 4.

وَرَى Purulent matter in the interior of the body: or [an abscess; or] a severe ulcer that discharges purulent matter and blood. (M, K, TA.) وَرَى وَرَى: see قَحَابٌ.

رَيْة: see رَيْة, in art. رَأَى.

وَرَائِيْ Behind me is such a thing, as though it were a burden upon my back. — مِنْ وَرَاءِ From behind a thing covering, or concealing. (TA.) — فُلَانٌ مِنْ وَرَاءِ فُلَانٍ Such a one is an aider of such a one: or a follower. (Ham, p. 206.) — اَللّٰهُ مِنْ وَرَائِكَ *God is seeking after thee, and watching, or lying in wait, for thee*. (Ham, p. 206.) See also an ex. in the first paragraph of art. قتل.

اَلتَّوْرَةُ The Book of the Law revealed to Moses. (Bd, iii. 2; &c.)

وزع

أَعْوَانُ الرَّجُلِ i. q. اَلْوَزْعَةُ (TA in art. امل.) فَارِغٌ: see فَارِغٌ.

وزغ

أُوزَعَتِ الطَّعْنَةُ بِالذِّمْرِ. 4. see أُوْزَعَتِ.

بُرْصٌ i. q. (S); (دُوبِيَّةٌ) وَزْعَةٌ A certain reptile [a lizard of the species called gecko, of a leprous

hue, as its name بُرْص indicates]; (TA, art. بُرْص;) and i. q. سَامُرُ اَبْرَص: (JK, M, K;) or سَامُرُ اَبْرَص is a name of the large وَزَغ; (A and Mgh, both in art. بُرْص;) or is of the large وَزَغ. (S and K, both in art. بُرْص.)

وزن

1. وَزَنَ It (a thing) was heavy: (Mgh:) or outweighed, or preponderated; syn. وَجَحَ. (TA.)

3. هَذَا يُوْازِنُ هَذَا This is equiponderant to this. (S.)

8. اِتَّزَنَتْ *He took it, or received it, by weight*. (S, Mgh, Mgh, K.) See an ex. voce سَنَجَةٌ.

اَلْوَزْنُ A certain star in the left fore leg of Centaurus. (Kzw.) See خَضَارٍ.

زِنَى, rel. n. of زَيْنَةٌ. (S, art. وعد, q.v., voce عِدَّة.)

وَأَزَنَ: see رَاجِحٌ heavy: (Mgh:) or of full weight: (KL:) pl. وَزَنٌ: see زَالَ. You say, دِرْهَمٌ وَازِنٌ (S) A full, or complete, dirhem: (so in a copy of the S:) [a dirhem of full weight:] a heavy dirhem. (PS.)

وَزَانٌ A weigher. (TA, in art. قسط.)

مِيزَانٌ A weighing-instrument; (TA;) a balance; a pair of scales. — The weight of a thing. (K, &c.) See مِثْقَالٌ.

وزى

3. وَازَاهُ, inf. n. مَوَازَاة: see آزَاهُ. See also 3 in art. قَرَأَ.

اَلسَّجْعُ الْمُتَوَازِى A variety of rhyming prose: see سَجْعٌ.

وسط

وَسُوطٌ A middle-sized tent of goats' hair: see مِظْلَةٌ.

وسع

1. وَسِعَ اِلِنَاءُ الْمَتَاعِ [The vessel was sufficient in its capacity or dimensions, or sufficiently capacious, or large, for the goods]; and اَلْمَكَانُ [the place for the company of men]. (Mgh.) لَا يَسَعُكَ اِنْ تَفَعَّلَ كَذَا It is not in thy power, or proper for thee, (MA,) or allowable for thee, (Mgh, Mgh,) to do such a thing. (MA, Mgh, Mgh.) — وَسِعَ عَلَيْهِ رِزْقُهُ, aor. يُوْسَعُ; and اُوْسَعَهُ, and وَسَعَهُ, *He (God) made his means of subsistence ample and abundant*. (Mgh.)

2. **وَسَّعَ** *He made wide, broad, spacious, roomy, or ample.* — **وَسَّعَ لَهُ فِي الْمَجْلِسِ** *He made room, or ample space, for him in the sitting-place.* (S, art. فسخ.) — **وَسَّعُوا فِي الْمَجْلِسِ** [And so] *They made room, or ample space, [one for another,] in the sitting-place.* (S, art. فسخ.) — **وَسَّعَ عَلَيْهِ**, for **رَزَقَهُ**, *He (God) amplified, enlarged, or made ample or plentiful, his means of subsistence; contr. of ضَيَّقَ.* — See 1, and 4.

4. **أَوْسَعَهُ الشَّيْءُ** [*He made, or rendered, the thing ample, or free from straitness, to him;*] *he made the thing sufficient for him; syn. جَعَلَهُ* **جَعَلَهُ** (TA:) [*he gave him sufficiently of the thing; or largely thereof.*] — **اللَّهُمَّ أَوْسِعْنَا رَحْمَتَكَ** *O God, make thy mercy sufficient for us; syn. اجْعَلْنَا تَسْعًا* (TA.) — **أَوْسَعَهُ أَمْرُهُ** [*He made, or rendered, his state, or case, or affair, ample, or free from straitness, to him.*] (S, art. فرش.) See **فَرَسَهُ**. — **أَوْسَعُوا لِلرَّجُلِ** *They made room, or ample space, for the man, in a place of standing or of sitting.* (Msb, voce فَرَجَ.) — **أَوْسَعَ عَلَيْهِ**, (S, K.) and **وَسَّعَ**, (K.) *He (God) enriched him; or rendered him free from want.* (S, K.) — See 1.

5. **تَوَسَّعَ** [*He became, or made himself, ample, or abundant, in his circumstances; or in his means of subsistence; for تَوَسَّعَ فِي عَيْشِهِ*; i. q. **تَرَفَّعَ** (S, in art. رفع.) — **تَوَسَّعَ** *He took a wide, an ample, or a large, range, in an affair.* — **تَوَسَّعَ فِي الشَّخَاءِ** [*He took a wide, or an ample range, or was profuse, in bounty, or munificence.*] (S, K, in art. خرق.) — *It expanded itself, spread out, dilated, widened.* — *He expatiated.* One says, **تَوَسَّعَ فِي الدَّارِ**, and **تَوَسَّعَ يَتَوَسَّعُ فِيهَا** (TA, voce تَرَكَّحَ.) — **تَوَسَّعُوا فِيهِ حَتَّى أَطْلَقُوهُ** *He strode, in walking.* — **تَوَسَّعُوا فِيهِ عَلَى كَذَا** *They extended its (a word's) signification, or amplified in respect of it, or rather, took an extended range in using it, so that they applied it to such a thing.* (The lexicons, &c., passim.) — **تَبَقَّرَ**: see **تَوَسَّعَ**.

8. **إِتَّسَعَ** *It (a man's state, or condition, &c.) became free from straitness, or unstraitened.* — **إِتَّسَعَ عَلَيْهِ** [*His means, or circumstances, of life became ample, or plentiful.*] (Msb, art. نعم.) — **إِتَّسَعَ** *It widened, became wide, dilated, or expanded.* — **إِتَّسَعَ بَطْنُهُ** *His belly became wide, or distended.* — **إِتَّسَعَ لِأَمْرٍ** *He was capable of doing a thing.* An instance occurs in the TA,

أَوْهَبَ *voce جَرَّابَهَا* i. q. **إِتَّسَعَ الْبَيْتُ** [*The interior of the well.*] (K, art. جرب.) See also 5, in art. عقد. — **إِتَّسَعَ الْخَرْقُ عَلَى الرَّاقِعِ** *The hole was wide to the pitcher: see خَرَّقَ.* — **إِتَّسَاعٌ** *Extension of the signification of a word or phrase: an amplification.* (The lexicons, &c., passim.)

سَعَةٌ *Width; breadth; extent, or space, from side to side.* See **سَدِيلٌ**. — **سَعَةُ الْعَيْشِ** *Ample-ness of the means, or circumstances, of life; an unstraitened, or a plentiful, state of life.* — **سَعَةٌ** [*Ample scope for action, &c.: and a state in which is ample scope for action, &c.: see نَفْسٌ*, and **مِعْرَاضٌ**;] *richness, or wealthiness, or competence: and capacity, or power, or ability:* (S, K:) and *plentifulness and [consequently] easiness of life.* (TA.) — **سَعَةُ الصَّدْرِ** i. q. **سَعَةٌ** *see* **لَكَ عَنْهُ سَعَةٌ** (Har, p. 194.) — **يَجُوزُ فِي السَّعَةِ** *It is allowable absolutely, in other cases than those of poetical necessity.* (IbrD.)

وَسَاعٌ *A horse wide in step:* (S, K:) or i. q. **جَوَادٌ**. (K.)

أَرْضٌ وَسِيعٌ, pl. **وَسَاعٌ**: see **أَرْضٌ** in art. أرض.

وَأَسَعَ *A life ample in its means or circumstances; unstraitened, or plentiful.* — **وَأَسَعَ** *Having power, or ability:* (Bd, iv. 129:) or rather, *having ample power or ability; powerful.* See Ham, p. 609. — **وَأَسَعَ نَفْسٌ**: see **وَأَبْطَأَ**. — **وَأَسَعَ خُلُقٌ** *A large, or liberal, disposition: see بَارِحَ.* — **وَأَسَعَ** *Large, or liberal, in disposition.* — **وَأَسَعَ الصَّدْرُ**: see **مَجْمُورٌ**. — **وَأَسَعَ الْجَرْنِي** (S voce سَهَبَ, applied to a horse,) *Wide-stepping [in running].* (So expl. in the PS.)

أَوْسَعُ *Wider, or widest:* see 3 in art. خلط.

مُوسَّعٌ عَلَيْهِ *Amplified, or abundantly, provided with the means of subsistence.*

مُسَّعٌ *Width; extent; ampleness of space, and of quantity: properly a place of width, or spaciousness.* See **نُفْسَةٌ** and **مُبْسَطٌ**.

وسق

وَسْقٌ *A camel's load:* see **وَقْرٌ**.

وَسِيقَةٌ *A mob of driven cattle:* see **سَيِّقَةٌ** and **مِغْتَاقٌ**.

وسل

1: }
2: } see 5.

5. **تَوَسَّلَ بِأَدَبٍ إِلَى الْمَاءِ** [*He sought to get at, or obtain, the water by means of the bucket.*] (M in art. دلو.) — **تَوَسَّلَ إِلَيْهِ بِكَذَا** *He sought to bring himself near to him, or to approach to him, to gain access to him, or to advance himself in his favour, by such a thing:* (Msb, &c.): so too **وَسَّلَ**; (S, K;) and **وَسَّلَ**, aor. **يَسِّلُ**. (Msb.)

وَسِيلَةٌ *A means of access to a thing; (IAth;)* *a means of becoming near to a thing:* (IAth, Msb:) these are the primary significations: (IAth:) *a means of becoming near to, or intimate with, or of ingratiating oneself with, another:* (S:) *honourable rank or station with a king: degree: affinity:* (K:) *a tie, or connexion:* (TA:) *it may be rendered a means of access, nearness, intimacy, ingratiating oneself attachment, or connexion: and also, of attainment, or accomplishment.*

وسم

1. **وَسَمَ الثَّوبَ** [*He marked, or put a mark on, the garment, &c.;*] *said of a trader, or dealer.* (JK in art. رَقَمَ.) — **وَسَمَهُ بِالْهَجَاءِ** [*He branded him, or stigmatized him, with satire.*] (TA.) See a hemistich cited voce **شَكَّى**. — **وَسَمَهُ** *He marked it [in any manner].* (Msb.) — **وَسَمَهُ بِالْقَوْلِ** *He stigmatized him, or set a mark upon him whereby he should be known, by something said.* (TA in art. عُلِّقَ.) — **وَسَمْتُ** *[I put a superscription, or title, to the book, or writing.]* (TA in art. عَنُو.) — **وَسَمَ**, inf. n. **وَسَامَةٌ** (S, Msb, K) and **وَسَامٌ**, (S, K,) *He (a man, S) was beautiful in face:* (S, Msb:) or *bore the impress, or stamp, of beauty.* (K.)

5. **تَوَسَّعَ فِيهِ الْخَبَرُ** (S;) [*I discovered, or perceived, in him good, or goodness, by right opinion formed from its outward signs;*] *originally, I knew its real existence in him by its outward sign.* (MF.) See also Har, pp. 30, 46, 76. — **تَوَسَّرَ** *He examined deliberately in order to know the real state or character of a thing by the external sign thereof.* (Pd, xv. 75.) — *He perceived a thing by forming a correct opinion from its outward signs.* (TK.)

سِمَةٌ *A brand, or mark or figure made with a hot iron, upon an animal.* (K.) And i. q. **عَلَامَةٌ** [*A mark, sign, badge, token, symptom, &c.*] (Msb.) And **عُلْوَانٌ** [*or title*] of a book or writing. (TA in art. علو.) See also **سِيمَةٌ** and **سِيمَى** in art. سوم.

وَسْمَةٌ [now applied to *Woad*]: i. q. **عَظْمِيرٌ**, *with which one tinges or dyes [the hands, &c.]:* (S:) *a certain plant, with the leaves of which*

one tinges or dyes [the hands, &c.] ; and said to be the **عَظِيم** (Mṣb:) the leaves of the نِيل [or indigo-plant] : or a plant [of another species (TA)] with the leaves of which one tinges or dyes [the hands, &c.] (K.)

نَوْءٌ : on the rain thus called, see نَوْءٌ.

مَوْسِمٌ [A periodical festival: a fair:] i. q. عِيدٌ (Mṣb, art. عود) — **مَوْسِمُ الْحَاجِّ** The fair, and place of meeting, of the pilgrims. (Mgh.)

مِيسَمٌ A brand, or mark made with a hot iron. (TA, voce حَدَادٌ) — [Originally] A branding, or cauterizing, instrument [or iron] ; (S, K;) a marking instrument. (Mṣb.) — An impress, or a character, of beauty. (S, K.) See an ex. in a verse cited voce **أَمَرٌ**.

وسى

3. وَاسَى : see **وَسَّيْتُ**, throughout.

4. **وَسَّيْتُ**, originally **أَسَوَى** : see **أَسَوَى**.

6. **وَسَّيْتُ** : see its syn. **وَسَّيْتُ**.

وشط

وَشَّطَ [thus without ة] : see **وَشَّطَ**.

وشع

وَشَّعَ A ball of spun thread. (AA, TA in art. سحل.)

وشق

8. **وَشَّقَ** : see **وَشَّقَ**.

وَشَّقَ : see **وَشَّقَ**.

وشك

3. **يُوشِكُ أَنْ يَكُونَ** It will soon be : (S, Mṣb, K, TA:) or it is near to being. (Mṣb, TA.)

وَشَكَانٌ an anomalous inf. n., or perhaps a simple subet. : see 1 in art. **شَأْنٌ**.

وَشَّكَ Quickly, or speedily. (IB, TA.) See an ex. in a verse cited voce **نَارَةٌ**.

وشل

وَشَلَّ : applied to water : see an ex. voce **وَشَلَّ** ; and another in a verse cited voce **وَشَلَّ** ; and another voce **وَشَلَّ**.

وَشَلَّ A she-camel whose milk lasts throughout the year. (IAṣr., in TA, art. شكر.)

وشمر

4. **أَوْشَمَ فِيهِ**, said of hoariness, It became abundant, or spread : see 5 in art. **سَمَرٌ**.

8. **إِثْمَتْ بِالنَّوُورِ** [She tattooed herself with smoke-black]. (T, art. نور.)

وَشَمَ Tattoo : see **أَسَفَ** and **قَرَحَ**.

وَأَشَمَةٌ A female tattooer. See **رَجَعَ**, latter part of the paragraph.

مَوْشَمٌ [Tattooed] : see a verse cited voce **طَفَلٌ**.

وشى

1. **وَشَّى**, inf. n. **وَشْيٌ**, He variegated, or figured, a piece of cloth, or a garment ; (Mgh, Mṣb, K;) and embellished it. (K.) — **وَشَّى** (Mṣb, K;) or **عِنْدَ السُّلْطَانِ**, (S, K,) He calumniated, or misrepresented, him to the Sultan. (S, Mṣb, K.)

شَيْءٌ Any colour differing from the main colour of a horse, &c. ; a colour differing from the rest, (S,) or from that which generally pervades a thing. — **لَا شَيْءَ فِيهِ** It is of one generally pervading colour, in which is no other colour. — **شَيْءٌ** [also] A mark, sign, symptom, or token, by which a thing is known ; syn. **عَلَامَةٌ** ; (Mṣb;) and **مَحَبَلَةٌ**, which see.

وَشَّى, originally an inf. n., A kind of variegated, or figured, cloth, or garment. (Mgh, Mṣb, K.) — **وَشَّى** The variegation, figured work, or figuring, of a garment ; making it party-coloured. — **وَشَّى** sometimes signifies A natural diversity of colours : see **رُمْلَةٌ**. — **وَشَّى** of a sword : see **فِرْنَدٌ**.

شَيْبَوِيٌّ : see what next follows.

وَشَّوِيٌّ rel. n. of **شَيْءٌ**, the rad. **و** being restored ; (S in the present art.) and so **شَيْبَوِيٌّ**, like **عِدَوِيٌّ** [of **عِدَّةٌ**]. (S in art. وعد.)

قَوْلٌ مَوْشَى بِهِ [A saying misrepresented]. (TA in art. قَت, in an explanation of **مَقْتُولٌ**.) — **قَوْلٌ مَوْشَى** is used by Aboo-Dhu-eyb to signify A musical reed-pipe. (TA, art. نوب.)

وصف

1. **وَصَفَ** He attained to the proper age for service. (K.) See an ex. in the K, voce **مُخَلَّدُونَ**.

4. **أَوْصَفَ** and **إِسْتَوْصَفَ** He (a boy) became of full stature, and fit for service. (Mgh.)

8. **إِثْمَفَ بِالْعِلْمِ** [He was, or became, characterized, or he characterized himself, by knowledge, or science]. (Mṣb in art. أَهْل.)

10 : see 4.

صِفَةٌ A quality ; an attribute ; a property ; or a description, as meaning the aggregate of the qualities or attributes or properties of a thing ; or the state, condition, or case, of a thing. So explained voce **صَنَفَ**, and voce **صَوَّرَ**. See its syn. **حَالٌ**. — **صِفَةٌ** in grammar, The same as **نَعْتٌ**, An epithet. (K.) — A word denoting an attribute (**مَعْنَى**) and a substance (**ذَاتٌ**). Under this term are comprised the **صفة مشبهة**, the **اسم مفعول**, the **اسم فاعل**, the **افعل التفضيل**. (I'Al, sect. **الصفة**) — **صِفَةٌ مُشَبَّهَةٌ** (المشبهة باسم الفاعل) [A simple epithet] ; an epithet resembling an **اسم فاعل**. — **صِفَةٌ غَالِبَةٌ** An epithet in which the substantive character predominates. — **صِفَةٌ**, as a general term for an attributive word, is also applied by Lth and other old writers to An adverbial n. of place or time, and to a preposition. It is so applied in the L and TA, art. **عَلَّ**, &c. It was applied to the former by Fr, (T, voce **ظَرَفٌ**), and to the latter also. (L, TA, ubi supra.)

بَيَّعَ الْمَوَاصِفَةَ : see 3 in art. **روض**.

وصل

1. **وَصَلَ إِلَيْهِ**, and **وَصَلَ**, He, or it, arrived at, came to, reached, attained, him, or it ; (S, K, &c.) as also **تَوَصَّلَ إِلَيْهِ** (M.) — **وَصَلَ رَحِمَهُ** He made close his ties of relationship by behaving with goodness and affection, &c., to kindred : see **رَحِمَ الرَّجُلَ**. — **وَصَلَ** and **وَصَلَهُ** He had, or held, close, or loving, communion, commerce, or intercourse, with him. (Mṣb, K.) — **وَصَلَ**, inf. n. **وَصَلٌ** and **وَصَلَةٌ** ; and **وَصَلَهُ**, inf. n. **مُوَصَّلَةٌ** and **وَصَالٌ** ; are said with relation to love, whether chaste or unchaste. (M, K.) — And **وَصَلَ حَبْلَهُ**, inf. n. **وَصَلٌ** and **وَصَلَةٌ** ; and **وَصَلَ حَبْلَهُ** : [He made close his bond of love, by affectionate conduct]. (M.) — **وَصَلَ** He gave him property. (TA.) And **وَصَلَ بِجَانِزَةٍ** [He gave him a gift]. (K in art. حَذَف.) — **وَصَلَ** He connected, or conjoined, a word with a following word, not pausing after the former ; he made no interruption.

2. **وَصَلَ**, inf. n. **تَوْصِيلٌ**, He joined, or connected, much : he made a string to have many joinings. (TA : the latter from an explanation of the pass. part. n.) — **وَصَلَ إِلَيْهِ** He made it to reach it, or him : syn. **أَتَاهُ إِلَيْهِ**, and **أَتَيْتُهُ**.

إِيَّاهُ like إِيَّاهُ [q. v.]. (TA.) See an ex. voce غَفَلَ.

3. See 1. — وَاصِلَ الصَّيَامِ inf. n. مُوَاصَلَةٌ and وَصَلَ, *He continued the fasting uninterruptedly.* (TA.) — وَاصِلَ: see وَأَتَرَ. — وَاصِلَ الْمَرْأَةِ *He held communion, or commerce, of love with the woman.* — وَاصِلًا Contr. of قَاطِعًا. (K in art. قطع.)

4. أَوْصَلَهُ *He made, or caused, him, or it, to reach; he caused to come, brought, conveyed, or delivered, him, or it; (S, M, K, *) إِيَّاهُ to him, or it; as also وَصَلَهُ. (M.) See أَدَاهُ.*

5. تَوَصَّلَ إِلَيْهِ *He applied himself with gentleness, or courtesy, to obtain access, or nearness, to him. (S.) See 1.*

8. اتَّصَلَ بِهِ *It communicated with it. (Modern usage.)*

وَصْلَ Union [of companions or friends or lovers]; contr. of فِرَاقٌ (T, S, voce يَبِينُ) or of فُرْقَةٌ (Mgh, ibid.) or of فَضْلٌ (Bd in vi. 94) or of هَجْرَانٌ. (S.) — فِي الْوَصْلِ وَالْوَقْفِ *In the case of connexion with a following word and in the case of a pause.*

وَصْلٌ and وَصْلٌ *A limb: see فُجِحْتُ and فَعَمُرُ; and see also Har, p. 346. Between every فَضْلَانِ [or rather between every فَضْلٌ and the فَضْلٌ next to it] is a وَصْلٌ. (O, K, in art. فصل.)*

وَصْلٌ: see وَصْلٌ.

صِلَّةُ الرَّحِمِ † *The [making close one's ties of relationship by] behaving with kindness, or goodness and affection and gentleness, and consideration, or regard for their circumstances, to kindred, or relations, even though remote, or evil-doers: and قَطَعَ الرَّحِمَ signifies the contr. (IAth, TA.) — صِلَّةٌ A gift for which no compensation is to be made; a free gift; a gratuity; like هِبَةٌ and صَدَقَةٌ. (Marg. note in a copy of the KT.) — صِلَّةٌ The connexion of a verb with the objective complement, whether immediate or by means of a preposition. — صِلَّةٌ The complement of a مَوْصُول [or conjunct], (I have thus rendered it voce أَل, whether the latter be a particle or a noun. (I'Al, sect. المَوْصُول.) — [The term صِلَّةٌ is also applied in the Mgh, art. أَدْنِ, to هُ in the phrase: مَاؤُونُ هُ. Often applied to the connective prep. by which a verb or act. part. n. is transitive, together with the noun or pronoun governed by it; as to هُ in أَدْنِ: and that prep. alone is called الصِّلَةُ. Also, to a prep. by which a pass. verb or part.*

n. is connected with its subject, together with that subject; as هُ in أَدْنِ هُ. In this case it is an inf. n. in the sense of a pass. part. n., namely, of مَوْصُول. (IbrD.) — [صِلَّةٌ A connective word or phrase: as يَكْدُ is said to be in the phrase يَكْدُ يَرَاهَا: see art. كود. In this case it is an inf. n. used in the sense of an act. part. n.] It is used in this sense especially with reference to cases in the Kur-án. (MF, art. كود.)

وَصْلَةٌ: see عُلْفَةٌ *A means of connexion, or attachment: see ذَرِيعَةٌ.*

مَوْصِلٌ *A joint, or place of juncture.*

مَوْصُولٌ, in grammar, [A conjunct]. This is of two kinds; مَوْصُولٌ إِسْمِيٌّ and مَوْصُولٌ حَرْفِيٌّ. The former term [or conjunct particle] is applied to the infinitive particles أَوْ, كَيْ, أَنْ, and مَا. The latter term [or conjunct noun] (I have thus rendered it voce أَل, and voce إِنْ, and voce إِيَّاهُ) is applied to the conjunctive nouns اللَّاتِي, and its fem. اللَّاتِي, and مَنْ, and مَا, and ذُو in the dial. of Teiyi, and to أَل, which last some incorrectly hold to be a conjunct particle, and others assert to be a determinative particle and not a conjunct, and to ذَا after the interrogative مَا or مَنْ. (I'Al, sect. المَوْصُول.)

إِسْتِثْنَاءٌ مَتَّصِلٌ *An exception in which the thing excepted is united in kind to that from which the exception is made; contr. of مُنْقَطِعٌ.*

وصى

2. أَوْصَاهُ and وَصَّاهُ *He enjoined him; charged him; bade him; ordered him: (K, &c.) he commanded him, بِكَذَا, to do such a thing. (Mgh.)*

4. أَوْصَى لَهُ بِالثَّلْثِ *He bequeathed to him the third of the property. (MA.) — أَوْصَى He made his will. — See 2.*

6. تَوَاصَوْا *They enjoined, charged, bade, ordered, or commanded, one another. See an ex. voce تَبَاعَثُوا.*

وَصِيٌّ *A person commissioned; a commissioned agent: (K:) an executor appointed by a will.*

وَصِيَّةٌ *An injunction, a charge, bidding, order, or command: (K:) an admonition, with an endeavour to persuade: and a command: its place may be supplied by any word in which is the meaning of أَمَرَ. (Mgh.) — And A will, or testament. (K, TA.)*

وضع

1. وَضَعَهُ *He put it, or laid it, (KL, PS,) in, or on, a place: (PS:) he put it, or threw it,*

down from his hand: (TA:) contr. of رَفَعَهُ: (Mgh:) syn. حَطَّهُ. (K, TA, in art. حط:) but it has a more general sense than this last. (Er-Rághib, Kull.) — وَضَعَ *He put down a thing: contr. of رَفَعَ. (K, voce نَصَبَ.) — وَضَعَتْ She brought forth. — وَضَعَ لَهُ He appointed to him, or for him, a sign, or token, &c.: see Mgh in art. علم. — وَضَعَ عَلَيْهِ He imposed upon him a fine, or tax, &c. — وَضَعَ He remitted a tax or the like; did not exact it. (Mgh, Mgh, in art. جوح.) — وَضَعُوا الْحَرْبَ [They gave over, or relinquished, war;] they made peace; opposed to رَفَعُوا. (Ham, pp. 179 and 180.) — وَضَعَ مِنْهُ (S,) or عَنْهُ (K,) *He lowered his grade, rank, condition, (S, K,) or estimation. (K.) — وَضَعَ فِي تِجَارَتِهِ He lost, or suffered loss or diminution, in his traffic; (S, Mgh, Mgh, K;) did not gain in it; (Mgh;) as also أَوْضَعَ. (Mgh.) — وَضَعَ He forged (a word:) he forged (poetry, على in the name of). (Mz, 8th نوع.) — وَضَعَ لَفْظًا لَشَيْءٍ He applied or assigned or appropriated a word, or phrase, to denote, or signify, a thing. (Kull, 371, &c.) See also إِزَاءَ. — وَضَعْتُ عَلَيْهِ الشَّيْءَ app. signifies I made the thing according to his, or its, measure. See قَدَرْتُ.**

2. طَرَفَةٌ: see فِي فَلَانٍ تَوَضَّعَ.

4. See 1. — مِنْ أَيْنَ أَوْضَعَ الرَّكِبَ *i. q. من أين أَوْضَحَ. (T, in L, art. وضع.)*

6. تَوَاضَعَ *He was, or became, lowly, humble, submissive, or in a state of abasement: (Mgh:) or he lowered, humbled, or abased, himself. (S, K.) — تَوَاضَعَا الرَّهُونُ They two laid bets, wagers, or stakes, each with the other; syn. تَوَاضَعَتِ الْأَرْضُ — (TA, art. رهن.) — تَوَاضَعَتِ الْأَرْضُ † The land was lower than that which was next to it. (TA.)*

8. إِيْضَعَتْ أَرْكَانَهُ: see R. Q. 2 in art. وضع.

وَضْعٌ, as one of the ten predicaments, or categories, Collocation, or posture. — Also The constitution of a thing; its conformation; its make. And i. q. قُنٌّ, meaning A mode, or manner, &c.

وَضَعَتْ perhaps an inf. n. of وَضَعَتْ, meaning “she brought forth:” see 1, third sentence, in art. قَرَأَ.

وَضِيعٌ *Low, ignoble, vile, or mean; of no rank, or estimation. (Mgh.)*

هُوَ مَوْضِعٌ سِرِّيٍّ *He is the depository of my secret, or secrets. — مَوْضِعُهُ الرَّفْعُ Same as مَوْضِعُهُ. — الرِّفْعُ The proper application, or*

meaning, of a word. (Bd, iv. 48 and v. 45.) See 1 in art. حرف. And The case in which a word is to be used: see §, art. on the particle ف. — And The proper place of a thing. — Ground; as when one says, "a ground for, or of, belief, trust, accusation," &c. And The proper object of an action, &c.: as in the phrase فَلَانٌ مَوْضِعٌ لِلْإِكْرَامِ Such a one is a proper object of honouring.

مَوْضِعٌ A certain pace of a beast; contr. of مَرْوَعٌ. (§ in art. رفع.) — مَوْضِعٌ as an inf. n., signifying a certain manner of going of a beast: see رَفَعَ الْبَعِيرَ. — مَوْضِعٌ, in logic, † A subject, as opposed to a predicate: and † a substance, as opposed to an accident: in each sense, contr. of مَحْمُولٌ. — † The subject of a book or the like. — See مَصْنُوعٌ. — أَصَوَاتٌ مَصُوعَةٌ: see art. صوغ.

مَوَاضِعَةٌ [when used as a conv. term in lexicology] i. q. إِصْطِلَاحٌ [when so used]. (Mz, 1st نوع.)

أَكْمَةٌ مُتَوَاضِعَةٌ [† A low hill]. (§ in art. غشع.)

وضف

4. أَوْضَفَ النَّاقَةَ He made the she-camel to go the pace termed وَضْفٌ; like أَوْضَفَهَا. (Khaleefeh El-Hoseynce, in TA, art. وفض.)

وضن

وَضَيْنٌ A girth (بَطَانٌ) wide, woven of thongs or hair, or only of skin; (M, K;) said to be adapted for the رَحْلٌ and the هَوْدَجٌ; the بَطَانٌ being peculiarly for the قَبْ: (M:) or it is for the هَوْدَجٌ, like the بَطَانٌ for the قَبْ and the تَصْدِيرٌ for the رَحْلٌ and the حِزَامٌ for the سَرَجٌ; and both [but to what this refers is doubtful] are like the نَسْعٌ, except that they are of thongs woven one upon another, doubly or more. (§.)

مِصْنَةٌ i. q. قَفَّةٌ i. e. مَرْجُونَةٌ. (TA in art. ضون.)

وطس

1. وَطَسَ: see طَاسٌ in art. طوس.

وطن

2. وَطَنَ نَفْسَهُ عَلَى الْأَمْرِ He disposed and subjected his mind, or himself, to do the thing; syn. مَهَّدَهَا لِفِعْلِهِ وَذَلَّلَهَا. (Msb.) — وَطَنَ نَفْسَهُ, and لَهُ, He induced, or persuaded,

himself to do the thing; syn. حَمَلَهَا عَلَيْهِ. (ISd, in TA.) See also 5 and 10.

4: see 10.

5. تَوَطَّنَتْ نَفْسَهُ عَلَى الشَّيْءِ, and لَهُ, He undertook the thing, and submitted to it; syn. تَحَمَّلَتْ. وَذَلَّتْ لَهُ (ISd, in TA) [see also 2 and 10] his mind, or he, became disposed and subjected to do the thing; syn. تَهَيَّأَتْ. (K [in the CK, for تَوَطَّنَهَا تَهَيَّأَهَا, is put تَوَطَّنَهَا تَهَيَّأَهَا].)

10. اِسْتَوَطَّنَ He took for himself as a home, or settled place of abode, (§, Mgb, K,) a country; (§, Mgb;) as also أُوطِنَ (§, Mgb, K) and تَوَطَّنَ (§, K) or تَوَطَّنَ. (Msb.)

وَطْنٌ The place of abode or residence (§, Mgh, K) of a man: (§, Mgh;) a man's settled place of abode; his place of constant residence; his dwelling; his home. (Msb.)

وظف

2. وَظَّفَ عَلَيْهِ الْعَمَلَ He appointed him the work. (Mgb.) — وَظَّفَ عَلَيْهِمُ الْخَرَاجَ [He assessed them their rates of the خَرَجَ]. (Mgh in art. قسط.)

وُظِيفَ, in every quadruped, What is above the رُغْ [or pastern], to the joint of the سَاق: in the fore-leg of a horse, what is beneath the knee, to the جَبَّة; and in the hind-leg, what is between the كَعْب [or hock] and the جَبَّة: accord. to IAqr, in a camel, from the رُغْ [or pastern], to the knee in the fore-leg, and in the hind-leg to the عُرْقُوب [or hock]: (M, TT:) [the shank, fore and hind]. — See جَبَّة, and حَوْشَب, and رُكْبَةٌ. — In a horse, What corresponds to the كُرَاعٌ in an ox or a sheep or goat; or the slender part of the leg. (K, voce كُرَاع.) (The مَوْضِلُ الْوُظِيفِ is The joint between which and the hoof is the slender part called the رُغْ. (§, art. رُغ.) The slender part of the ذِرَاعٌ and سَاق in a horse, camel, &c. (§, K.) That which is broad, in the hind-leg, is preferred; and that which is gibbous in the fore-leg. (§.) [In art. جَبَّة, the place where the سَاق and وظيف meet is mentioned.] The arm (ذِرَاعٌ) of a camel, [&c.] is above the وظيف. (K, voce ذِرَاع.) The وظيف evidently signifies what anatomists call the metacarpus (in the fore-leg) and the metatarsus (in the hind-leg): see رُكْبَةٌ and كَعْبٌ. In general it seems to signify the slender part of the shank, next the pastern: and this, accord. to the explanation of مُسْتَدَقُّ in the M and K, is the meaning assigned to it in the § and K.

See also ذِرَاعٌ. — The bone of the سَاق (L, art. زج.) — مَوْضِلُ الْوُظِيفِ The fetlock-joint. (§, K, voce رُغْ.)

وُظِيفَةٌ A daily allowance, or portion, of food, or the like. (§, K.) — وُظِيفَةٌ also An appointed part-payment, or instalment, due at a particular period. (Mgh, Mgb, in art. نجر.) — وُظِيفَةٌ مِنْ خَرَجِ الْأَرْضِ [An assessed rate of the land-tax]. (§, voce طَسَقَ.)

وع

فُرَانِقٌ: see وَعُوعٌ.

وعس

نَحْدَهُ and عَرَكَهُ and حَنَكَهُ i. q. وَعَسَهُ الدَّهْرَ. &c. (IAqr, TA, in art. حنك.)

وعق

عَوَاقٌ: see وَعَاقٌ.

عَوِيقٌ: see وَعِيقٌ.

وعل

وَعِلَ A mountain-goat: (K, &c. :) see قَيْتَلٌ; also شَهْرٌ and أَرْوِيَّةٌ and أَلْبٌ.

وَعُولٌ as meaning Noble persons: and strong men: see two exs. voce تَحَتَّ.

وعى

1. وَعَاهُ He kept it in mind, and considered it. (Msb.) — وَعَى الْحَدِيثَ He kept, or retained, the narration in his mind, or memory; or knew it, or learned it, by heart; and studied it until he knew it. (Msb.) — وَعَى, aor. ٢, He heeded; paid attention to.

4. أَوْعَاهُ الْحَدِيثَ He made him to retain the narration in his memory; or to know it, or learn it, by heart. (TA, in art. زكيت.)

وَعَاءٌ A [bag, or wallet, or] receptacle, for travelling-provisions, and for goods or utensils, &c.: (§, MA:) a vessel (!). — وَعَاءُ الْقَلْبِ [The pericardium]. (TA, voce فَوَادٌ.) — مَا فِي وَعَائِي + I showed him what was in my heart. (Er-Rāglīb, TA, in art. شكى and شكو.) — حَرْفُ الْوَعَاءِ [The adverbial particle وَ]. (IB, in TA, art. وسط.)

وغل

4. **أَوْغَلَتْ فِيهَا**, for **أَوْغَلْتُ فِيهَا**: see a verse cited voce **غَمَرٌ**.

طَفَا and **شَطَنَ**, and **وَارِشَ**: see **وَأَغِلَ**.

وغم

فَغَمَرٌ, said of food: see **فَغَمَرٌ**.

ونض

2. **وَنَضَّ الرَّحَى** *He put a [or skin] beneath the [hand-] mill.* (M, in art. **ثَغَل**.)

4. **أَوْفَضَ**: see **أَوْفَضَ**.

وَقَضَ: see 2, and **ثَغَل**.

ونق

1. **وَقَى أَمْرَهُ** *His affair, or case, was right, agreeable with what was wished, or desired.* (A, TA.)

2. **وَقَى أَمْرَهُ** [*He accommodated, adapted, or disposed, his affair to its object; directed it to a right issue;*] prospered it. (TK.) — **وَقَّعَهُ لِأَمْرٍ** *He disposed him, or adapted him, to a thing; he disposed him, or made him fit, for a thing.* — **وَقَّعَهُ اللَّهُ** *God accommodated him, adapted him, or disposed him, or directed him, to the right course; syn. نَدَّرَهُ* (Msb.): *God made him to take, or follow, a right way, course, or direction, [in an affair]; or directed him by inspiration to that which was good, or to prosperity.* (TA.) — **وَقَّعَهُ لِلدَّارِ** [*He accommodated, adapted, disposed, or directed him, to that which was right.*] (K, art. **سَد**.) — **وَقَّى بَيْنَ الشَّيْئَيْنِ** *He effected an agreement, a harmony, a reconciliation, an accommodation, or an adjustment, between the two things.* (MA.) And **وَقَّقْتُ بَيْنَ الْقَوْمِ** [*I effected an agreement, a harmony, &c., between the people, or party; made peace between them.*] (Msb, in art. **صَلَحَ**; &c.)

3. **وَأَفَقَهُ** *He, or it, was conformable, or did conformably, to him, or it; was as he, or it, was, or did as he, or it, did: coincided with him, or it: it suited him, or it: it matched it; tallied with it.* — **وَأَفَقَهُ عَلَى أَمْرٍ** *He agreed with him, or was of one mind or opinion with him, upon, or respecting, a thing, or an affair.* (TA.) — **وَأَفَقَهُ** is best rendered *He agreed, consented, accorded, or was of one mind or opinion, with him: and he complied with him, or it (see طَاوَعَهُ): and he coincided with him, suited him, or it; it matched it, &c.]*

— **وَأَفَقَ الْعَذَابُ الذَّنْبَ** [*The punishment agreed, or corresponded with the sin, crime, or offence.*] (TA.) — **وَأَفَقَ** *It was suitable, or convenient.* — See **مُشَاكَلَةٌ** in art. **شَكَلَ**, conj. 3. — **وَأَفَقَهُ** *He encountered him; syn. with صَادَفَهُ*, q. v.

4. **أَوْفَقَ أَمْرَهُ** *He found his affair, or case, agreeable with his wish, or desire.* (TA.)

8. **إِتَّفَقَ** *It happened; chanced.* So used in the K, art. **لَفَتَ**, and in many other works. — **إِتَّفَقَ مَعَهُ عَلَى أَمْرٍ**: see 3.

تَوْفِيقٌ *A certain legal document: a pleading.* See **مَحْضَرٌ**.

إِتِّفَاقِيٌّ *Casual.*

وفى

1. **وَفَى بِالْعَهْدِ** and **بِالْوَعْدِ** [*He fulfilled, performed, kept, or was faithful to, the compact, or covenant, and the promise*]: act. part. n. **وَفِيٌّ**; pl. **أَوْفِيَاءُ**. (Msb.) — **وَفَاً** signifies *The being faithful to an engagement, or promise*: see 1, last sentence, in art. **رَعَى**. — **وَفَاهُ** *He paid it*: see an ex. (في تَوْفَى أَبِي أَنْ أَفِيَهُ) voce **تَوَفَّى**.

2. **تَوَفَّاهُ** and **وَأَفَاهُ** and **وَأَفَاهُ** and **تَوَفَّاهُ** and **وَأَفَاهُ** *He paid, or rendered, to him fully, or completely, his right, or due.* (K. [In the UK, **وَأَفَاهُ** is erroneously put for **وَأَفَاهُ**].)

3. **وَأَفَى بِهِ** *He brought it*: see a verse cited in art. **سَجَدَ**. — See 2.

4. **أَوْفَى عَلَيْهِ** *He looked upon it, looked upon it from above, looked down upon it; got a view of it; or saw it; syn. أَشْرَفَ عَلَيْهِ* (S, Msb, K, TA,) and **إِطْلَعَ**; and **أَوْفَى فِيهِ** [likewise] signifies *اشرف*. (TA.) — See 2.

5. **تَوَفَّاهُ اللَّهُ** *God took his soul*, (S, K,) [either at death, or in sleep. See the Kur-án, vi. 60]: or *caused him to die.* (Msb.) — See 2 and 10.

10. **تَوَفَّاهُ** and **إِسْتَوْفَاهُ** *He [exactd,] took, or received, it fully, or wholly.* (Mgh.) See an ex. voce **عَلَى**. — See 2. — **إِسْتَوْفَى** [*He completed*] so many years of his age. (A, O, in TA, voce **احْفَرُ**.)

وَفَى الْعَهْدِ — **وَفَى**: see **وَفَى**. — **وَفَى** *A fulfiller, performer, or keeper, of the compact, or covenant.* (TA, voce **إِلَّ**.)

وقع

1. **وَقَعَ الْأَمْرُ** *The thing, or affair, [fell, befell,] happened; took place; came to pass; became [executed, performed, or] realized; syn. حَصَلَ*.

(TA.) — **وَقَعَ فِي** *He lighted, or came, upon a thing or place; and he became in a place.* — **وَقَعُوا فِي السَّنَيَاتِ الْبَيْضِ** [*They lapsed into the years of scantiness of herbage*]. (K in art. **سَنَهِ**, q. v.) — **وَقَعَ إِلَيْهِ** *It chanced, or happened, to come to him, or it: and, said of a thing borne by water, it drifted to it, namely, a place.* — **وَقَعَ عَلَيْهِ** *It fell, lay, or closed, upon it, or against it.* — **وَقَعَ بِالْأَمْرِ** *He originated the thing, or event, and made it to befall.* (TA.) — **وَقَعَ** *He fell into a snare, or the like: he became ensnared.* — **وَقَعَ فِي أَرْضٍ فَلَاةٍ** [*He was, or became, meaning he found himself, came to be, or chanced to be, in a desert, or waterless, land*]; (Msb.) and **فِي رَوْضَةٍ** [*in a meadow, or garden*]; (T, S, in art. **أَنَقَ**.) [or he lighted upon, &c.; from the lighting of a bird]. — **يَقَعُ** followed by **عَلَى**, often signifies *It (a garment, &c., or a portion thereof,) lies against or upon a certain part of the body, &c.* — **وَقَعَ بِهِمْ** and **أَوْقَعَ بِهِمْ** *He made much slaughter among them*: (Msb.) or *he fought them vehemently*: (K:) or *he fell upon them in fight*: (PS:) both mean the same: (S:) **أَوْقَعَ** *he made an onslaught upon them*: **وَقَعَ بِالْعَدُوِّ** *he made an assault, or a sudden assault, upon the enemy.* (MA.) — **وَقَعَ فِيهِ**, inf. n. **وَقِيعَةً**, *He spoke evil of him, behind his back, or in his absence, or otherwise, saying of him what would grieve him if he heard it*; (S:) *slandered him.* — **وَقَعَ عَلَيْهِ** *He reviled, vilified, or vituperated, him; charged him with a vice, fault, or the like; defamed him; or detracted from his reputation.* (Msb.) — **وَقَعَ مِنْ حَاجَتِهِ**, [and **مَوْقِعًا مِنْ كِفَايَتِهِ**, (see K, art. **فَقَرُ**)] *It supplied, or sufficed for, his need*; syn. **أَعْنَى عَنْهُ**. (Msb.) **وَقَعَ مَوْقِعًا** signifies *It stood in steal, or in some stead*: see **فَقِيرٌ**, in the K; and see **Bd**, and **Jel**, ix. 60: and **مَوْقِعًا** [*It did not stand with him in any stead*]. (S, K, voce **تَسَخَّطَ**, end of art. **سَخَطَ**.) [You say] **وَقَعَ مِنْهُ الْأَمْرُ مَوْقِعًا حَسَنًا أَوْ سَيِّئًا** *The thing stood with him [in good stead, or (if the expression be allowable) in evil stead]; syn. لَدَيْهِ. (TA.) — **وَقَعَ مَوْقِعًا مِنَ الْحَاجَةِ** [*It supplied, or sufficed for, what was needed*]. (Bd, ix. 60.) — **وَقَعَ بِقَحَاحٍ قُرْكَ**, and **وَقَعْتُ بِقُرْكَ**: see **قَحَاحٌ**. — **يَقَعُ عَلَى كَذَا** *It (a word) applies to such a thing.**

2. **نَوَقِعَ**, (MA, TA,) inf. n. **نَوَقِيعٌ**, (KL, TA,) [as commonly used in the present day,] *He signed the writing [for the purpose of giving effect to it, either beneath, or by endorsing it]*: (MA, KL:) [but as generally used in earlier, though post-classical, times,] *he annexed to the writing, after it had been finished, for the*

Sulṭān or the administrator of affairs, to whom it had been submitted, something [for the purpose of giving effect thereto]; as, for instance, when a complaint is submitted to the Sulṭān or to the administrator, and one writes beneath the writing or on the back thereof, "Let the affair, or case, of this person be looked into, and let his right, or due, be fully exacted for this person:" or, accord. to Az, he wrote, upon the writing, a concise abstract, omitting redundances, of the objects of want [petitioned for therein]: from تَوَقُّعٌ الدَّيْرُ ظَهَرَ الْبَعِيرُ ["the gall's, or sore's, marking the back of the camel"]; as though the مَوْقِعُ upon the writing marked, upon the case respecting which the writing was written, that which confirmed it, and rendered its execution obligatory: (TA:) also signifies such a writing itself (مَا يُوَقَّعُ فِي كِتَابٍ; S, K, TA;) and its pl. is تَوَقُّعَاتٌ: (TA:) it is said to be an Islāmic term; not old Arabic. (TA.) [Also *He made an entry of a note or postil or the like, or entries of notes, &c., in the writing, or book*: see an ex. voce ضَعَفَ. — *He blamed him; reproved him angrily, or severely.* (TA.) — See 4.

3. وَقَعَ الْأَمْرُ + *He threw himself [or plunged] into the affair: he fell into the affair: he fell into the affair, subjecting himself to difficulty.* (MA.) And *He fell to the thing*; such as eating, and drinking, and the like: see 3 in art. فَتَكَ, for an instance of this, as well as a similar, meaning. — وَقَعَ الْأُمُورُ, inf. n. مُوَاقَعَةٌ and وَقَعَ, app., *He was near to doing, or experiencing, the affairs, or events*; syn. دَانَاهَا. (TA.) — وَقَعَ شَيْئًا also means *He experienced the occurrence of a thing; he met with a thing*; i. e., something occurred. — وَقَعَ فِي شَيْءٍ same as وَقَعَ فِي شَيْءٍ: *He fell into a thing.* (Kur, xviii. 51, and Expos. of the Jeliḥeyn.) — وَقَعَهَا *He compressed her.* (MA.) — وَقَعَ بِهِمْ [*He engaged with them in fight, or conflict.*] (S.)

4. أَوْقَعَ الْأَمْرُ, inf. n. إِبْقَاعٌ, (with which تَوَقُّعٌ is syn., as is shown in the TA,) *He made the thing, or affair, to happen, to take place, to come to pass, or to become executed or performed or realized.* — أَوْقَعَهُ *He caused him to fall into a snare, or the like; he ensnared him.* — أَوْقَعَ أَوْقَعَ فِيهِمْ شَرًّا *He caused evil to befall them; occasioned them evil.* — أَوْقَعَ بِهِ [*He punished him.*] (A, art. عَذَرَ.) — See 1. — أَوْقَعَ فِي قَلْبِهِ *He put into his heart, or mind.* — أَوْقَعَ بَيْنَ الْقَوْمِ (L, art. أَرَشَ) or أَرَشَ. (L, TA, in that art.) — أَوْقَعَ بَيْنَهُمُ الشَّرَّ *He made a verb transitive.*

5. اِسْتَوْقَعَهُ and تَوَقَّعَهُ *He expected it; looked for its coming to pass, or being.* (S, K.)

10: see 5.

وَقَعَ: see 8, in art. حَذَوُ.

وَقَعَةٌ *An onslaught; a shock in battle*: (S:) or such as is repeatedly made. (K.)

وَقِيعَةٌ *The wisp of wool, &c., with which one tars a mangy camel*: see رِبْدَةٌ.

وَقَّاعٌ فِي الشَّرِّ [app., *One who is wont to make others fall into evil, or mischief.*] (K, voce دَيْصَ, q. v., in art. مُنْدَاصُ.)

وَأَقَعَ *Actually occurring. — An event; a fact; a case.* — فِي الْوَأَقِعِ *In fact; in reality.*

إِبْقَاعٌ, in music, *A cadence.*

مَوْقِعٌ *An occasion (lit., a place) of falling into sin.* — وَقَعَ مَوْقِعًا: see وَقَعَ, in three places: lit., *It fell in a place of falling, or where it should fall*: sometimes app. meaning *it had an effect.* — It is said of a half of a date given as alms, لَا يَتَّبِعْنَ لَهُ مَوْقِعٌ عَلَى الْجَائِعِ كَمَا لَا يَتَّبِعْنَ عَلَى الشَّبْعَانِ إِذَا أَكَلَهُ [app., *There appears not, of it, any effect upon the hungry, &c.*] (O, in art. وَقَعَ, in explanation of a trad. mentioned there and in the Mṣb.) See وَقَعَ عَلَيْنِ, voce مَوَاقِعَةٌ.

مَوْقِعٌ *An efficient.*

مَوْقِعٌ *Tried, experienced*: see مَوْقِعٌ.

وقف

1. وَقَفَ *He was, or became, still, or stationary*; (Mṣb;) [*he stood still*;] *he continued standing*: (K:) and [*simply*] *he stood*; contr. of جَلَسَ. (TA.) — وَقَفَ الدَّابَّةُ, inf. n. وَقْفٌ, *He made the beast to be, or become, still, or motionless.* (Mṣb.) — وَقَفَ عَلَيْهِ *He stopped, or paused, upon coming to him, or it; he stopped, or paused, at it; or where he, or it, was.* — وَقَفَ عَلَى شَيْءٍ *He paused at, and paid attention to, a thing.* — وَقَفَ عَلَيْهِ *He comprehended it, namely, a meaning: he understood it.* (TA. [Or, correctly, وَقَفَ, for it is there altered.]) — *He met with it; namely, a word or the like, in reading: often occurring in this sense.* — وَقَفَ عَلَيْهِ *He saw it: and he was introduced into it, and knew what was in it.* (TA.) *He was made to know it surely.* See

Bd, vi. 27 and 30. — وَقَفْتُهُ عَلَى ذَنْبِهِ *I made him acquainted with, or made him to know, his crime, sin, fault, or the like*; (S, K:) and so أَوْقَفَهُ عَلَيْهِ, q. v. (Mgh.) — وَقَفَ, aor. ʔ, inf. n. وَقُوفٌ, *He withstood, resisted: governing by عَنْ.* — وَقَفَهُ and أَوْقَفَهُ and وَقَفَهُ [He bequeathed it, or gave it, unalienably:] the first of these is the most chaste: the last is disapproved and rare. (TA, art. حَبَسَ.) See مَوْتَدٌ.

2. وَقَفَهُ عَلَى الْأَمْرِ [He made him to pause, or wait, at the thing, or affair]. (K, TA, in art. ثَبَطَ.) See the quasi-pass. تَوَقَّفَ; and see ثَبَطَ. — وَقَفَهُ, inf. n. تَوَقُّفٌ *He taught him the places of pausing, in reading.* (Mgh.) And hence, *He made him to know a thing.* (Mgh.) — وَقَفَهُ عَرَفَهُ إِيَّاهُ, meaning عَلَّمَهُ إِيَّاهُ, *He made him acquainted with the thing; informed him of it; gave him notice of it*; though often occurring, for وَقَفَهُ عَلَيْهِ, seems to be post-classical. It is used in this sense, or as meaning *He (God) revealed to him the thing, in many places in the Mz, 1st نوع*: as, for ex., in the following instance, cited from IF, وَقَفَ اللَّهُ أَدَمَ عَلَى مَا شَاءَ [God taught, or revealed to, Adam what He pleased to teach him]. — وَقَفَ الْحَدِيثُ, (JK,) inf. n. تَوَقُّفٌ, (K,) *He explained the tradition*; syn. بَيَّنَّهُ. (JK, K.) — تَوَقُّفٌ, as a legal term: see نَصَّ عَلَى شَيْءٍ مَا — See 1.

3. وَقَفَ *He stood with another in a competition; was a partner in a match, &c.*: see رَسِيلٌ.

4: see 1. — أَوْقَفَهُ عَلَى شَيْءٍ *He acquainted him with a thing.* — أَوْقَفْتُهُ عَلَى ذَنْبِهِ: see وَقَفْتُهُ, which is the expression commonly known.

5. تَوَقَّفَ عَلَى الشَّيْءِ: *He paused, or waited, at the thing*; syn. تَلَبَّثَ. (IDrd, K, TA.) (Accord. to some copies of the K, تَلَبَّثَ.) You say, تَوَقَّفْتُ عَلَى هَذَا الْأَمْرِ: *I paused, or waited, at this thing, or affair.* (TA.) And تَوَقَّفَ عَلَى جَوَابِ كَلَامِهِ [He paused, or waited, at the reply to his speech]. (TA.) And hence, تَوَقَّفَ عَلَى السَّمَاعِ *He limited, or restricted, himself to what had been heard [from the Arabs, with respect to a construction, &c.]*; did not transgress it, or overstep it. See مَتَوَقَّفٌ. — تَوَقَّفَ + *He paused upon it; he hesitated, or deliberated, respecting it.* Of very frequent occurrence. — تَوَقَّفَ عَنِ الْأَمْرِ + *He held, refrained, or abstained, from the thing, or affair.* (Mṣb.) — تَوَقَّفَ عَلَى كَذَا *It (for instance, an*

opinion or a judgment, and the truth of an evidence or a demonstration, and the result of an inquiry or investigation) rested, was founded or grounded, depended, or was dependent, upon such a thing. You say, of knowledge, **يَتَوَقَّفُ** *Its origination rests upon such a thing*; as, for instance, speculation.

وَقْفٌ *An entailed, or unalienable, legacy or gift; a mortmain. See أَرْقَبَ. — الوُقُوفُ بِعَرَفَاتٍ* *The halting of the pilgrims at Mount 'Arafāt.*

حَبِطَ مَوْقِفُ الْفَرَسِ *The horse's belly was inflated*: see **حَبِطَ**.

مَوْقُوفٌ عَلَى حَدِّ كُفْرٍ *Brought to the verge of infidelity*: see **حَدٌّ**.

أَنَا مُتَوَقِّفٌ فِي هَذَا [*I am pausing, or hesitating, respecting this*;] *I do not form, or give, a decided opinion (لَا أَمْضِي رَأْيًا) respecting this.* (TA.)

وقى

1. **وَقَاهُ اللَّهُ الشُّوءَ** *God preserved him from evil.* (Msb.) See a verse cited voce **نَفَسَ**. — **وَقَاكَ اللَّهُ كُلَّ مَحْذُورٍ** *God preserve thee from all fear*: see **مَحْذُورٌ**. **قِي**, or **قِهْ**, and **تَوَقَّ**, are imperatives [meaning *Be thou cautious*]. (JK) — **وَقَاهُ** — **ظَلَعَ**: **قِي عَلَى ظَلْعِكَ** (JK) — **وَقَاهُ** and **إِتَّقَاهُ** both signify *He was cautious of it*; syn. **حَذَرَهُ**. (K.)

5. **تَوَقَّاهُ** (and, accord. to a usage in the K, art. **حَرَزَ**, also **تَوَقَّى مِنْهُ**) *He guarded against it; was cautious of it*; syn. **إِحْتَرَزَ مِنْهُ** and **تَحَرَّزَ مِنْهُ**. (S, K, * art. **حَرَزَ**) — **تَبَقَّهْ وَتَوَقَّهْ**: see 4 in art. **بَقَى**.

8. **إِتَّقَى** *He preserved, or guarded, himself exceedingly, or extraordinarily*: (Ksh, Bq in ii. 1:) *he put a thing between him and another to preserve him, or guard him.* (Ham, p. 359.) — In the conventional language of the law, *He preserved, or guarded, himself exceedingly, or extraordinarily*, (Ksh, Bq, ubi supra,) *from sin, of commission or of omission*, (Ksh,) [or] *from what would harm him in the world to come.* (Bq, who describes three degrees.) It may often be rendered *He was pious*; or *careful of his religious duties.* — **إِتَّقَى عَلَيْهِمْ وَحَذَرَهُ** [*He guarded himself against them in an extraordinary degree, and was cautious, or wary.*] (JK, TA, in art. **تَقَى**.) See 1. — **يَتَّقَى**, for **يَتَّقَى**: see art. **تَقَى**. and see a verse of Khufāf Ibn-Nudbeh, (quoted in the S, in art. **وَقَى**.) cited voce **أَثَرٌ**. — **يَتَّقَى** for **يَتَّقَى**: see a verse cited voce **مَتَأَوَّبٌ**.

وَقَى *Cautious, guarding himself from sin, &c.*: see **تَقَى**.

وَقِيَّةٌ *Property by means of which one preserves himself*: pl. **وَقِيَّاتٌ**. (TA.) See a verse cited voce **مَحْبَلٌ**.

وَقَايَةٌ *Excess of preserving or guarding.* (Ksh, Bq in ii. 1.) — *A preservative.*

وَأَقِي *A saddle that does not gall the back.* (S, K.)

وَأَقِيَّةٌ used as an inf. n., like **بَاقِيَّةٌ**: see Har, p. 136. — **وَأَقِيَّةٌ** as meaning *one preserver*: see an ex. voce **بَاقِيَّةٌ**.

أَوْقِيَّةٌ *An ounce*: see **رُطْلٌ**, in two places.

وك

عَكَ **وَكَّى** and **عَكَ وَكَّ**: see art. **عَكَ**.

وَكَّظَ

وَاطِبٌ and **وَاطِبٌ** i. q. **مُوَاطِبٌ** and **وَاطِبٌ** *Attending assiduously to such a thing; intent upon it.* (Lh, in TA, art. **وَاطِبٌ**.)

وَكَّعَ

وَكَّعَ pl. of **وَكَّعَ**, like as **خَبَّئَتْ** is of **خَبَّئْتُ**. *Base*: see a verse cited voce **أَخْصَنَ**.

وَكَّفَ

1. **وَكَّفَ** said of water from the eyes: see a verse cited voce **رَسَمَ**. One of its inf. ns. is **وَكَّفَانٌ**. (K, voce **جَدَّ**.)

2. **وَكَّفَ عَلَى الْخُبْزِ** [*It was made to drip upon bread*]; said of fat melting and dripping. (TA in art. **جَمَلَ**.) — **وَكَّفَ** and **أَوْكَفَ**: see **أَكْفَ** and **آكَفَ**.

4: see 2.

وَكَّفَ: see an ex. in a verse cited voce **خَطِطَةٌ**.

وَكَّيْفٌ, inf. n. of 1: see **رَسَمَ**.

وَكَّلَ

1. **وَكَّلَهُ إِلَى رَأْيِهِ**, inf. n. **وَكَّلَ** and **وَكَّلَ**, *He left him to his opinion, or judgment.* (TA.) And **وَكَّلَهُ إِلَى نَفْسِهِ**, aor. **يَكَلُّ**, inf. n. **وَكَّلَ**, [*I left him to himself*;] *I did not manage his affair, nor aid him.* (Msb.) And **وَكَّلَنِي إِلَى كَذَا** *Leave thou me to manage such a thing.*

(TA.) — **وَكَّلْتُهُ إِلَى دِينِهِ** [*I left him to his religion, not interfering with him therein.*] (S, Msb, K, voce **دَيَّنْتُهُ**.)

2. **وَكَّلَهُ بِشَيْءٍ** *He appointed him, or intrusted him, as his commissioned agent, factor, or deputy, with the management, or disposal, of a thing.* — **وَكَّلْتُ بِفُلَانٍ وَكَيلٌ** [or factor, &c.] *with such a one.* (T in art. **بِ**.)

5. **تَوَكَّلَ عَلَيْهِ**, and **إِتَّكَلْ عَلَيْهِ**, *He relied upon him*; (S, Msb); and *confided in him*: (Msb:) *he submitted himself to him.* (K.) — **تَوَكَّلَ بِالْأَمْرِ** *He became responsible to him for the management of the affair.* (TA.) — **تَوَكَّلَ لَهُ بِهِ** *He became responsible to him for it.* (TA.) — **تَوَكَّلَ فِي أَمْرِ** *He became وكيل in an affair.* — **تَوَكَّلَ بِمَالِ أَحَدٍ** *He became administrator of one's property.*

6. **تَوَاكَلَهُ** *He deserted him, or it*: i. q. **تَرَكَهُ**: see two exs. voce **سَدَرَ**.

8: see 5. — **مُتَّكَلٌ** is used as an inf. n. of **إِتَّكَلْ**.

وَكَّلَهُ and **وَكَّلَهُ** and **تَكَلَّاهُ** *An impotent man, (S, K,) who commits his affair to another.* (S.)

وَكَّلَهُ: } see **وَكَّلَ**
تَكَلَّاهُ: }

وَكِيلٌ *A witness*; syn. **شَهِيدٌ**. (Jel, ii. 66; and iv. 169.) — *A commissioned agent; a factor; a deputy.*

وَكَائِلٌ, for **دَارُ الْوَكَايَةِ**, *A factory*: pl. **وَكَائِلٌ**.

وَكَنَ

وَكْنَةٌ certainly means, sometimes, *A bird's nest, wherever it be*: see an ex. in the first paragraph of art. **غَدَوَ**.

وَكَّى

وَكَاةٌ *A tie*: see an ex. voce **إِسْتِ**, in art. **سَهَ**. — *The tie, (S, Mgh, Msb, K,) which is a cord, (Msb,) of the head (S, Msb) of the قُرْبَةِ (S, Mgh, Msb, K,) &c.* (K.)

وَلَّ

R. Q. 1. **وَلَّوَتْ** *She (a woman) wailed, or raised her voice with weeping.* (Har, p. 395.)

وَلَسَ

3. **وَلَسَ** *He acted perfidiously, or practised fraud*: see **وَالَسَ**.

دَلَس Treachery : see دَلَس.

ولع

2. **وَلَعَهُ بِهِ** [i. q. **وَلَعَهُ بِهِ**] : (K, art. **غَرَو**) He made him to be desirous, or fond, of it. See **أَغْرَاهُ بِهِ**.

4. **أُولَعَهُ بِكَذَا** He, or it, rendered him eagerly desirous of such a thing; or fond of it. (MA.) — **أُولِعَ بِهِ** i. q. **أَغْرَاهُ بِهِ**. (K.) — **أُولِعَ بِهِ** He became attached to it, or fond of it; [was devoted, or addicted, to it; was eagerly desirous of it;] he adhered, clung, or clave, to it; or loved it; (Msb.) i. q. **أَغْرَى بِهِ**. (S.) See this last, and **أَغْرَمَ بِهِ**.

وَلَع Lying : see **كَلَبَ**.

وَلَوَغ Eager desire [for a thing]; syn. **حِرْص** : (Har, p. 607) fondness [for it]; attachment [to it]: (L, Msb, TA) i. q. **غَرَامَ**. (S, K, in art. **غَرَمَ**.)

وَلِيعَ and **وَلِيعَةَ** of the **طَلَع** : see **صَحَّكَ**.

مُؤَلَّغ Marked, in oblong shapes, with black and white : (S) or, with other colours. (As, S.) See also **مُلَمَّغ**.

ولع

1. **وَلَع** He (a dog) lapped. (S, Msb, K.) See an ex. voce **مَحْشُومٌ**.

ولف

بَخُورٌ مَرِيَمَ The common cyclamen : see **الْوَلَف**.

وَلَفَ, for **إِلَافَ** : see **أَلَفَ**.

ولم

وَلِيمَةٌ A repast prepared on the occasion of a wedding : (T, S, M, Mgh, Msb, K) or, on any occasion. (M, Mgh, K.)

وله

1. **وَلَهُ** His reason departed, or he became bereft of his reason or intellect, in consequence of grief; (K) or of joy, or grief; (Msb) or of intense grief; (S, Mgh) or of the loss of the beloved : (TA) or he grieved, or sorrowed : (K) and he became confounded, or perplexed, and unable to see his right course, (S, K, TA) by reason of intense grief : (S, TA) and he feared. (K.) See also **أَلَهُ**, in two places. — **وَلَهُ إِلَى أُمِّهِ** He (an infant) yearned for his

mother. (TA.) And **وَلَهُ إِلَيْهِ** is app. syn. with **أَلَهُ إِلَيْهِ**, q. v.

وَلَهُ Distraction in love : see **حَبَّ**.

وَالَهُ [Bereft of the beloved:] i. q. **تَأَكَّلَ**. (TA, art. **طَرَبَ**.) And **Distracted**.

ولى

1. **وَلِيَهُ** (S, Msb, K,) and **وَلِيَّ عَلَيْهِ** (Msb, K,) inf. u. **وَلَايَةً** (S, Msb, K,) and **وَلَايَةً** (K,) or the former is a simple subst., (TA,) and signifies the office, and authority, (K,) He held command or authority over it; had charge of it; presided over it, or superintended it, (namely a thing, S, Msb, K, and a country, province, town, or the like, S, Msb,) as a prefect, commander, governor, lord, prince, king, administrator, or manager; (K, TA) i. q. **تَوَلَّاهُ**. (Msb.) — **وَلِيَّ كَذَا** He performed the act or office of doing such a thing; he did such a thing himself.

2. **وَلَّى** He caused to turn away, or back. (Kur-ân, ch. ii. v. 136.) — He caused to turn towards, with acc. (Idem, ch. ii. v. 139.) — **وَلَّى عَنْهُ** (TA.) He turned away, or departed. (TA.) — **وَلَّى عَنْهُ** He turned away from, avoided, shunned, and left, him or it. (Msb.) — **وَلَّى الْحَرْبَ** [The war declined]. (A, K, in art. **سَفَر**.) — **وَلَّى هَارِبًا** He went back, or retreated, fleeing. (S.) — **وَلَّى** I placed him behind me, and betook myself to defending him. (TA in art. **شَرَنَ**.) — More commonly I turned my back upon him, or it : see Har, p. 564. — **وَلَّى اللَّيْلُ لِيَذْهَبَ** The night [declined, i. e.] retreated to depart; syn. **أُدْبَرَ**. (T in art. **دَبَرَ**.) — **وَلَّى أَمْرَ الْقَوْمِ لِفَسَادٍ** (M in art. **أُدْبَرَ**.) The case of the people, or party, declined, or became reduced to a bad state; syn. **أُدْبَرَ**. (M in art. **أُدْبَرَ**.) — **وَلَّى** alone, both of frequent occurrence in the lexicons, &c., He became in a declining state by reason of age. — **وَلَّى** said of a man is syn. with **دَبَرَ**; as also **شَخَّ**. (S in art. **دَبَرَ**.) See also two exs., p. 75, col. 3. — **وَلَّى**, like **الْإِدْبَارُ**, properly signifies *Retroggression*; and hence, like this English word, tropically, declension. — **وَلَّى أَمْرًا** He set him over the thing; appointed him superintendent of it; or set him to do it; as also **إِيَّاهُ**. — **وَلَّى دُبْرَهُ** and **وَلَّى دُبْرَهُ**; see **دَبَرَ**, and see three phrases voce **دَنْبٌ**.

3. **وَالَاهُ** It was next, or adjacent, to it. Said of one place or tract with respect to another. — **وَالَى** He made a consecution, or succession, of one to the other; (S, K) **بَيْنَهُمَا** between them two; (S) or **بَيْنَ الْأُمْرَيْنِ** between the two things

or affairs; he made a successive connexion, or no interruption. (K.) And **وَالَاهُ** He made it consecutive, successive, or uninterrupted, in its progressions, or gradations, or the like; syn. **تَابَعَهُ** [which see]. (Msb.) — **وَالَاهُ** (MA,) inf. n. **مُؤَالَاهُ** (S, KL, TA,) He befriended him, or was friendly to him. (S, MA, KL, TA.) See **شَايَعَهُ**.

4. **أُولَى** He gave : and he made near. (KL.) — **أُولَاهُ مَعْرُوفًا** He did to him, or conferred upon him, a benefit, or favour; syn. **أَسَدَاهُ إِلَيْهِ**; as though he made it cleave to him, being next to him : or he put him in possession of it. (TA.) You say also, **أُولَاهُ ذُلًّا** [He brought upon him abasement, or ignominy], (S, K, in art. **خَسَفَ**.) and **الذَّلَّ وَالْهَوَانَ**. (Msb in that art., voce **خَسَفَ**, q. v.)

5. **تَوَلَّى** He turned himself, **إِلَى** towards. (Jel, ii. 139.) He turned away (Idem, xix. 50; and S, Msb) **عَنْهُ** from him, or it. (S.) — **تَوَلَّى** He turned the back to another : see a verse in art. **فِيل**, conj. 1. — **تَوَلَّى أَمْرًا** He took upon himself an affair. — **تَوَلَّى كِبْرَةً** He took upon himself, or undertook, the main part thereof; syn. **تَحَمَّلَ مُعْظَمَهُ**. (Jel, xxiv. ii.) — **تَوَلَّاهُ** : see **وَلِيَهُ**.

10. **إِسْتَوَلَى عَلَيْهِ** He mastered, or gained the mastery over, him or it; (Msb) he got it in his hand, possession, or power. (TA.) — **إِسْتَوَلَتْ عَلَيْهِ الْحُجَّةُ** [The argument, allegation, or plea, overcame him]. (L in art. **بَيَّتَ**.)

وَلِيٌّ The manager of a thing, or of the affairs of another : (Msb) the guardian, or manager of the affairs, and maintainer, of an orphan : the guardian of a woman, who affiances her, and independently of whom marriage cannot be contracted by her. (TA.) The executor of a deceased person : (Bd, xvii. 35) the heir of a deceased person. (Bd, Jel, ibid.) The heir [or next-of-kin] of a slain person, (Bd, Jel, xvii. 35,) who has the management of the affairs after the death of that person. (Bd, ibid.) And the slayer's next-of-kin, who is answerable for him. — **وَلِيَّةٌ عَهْدٌ** and **وَلِيٌّ عَهْدٌ** : see art. **عَهْدَ**.

— **وَلِيُّ اللَّهِ** may be rendered *The friend of God* : or **وَلِيٌّ** has the meaning of an act, part. n., i. e. the constant obeyer [of God] : or that of a pass. part. n., i. e. [the favourite of God ;] the object of the constant beneficence and favours of God. (TA.) See **عَدُوٌّ**. — **وَلِيُّ الْحَمْدِ** signifies both **مُسْتَجِبُّهُ** and **صَاحِبُهُ**. (IbrD.) — **وَلِيٌّ** pl. **أُولِيَاءُ** A saint, &c. — **وَلِيٌّ** The rain after the **وَسْبَى**. (TA in art. **عَنُو**.)

بَيْنَهُمَا وَلَاَ Relationship: so in the phrase **بَيْنَهُمَا وَلَاَ** [Between them two is relationship]. (J.M.) — Also used for **أَصْحَابُ وَلَاَ**: see a verse cited voce **عَبْرَ**. — **وَلَاَ** The right to the inheritance of the property left by an emancipated slave.

وَلَاَ: see **وَلَّى**.

وَال A prefect, governor, ruler, king, regent, judge, magistrate, &c. See **مَعُونَةُ**.

فُلَانٌ أَوْلَى بَكَذَا Such a one is more, or most, entitled to such a thing; has a better, or the best, right, or title, or claim, to it; is more, or most, deserving, or worthy, of it; is more, or most, competent to it; is more, or most, fit for it; syn. **أَحَقُّ بِهِ**. (Msb.) But see **أَحَقُّ**. See also an ex. voce **أَوْلُو**, from the Kur, viii., last verse, and xxxiii. 6. — **أَوْلَى بِشَيْءٍ** More worthy, or deserving, of a thing. More fit, apt, or proper, for a thing. — **بِالطَّرِيقِ لِأَوْلَى** A fortiori: see **طَرِيقٌ**.

مَوْلَى A lord, or chief; syn. **سَيِّدٌ**. (TA in the addenda.) — The son of a paternal uncle: (S, Msb:) or a relation, (K,) such as a son of a paternal uncle (IAqr, K) and the like, (K,) [i.e.] and such as a son of a sister. (IAqr, TA.) — And A freedman; (S, Msb, K:) so called because he is in the condition of the son of a paternal uncle; being one [under the patronage of his emancipator, i.e.,] whom the emancipator is bound to aid, and whose property he inherits if he dies having no [natural or other legal] heir. (TA.) And (K) a slave: (M, K:) fem. with **ة**. (M.)

مَوَالِيَا, vulg. **مَوَال** (not **مَوَالِيَا**) A kind of short poem, generally of five lines, of which all but the penultimate end with the same rhyme: see note 5 to ch. xxvi. of my "1001 Nights."

ومى

2. **وَمَا** and **إِسْتَوَمَى**: see **وَمَا**.

10: see 2.

مَوَامٍ Lands wherein is nothing. (A'Obeid, TA, in art. **بَلَقَ**.) The pl., when indeterminate, is thus, not **مَوَامِي**. See a verse in art. **عَرَى**, conj. 12. [This is a correction of art. **موم**, to which this word, and also the verb, belong: for there is no such root as **ومى**.]

ونى

1. **وَنَى فِيهِ** He entered upon a thing languidly; **عَنَ** He passed from it: see **عَنَ**.

6. **تَوَانَى** He was, or became, languid, remiss, weak, feeble, or faint, (T, S, M, MA, Msb, K,*) in actions, and affairs, (T,) in respect of an object of his want, (S,) or in an affair. (MA, Msb.) — **تَوَانَى فِي الْأَمْرِ** He flagged, or was remiss, in the affair; (Msb;) i. q. **قَصُرَ**. (S.)

وَنَاءَ A woman languid, or gentle, or grave in deportment, &c.: see **أَنَاءَ**.

مِينَاءَ A port: see an ex. in a verse cited voce **شُحُونٌ**: it is masc.; its **م** being a substitute for **ي**: or it is an ancient Egyptian word in origin.

وهر

تَهَرَّوْ, originally **تَهَوَّوْ**: see **تَهَرَّوْ**.

وهف

خُذْ مَا أَوْهَفَ Take what is easily attainable; what offers itself without difficulty. (AA, in TA, voce **استدب**.)

وهق

6. **مِغْلَاةٌ أَخْفَأَهَا**: see **مِغْلَاةٌ**.

مِغْلَاةٌ الْوَهْقِ The lasso. — **مِغْلَاةٌ الْوَهْقِ**: see **مِغْلَاةٌ**, art. **غَلَوُ**.

وهل

لَقِيتُهُ أَوَّلَ وَهْلَةٍ I met him the first thing: see **صَوْنَةٌ**.

وهم

1. **وَهَمَ فِي الْحِسَابِ**, (S, Mgh, Msb, K,) aor. **يُوْهِمُ**, inf. n. **وَهْمٌ**, (S, Msb,) He committed an error, or a mistake, in the reckoning, or calculation; (S, Mgh, Msb, K;) as also **فِيهِ** **وَهْمٌ**: (Mgh, Msb:) and committed an inadvertence therein. (S.) [And in like manner, **فِي قَوْلِهِ** in his saying.] It is said in a trad. of 'Alee, **وَهْمَنَا** or **قَالَ الشَّاهِدَانِ أَوْهَمْنَا** **إِنَّمَا السَّادِقُ هَذَا** accord. to different readings [The two witnesses said, We have committed a mistake, or misconception: the thief is only this]. (Mgh.) — **أُهِمُّ**, inf. n. **وَهْمٌ**, (Mgh, Msb,*) aor. **وَهَمْتُ الشَّيْءَ**, (Mgh,) [I thought of the thing;] the thing occurred in my mind. (Mgh, Msb,*) And **وَهَمْتُ** **إِلَى الشَّيْءِ**, (S, K,) or **إِلَى الشَّيْءِ**, (Msb,) aor. as above, (S, Msb, K,) and so the inf. n., (S, Msb,) I thought of the thing, (S, Msb, K,) while desiring to think of another thing. (S, Msb.)

2: see 4.

4. **أَوْهَمَهُ** He made him to think [or imagine a thing]; as also **وَهَمَهُ**. (S, K.) **أَوْهَمَهُ كَذَا** He made him to think, or suspect, such a thing. (MA.) — See 8. — **أَوْهَمَ**: see **وَهَمَ**. — **أَوْهَمَ فِيهِ** also signifies He doubted respecting it. (Mgh.)

5. **تَوَهَّمَ** is properly rendered He presumed, surmised, fancied, or supposed a thing: and **تَوَهَّمَ**, upon presumption, surmise, or supposition; and suppositively: see **وَهَّمَ**; and **خَالَ** and **خَالَ**. — **تَوَهَّمَ** He thought; (S, K;) he imagined a thing: (TA:) he doubted: see an ex., in a verse of 'Antarah, cited voce **مُتَرَدِّمٌ**.

8. **أَتَهَمَهُ بِهِ** (AZ, K) and **أَتَهَمَهُ بِكَذَا** (Msb, K) He made him an object of imputation, or suspected him, of such a thing; he imputed to him such a thing. (Msb, K, TA.) See art. **تَهَمَ**. — **أَتَهَمَهُ بِكَذَا**, as also **أَتَهَمَهُ بِكَذَا**, He suspected him of such a thing; i.e., of a thing that was attributed to him. (Marg. note in K.) [This is the signification commonly obtaining. See an ex. in the TA, voce **سَخَابَ**. — Also, the second, He accused him of such a thing.]

وَهْمٌ A thought, or an idea, occurring in the mind: (Mgh, Msb,*) K:*) pl. **أَوْهَامٌ**: (Msb:) or of the two extremes [or different opinions or ideas] between which one wavers, that which is outweighed [in probability]. (K.) An [indecisive] opinion or idea outweighed in probability [or formed from evidence outweighed in probability; a presumption; a surmise; a fancy; a supposition]: opposed to **ظَنٌّ**, q.v. (Kull, p. 376.) — Also Doubt, or suspicion: but for this I have found no authority; though it is well known, and plainly indicated in the Msb, in art. **خَيْلٌ**; voce **خَيْلٌ**, q.v. in this Lex. — Also The object of a thought, or of an idea, occurring in the mind. (Mgh.) And The mind itself, or intellect; syn. **عَقْلٌ**. (MF, TA.) In modern Arabic it signifies An imagination, a fancy, a chimera, and a conjecture.

وهن

1. **وَهَنَ** He was, or became, weak, or infirm, in an affair, and in operation, and in body; (Msb:) and so said of a bone: (Bd, and Jel in xix. 3:) and he was, or became, languid, languid and faint, or lax in the joints; (TA, Bd in iii. 140;) enervated, unnerved, or broken in energy; (Bd, ubi suprâ;) cowardly. (TA, Jel in iii. 140.) — See also 4.

2: see 4.

4. **أَوْهَنَ** *He, or it, weakened him*: [rendered him languid, languid and faint, or lax in the joints; enervated him, unnerved him, or broke his energy; rendered him cowardly: (see **وَهَنَ** :)] (S, Msh, K:) and **وَهْنَهُ**, (S, Mgh, Msh, K,) but the former is the better, (Msh,) and **وَهْنَهُ**. (S, K.)

وَهْنٌ *The period about midnight*; (S, K:) or *the time after an hour, or a short period*, (سَاعَةٌ,) *of the night*: (JK, K, TA:) or *when the night is departing*. (S.) See **إِنْيَ**.

عِرْقُ الْوَاهِنَةِ *The cephalic vein*: see **فَلَيْقٌ**.

وَهْنَانَةٌ *I. q. وَنَانَةٌ*, q. v.; and see **أَنَانَةٌ**.

تَوَهَّنَ *Weak, languid, unable to rise*: see **عَدَوَّاءَ**.

وهى

1. **وَهَى** *It was, or became, much slit, or rent.* (Msh.) — *It was, or became, lax, flaccid, or flabby*: (Msh:) or *weak*; said of a rope, (Mgh,) or other thing: or *it fell*. (Msh.) See **وَاهٍ**. — **وَهَى** *It was, or became, uncompact, unsound, or weak.* — **وَهَى أَمْرُهُ** [*His affair, or case, was, or became, in a weak, or an unsound, state*]. (TA, art. نَغَض, &c.)

وَاهٍ *Lax; weak; frail; wanting in strength, compactness, firmness, or toughness; unsubstantial; unsound.* See an ex. in the S, voce **اِنْشُوطَةٌ**, where it is applied to love, or affection.

— **وَاهَا**: see an ex. voce **نُعْبَةُ**; and see **آه**, in art. **اوه**, in two places.

ويل

وَيْلٌ لَهُ and **وَيْلًا لَهُ** and **وَيْلُهُ** *Woe to him!* [See **عَوْنُكَ**]. *Perdition befall him! Punishment befall him!* (Kull, p. 377.) See voce **وَيْبٌ**, and voce **وَيْحٌ**, and **وَيْسٌ**.

وَيْهَا [an imperative verbal noun, which may be rendered *On!*] a word of incitement. (S, K.) One also says to a man, and to a horse, **يَا وَيْهَاهُ** [*Ho! On!*]. (A'Obeyd in TA in art. **اِيه**.) See **اِيه**. — **وَيْهَكَ**: see **اِيْهَكَ** in art. **اِيه**. I have not found this anywhere but in that art. in the K, and doubt its correctness.

and manifest. (Msb.) — And knowledge, or certainty; [see ظنّ;] instinctive and inferential. (Msb.) — عَيْنُ الْيَقِينِ: see عَيْن (latter part). — حَقُّ الْيَقِينِ and الْحَقُّ الْيَقِينُ: see جَامِع; where the two words are said to have the same meaning: and Bd and Jel in lvi. 95; in the latter of which, حَقُّ الْيَقِينِ in الْيَقِينِ is expressly said to be an epithet: see also Ham, p. 335.

يَم

2. يَمَرُ: see أَمَر. And يَمَرُ الْهَرِيصِ and الْهَيْتِ: see Mgh in art. أَمَر.

5. يَمَمَرُ: see صَعِيدُ and art. اَمَر. — يَمَمَرُ i. q. قَصْدُ قَصْدًا. (TA in art. اَمَر.)

الْمُشْرَكَةُ: see الْفَرِيضَةُ الْيَمِيَّةُ.

حَمَامَرُ: see حَمَامَرُ.

يَمَر

يَامُرُ The male of the اَيْل [or mountain goat: not ل, ا]. (M, TT.)

يَمَن

1. يَمَنُ (T, M, K,) and يَمِينُ (M, K,) *He was prosperous; fortunate; lucky.* (T, M, K.)

3. يَامَنُ: see 3 in art. شَامَر in two places.

4. أَيَمَنَهُ *He made it to incline towards the right*: see an ex. voce يَمَنُ (near the end of the paragraph). — أَيَمَنَ: see أَشَامَر in two places. — أَيَمَنَتْ إِبِلِي: see أُيَسِرَتْ.

5. تَيَمَّنَ *He was placed on his right side in the grave.* (TA, voce عَلَبَى) — تَيَمَّنَ بِهِ i. q. تَبَرَّكَ بِهِ [q. v.]. (S.) — فَلَانٌ يَتَيَمَّنُ بِرَأْيِهِ i. e. (T,) app. *One is fortunate in, or derives a blessing from, his counsel.* — *He augured good by it, or from it; or looked for good fortune, or a blessing, from it*; syn. تَبَرَّكَ بِهِ (Mgh, Msb, &c.) opposed to تَشَاءَمَ بِهِ in the K, art. طِير; and in Bd, xvii. 14; and well known. — تَيَمَّنَ بِكَلِمَةٍ [*He augured good from the word*], (Har, p. 488,) and يَكْلِمُ. (Msb. in art. فَاَل.)

6. تَيَامَنُ: see تَشَاءَمَ. — تَيَامَنُوا: see 3 in art. يَسَر.

يَمَنُ *Prosperity; good fortune; good luck; auspiciousness*; (T, S, M, K;) *contr. of شَوْمُ*, (M,) and of نَحْسُ. (L, art. سَعَد.)

يُمَنُ: its pl. seems to be يَمَنُ. See بُرْدُ.

الْيَمِينُ *The location that is on the right.* — يَمِينُ also, *The south.* See سَرَحَ. — يَمِينُ also signifies *A covenant* (Bd, and Jel in lxviii. 39) *confirmed by an oath.* (Bd, ibid.) يَمِينُ اللَّهِ *The oath by attestation of God*: see أَيْمَرُ اللَّهِ, and عَهْدُ اللَّهِ. — حَلَفْتُ يَمِينًا [*I swore, or have sworn, an oath*]. (T, S, M, voce أَمِينُ, which see. You say, يَمِينُ اللَّهِ لَا أَفْعَلُ (as in some copies of the S [meaning, حَلَفْتُ يَمِينُ اللَّهِ]: or يَمِينُ اللَّهِ (as in other copies [meaning, يَمِينُ اللَّهِ قَسَمِي]). See a similar form of oath voce زَعَمَ. — يَمِينًا صَادِقَةً لَا تُفْعَلُنَّ. — حَرَامُ.

يَمَانُ *A garment of Yemen*: see a verse voce تَسْبِيحُ.

يَمَانُونُ and يَمَانِي: see تَهَامِي.

يَامِنُ: see يَاسِرُ.

أَيَمَنُ [*The right, as opposed to the left*; see Kur, xix. 53, xx. 82, and xxviii. 30;] *contr. of أَيْسَرُ*; and [in like manner] مَيَمَنَةٌ is *contr. of مَيْسَرَةٌ*. (S.) — أَيَمَنُ, *contr. of أَشَامَر*, as signifying *The right, opposed to the left*: and as signifying *Lucky, or auspicious*: pl. أَيَامِنُ. See أَشَامَر. — It is also used in the sense of يَمَنُ: see أَشَامَر. — Also *More, and most, lucky, or auspicious, or happy*: see 8 in art. فُل.

أَيَمَنُ, used only in swearing, is a sing. noun, not a particle, nor pl. of يَمِينُ: and is derived from يَمَنُ. (Mughnee.)

الْأَيَامِنُ: see an ex. of this word, voce ثَابِرُ.

مَيَمَنَةُ *The right wing of an army.* See يَمِينُ.

مَيَمُونُ *Fortunate; happy*; (T, M, MA, KL;) *blest.* (T.) See an ex. voce عَرِيكَةُ.

تَيَمَّنُ *The having [or receiving] a blessing.* (KL.)

أَمِنَهُ for تَامَنًا: see أَمِنَهُ.

يَمَر

حَلَمَةُ: see يَمَنَةُ.

يَوْمُ *A time, whether night or day*: (Msb;) *time absolutely, whether night or not, little or not*: this is the proper signification; (Kull, p. 390;) and *day, meaning the period from the rising of the sun to its setting*; (Lth, TA;) the *time when the sun is above the earth*: this is the common conventional acceptance: (Kull, ubi supra;) and the *period from the second [or true] dawn to sunset*: (Msb, Kull;) this is the legal acceptance: (Kull;) and *a civil day*; the *period of the revolution of the greatest firmament.* (Kull.) — Also, *An accident, or event*; syn. كَوْنُ and نَعْمَ الْأَخْ فَلَانٌ فِي الْيَوْمِ إِذَا نَزَلَ بِنَا. كَائِنَةً. *Excellent is the brother, such a one, in the case of the accident, when it befalls us.* (T.) — See نَهَارُ. — يَأْتِينَا يَوْمٌ يَوْمٌ *He comes to us day after day, i. e., every day*: (Sharh esh-Shudhoor;) and يَوْمٌ يَوْمٌ. (In a verse cited by IJ. in Mz, sect. on the حَقِيقَةُ and مَجَاز.) — يَوْمٌ *A day-journey, or day's journey.* — *A day, as in our phrase "he won the day," meaning contest, fight, or battle*: I render it *a day [of conflict]*. — أَيَامُ الْعَرَبِ *The [days, (agreeably with an English, as well as Arabian, usage,) meaning] conflicts (وَقَائِع) of the Arabs.* (ISK, T.) — إِنَّ يَوْمَهُ *He who thinks [only of the present day,] not of the morrow.* (Er-Rāghib, in TA, art. بَيْنَ الْأَيَامِ. — شَكُّ يَوْمَ الشُّكِّ. — بَيْنَ الْأَيَامِ: see نَذَرَةٌ, in two places.

يَوْمِيَّةُ *A day's wages.*

مَيَاوَمَةُ from الْيَوْمُ is like مَلَايَلَةُ from اللَّيْلُ, and مَشَاهِرَةٌ from الشَّهْرِ, &c. (TA, in art. رَجَع.) See مَسَاوَعَةُ.

يى

2. يَيَّيْتُ يَاءً حَسَنَةً [*I wrote a beautiful* (ى)]. (TA, in art. حَى.)